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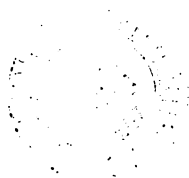
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THE ECCLESIASTICAL
OBSERVER:

(Formerly the British Harbinger,)

DEVOTED TO CHRISTIANITY AS IT WAS AT THE BEGINNING AND TO THE DEFENCE
AND PROMULGATION OF BIBLICAL TRUTH.

VOL. XXIV.—SIXTH SERIES.



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TABLE OF CONTENTS.

	PAGE		PAGE
A Birmingham Church	192	Disestablishment of the British State	
A. Campbell's Millennial Harbinger	61	Church, The	181, 231
All for Christ... ..	421	Doing Nothing	69
An Archbishop on Church Reform...	90	Dr. Stock on Infant Baptism ...	153
An Honest Sectarian	202	Edifying the Church... ..	343
Annual General Meeting	310	Editorial	72, 180, 360, 423
Annual Meeting in Scotland ...	318	Egg Story, An	249
" " in Wales	319	Elijah	370
Answers to Queries	174	Establishment Scandal, The latest ...	368
Are Church and State separate in		Evidences of Christianity in the 19th	
America	364	Century	62
Argument: <i>a priori</i> for the Being		Facts about Tithes	339
and Attributes of the Absolute		Father Hyacinthe and the Pope ...	223
One	169	F. Ferguson's reply to a charge of	
Associated Worship, by R. W. Dale	384	Heresy	3, 94, 152, 237
Australian Letter	47	Fellowship and <i>the</i> Fellowship 135, 171,	
Austria and Germany	342	206, 245, 306	
A Word to Old Friends	1	Follow on to know the Lord	253
Baptism in the Apostolic Age ...	133	Forth-coming Disestablishment ...	231
Baptism for Remission	224	Fuss is not Work	323
Baptists and Disciples in America ...	239	Gone down in the Cambria	96
Biblical Criticisms 28, 135, 171, 206,		Good Templars, The... ..	293
245 and 306		Great Commission of Jesus Christ, The	380
Biblical Translation, The	55	Growth, The Law of	188
Bible Stage of Christianity	114	Healing Leaves	63
Bishop Strossmayer's Speech at the		Henry Varley in Newcastle... ..	128
Vatican Council... ..	262	Home Piety	33
Blind Amos and his Velvet Principles	26	Home Test the best Test, The ...	248
Bradlaugh and Watts at their work	93	How Modern Greeks use Baptizo ...	226
Brahmin's Testimony to the value of		H. W. Beecher on the present power	
the Bible, A	309	of Christianity	163
Bristol Debate	49	Infant Baptism, Dr. Stock on ...	153
Bunch of Violets, The	353	Intelligence of Churches 30, 65, 105,	
Can a Christian be a Soldier? 76, 198,	257	143, 178, 214, 251, 286, 320, 358, 395,	424
Charity at Home	284	Is Christianity of Divine Origin? ...	64
Church in the Diocese of Chester, The	304	J. Angus on Preaching	244
Church of the Future, The	147	Latest Establishment Scandal, The... 368	
Church of the Past, The	397	Law of Growth, The	188
Circular Letter, Philadelphia Association		Letter from Germany	340
tion	84	Liberation Society in Birmingham	2
Commission of Jesus Christ, The Great	380	Life and its Aims	420
Common Mistake	285	Life of Faith, The	145
Ory for Union, to what is it tending?		Light in a Dark Place	290
The	19	Loadstone of Culture, What is it? 347	
Descent of Man, The... ..	280	Loadstone of Truth, The	415
Design in Nature	274	Lord Amberly and C. Bradlaugh ...	21
" of Affliction	127		
Dignity of Man, The... ..	357		
Disciples of Christ and Baptists ...	14, 61		
Disestablishment and Church Reform	43		

	PAGE		PAGE
Martrydom by Drowning	393	Rev. C. Voysey and D. King ...	203
Ministry in Modern Times	255	R. W. Dale on Associated Worship ...	384
Model Preacher, The... ..	103	Rome, the Bible, and the free Churches ...	389
Modern Apostles	386	Running Readers	247
Mrs. Butler on the repeal of existing Demoralizing Laws	292	Revisers and the Devil, The... ..	55
Mr. Gladstone in a fix	338	Salt Lake City	296
Mr. Miall on Disestablishment	182	Scandal—The latest Establishment... ..	368
My Sunday School	271	Scripture Difficulties	28
Natural History and the Bible	366	Scripture Proof of Open Communion ...	392
Never get angry	250	Secularism—What can it do for man that Christianity cannot?	100
New Era of Sunday Schools, The ...	131	Smoking Tobacco	212
Nonconformist Conference, The coming	420	Souls for sale	46
Notes from Manchester	418	Spare moments	210
Notes on Ephesians iv., xi., xvi. ...	345, 376	Spirit of the Nineteenth Century on Creeds, The	5
No Place like Home	141	Spurgeon on a real Christ	54
Obituary 32, 67, 108, 144, 179, 216, 252, 288, 360, 396, 428		Standard, The	208
Opportunity and Opposition	264	State Church, America, and Mr. Miall, The	92
Our Dying Churches in America ...	387, 399	State Church Bishops	12
Our Father	289	Sunday School, a plea for	166
Overtures for Union with the Baptists	109	Sunday School	243
Patient Continuance	322	Sunday Schools, The new era of ...	131
Perils of this Reformation, The ...	81, 119	Sunday School, My	271
Physical cause of the death of Christ	167	Survey of Historical Supernaturalism ...	73
Plea for Sunday Schools, A	166	116, 148, 194, 220, 306, 404	
Poetry—108, 142, 180, 216, 236, 323, 324, 357, 394, 423		The Translator's Preface	24
Prayer and Science	259	The Triumph of Christianity	89
Preaching, J. Angus, D.D., on	244	The Twelve Tribes	382
Present age and its greatest need, The	37	Thought Books	217
Present-day Heresies	129	Union Movements in America	97
Present power of Christianity	163	Union of Christians and Present day Movements	361, 41
Public Discussion in America	58	Victory of Life, The	59
"Baptism	350	Voice from the State Church, A ...	325
Query on Edifying the Church	391	War and Christianity 78, 122, 160, 227	
Queries.—28, 135, 139, 171, 206, 208, 245, 248, 306		What is Christianity?	27
Rebuke for Baptists by an M.P., A ...	202	Where was Little Harry?	285
Report on union of Churches	9	Why Baptize the Little Ones?	171
Rev. F. Ferguson's reply to a charge of Heresy	3, 94, 237	Words from the Work Table 34, 139, 373, 407	
		Word to Old Friends, A	1

The Ecclesiastical Observer.

A WORD TO OLD FRIENDS.

YEAR after year we have been permitted to address you, with best wishes, at the time of the passing away of the old year. The *British Harbinger* which last January greeted you, bore on its cover the words "FIFTH SERIES : VOL. XXIII." To-day we present an *Old Friend* under a *New Name*. But most certainly our work and purpose are not new. The old work has to be done and the old purpose faithfully carried out. We are set for the defence of the Faith *once* delivered to the saints. Our exposition of Apostolic Christianity and our plan for a complete return to the Primitive Faith and Order—which have ever been kept in foremost position—will still be found the leading thought in every issue. Change of *title* has been considered desirable ; change of *style* comes as a necessity and an advantage ; change of *form* may follow after another year ; but our purpose and thorough devotion to the good old ways must know no change.

Some correspondents are at a loss to determine whether certain communications which have been hitherto acceptable will find a place under the new arrangement. The answer is clear and simple. No class of contributions formerly received will be excluded ; there is still room for each to be represented. The proportion, in certain particulars, will be otherwise than formerly, and other minor changes will be needful ; but Prose and Poetry, Reviews and Criticisms, Items of Intelligence and Comments thereon, Christian Evidence and Attacks upon Christianity, Open Council and Family Room, will all have their place—perhaps not every month, but so often and in such proportion as the cause we plead may require. The leading change will appear in that "the larger portion" of each issue will relate to current events, in the form of *Record* or *Comment*. Of course we shall not seek to embrace all topics, but confine our attention to those which bear directly upon the Church, the Bible, and the religious condition of the peoples. In this wide field the help of our readers is invited.

The present number directs attention to deeply important questions. "*The Spirit of the Nineteenth Century and Creeds*" is a well-written article, which should be pondered in this day of unrest by every anxious believer.

Wisely directing us to the Bible and away from the creeds, it points also to the only road by which we can obtain deliverance from the confusion resulting from false interpretation.

"Report on Union of Churches." Under this heading will be found remarkable statements, clearly showing that the principles pleaded in our past volumes are laying hold of people, so as to produce, ere long, their legitimate results.

"The Cry for Union," read in connection with the foregoing, will show that Presbyterians on both sides of the Atlantic are considerably exercised in the same direction. In America they have the clearer insight, but here they have greater difficulties to contend against. They cannot come right by one step—at least not by one that they can at present take. But the present is preparatory to the future, and their changes will bring them nearer to Primitive Christianity, and when thus nearer they will see and desire more.

"Disciples of Christ and Baptists." Every Baptist should read and ponder the address of the disciples of Ohio to their Baptist brethren. The whole transaction is pleasing, and the address itself is replete with sound statement.

But we must close, not because other articles do not deserve like-passing notice, but in view of claims upon our space.

READER! Receive our best wishes for a good, a useful, and a most HAPPY NEW YEAR.

THE LIBERATION SOCIETY IN BIRMINGHAM.

A MEETING of leading Nonconformists of Birmingham and district was held on the 15th ultimo at Carr's Lane Chapel, Birmingham, in connection with the Liberation Society, to confer upon the forthcoming campaign for the separation of Church and State.

Mr. Carvell Williams, the Secretary of the Society, addressed the meeting, giving much valuable information concerning the movements, Parliamentary and otherwise, of the Society, which afterwards formed the subject of discussion by those present at the conference.

The principal movement to which he called the attention of the meeting was that Mr. Miall, M.P., would, in the next session of Parliament, move a resolution to disestablish the Churches of Scotland, England, and Wales. The motion is to be seconded by a member of the Church of England. A resolution approving of such a course was proposed by Mr. Chamberlain, a leading Liberal, seconded by Rev. G. B. Johnson, and carried unanimously.

The Secretary of the Liberation Society gave a sketch of its history and the principal liberation movements during the late sessions in Parliament, remarking that the disestablishment of the Church of Ireland was recognised by the Church party as part of the plans of the Liberation Society. Notwithstanding the "lover's quarrel" between Mr. Miall and Mr. Gladstone, the party were still of opinion, and the course of events bore them out, that both the Premier and leading Liberals would, ere long, advocate the necessity of the measure, both for the sake of the Church itself (torn with internal divisions) and in the interests of truth and justice to the nation at large.

The policy of the Society is to be carried out by educating public opinion, by lectures, the circulation of a million of tracts and pamphlets,

and petitions to Parliament through the members for the different constituencies.

Some leading Birmingham Liberals were for making it a *test question* at parliamentary elections; but this, in the judgment of the Secretary and others present, must be left to the option of the electors themselves throughout the kingdom.

Mr. Vince proposed a resolution urging the importance of Nonconformists generally making strenuous efforts to enlighten the public mind on the principles of disestablishment. He trusted that the Liberationists of Birmingham would support the executive of the Liberation Society. It was seconded by F. G. Callaway, supported by Jesse Collins, H. Crosskey, and R. W. Dale, and carried unanimously.

Mr. R. W. Dale remarked that the work of disestablishment, and that against the consciences of so many good men in the Church of England and also the bigotry of mere sectarianism in many, would be at once a painful and an arduous one; but duty was theirs in the present instance, principle, not feeling, must guide them and the consequences, belonging to God, would in the end be for the good of all parties, both in Church and State.

J. A.

REV. F. FURGUSON IN REPLY TO A CHARGE OF HERESY.

THE Edinburgh United Presbytery recently heard a charge of heresy against the gentleman above-named. The prevailing feeling appeared to be that the accused should be "counselled," but he with some indignation disapproved of the process, and in the course of a speech of much earnestness observed:—

"After all, Calvinism, at its best, is but a part of the truth. No system of theology hitherto constructed by men is more than an approach to the whole. It cannot be said of the best human system that it is the most catholic and scientific expression that can possibly be given to the theology of the Bible. So long as there is one outstanding fact or idea irreconcilable with that system, such fact is a declaration that the system is too narrow. Probably that fact contains within it meanings that would revolutionize the whole; and instead of over-riding such a fact by mere authority, it is clearly our duty to accept the position of humble inquirers before it, letting it speak for itself, and tell us what it means. The principle of interpretation called the "analogy of faith" is a fundamental violation of the truest philosophy, at least in the way that principle is generally employed. Its practical result is to set dogma above and before exegesis or free inquiry; whereas dogma should always follow in the wake of exegesis, and be glad to accommodate itself to every true advance. Now, there are countless facts, both in the Bible and in the world, that will not be pressed within the most rigid Calvinistic line. As facts, they are peculiarly stubborn. They will not be coaxed into acquiescence. They utterly decline to duck under in deference to our sweeping generalizations; and is it for us, in these circumstances, to go on setting up between our souls and the light of heaven a human form of truth, which we are in danger of worshipping as an intellectual idol, and to touch which is sacrilege, while in doing so we are casting the deepest dishonour on God's most perfect word, and ignoring some of the most patent facts of existence?"

The speaker then enlarged upon the result of fearlessly following the Bible in a Creed-bound Church—

"The old prophets were regarded as troublers of Israel. The words of Christ reveal the thoughts of many hearts, and when He preached in the synagogues they were considerably perturbed. The multitudes were divided. Some were offended, and walked no more with Him. Some said He was a good man, others said He had a devil, and was mad. The apostles were charged with having taken too much wine on the day of Pentecost, but it was the new wine of the kingdom. The angel of the Church should always be going down to trouble the pool, in order that the people may be healed; and the progress of the Church is itself likened by the Master to the process of fermentation,

which goes on turning over every particle until the whole is leavened. But your quiet and sleepy congregation, prosperous and complacent in its gilded sin, with a person in the pulpit described by the prophet Isaiah as a dumb dog that cannot bark, having nothing but a distant and disconsolate whine, fitted only to lull to deeper slumbers—that surely is not a spectacle calculated to call forth the approbation of any Presbytery. This is not the time for Presbyteries to recommend the shepherds to be piping ‘Peace, peace,’ to their flocks, when there is no peace. It has always appeared to me that that which the age demands from the pulpit is vigorous thought, and not twaddling sentiment; and that in proportion as the pulpit is destitute of thought, to that extent is it a mere cypher in relation to the age. I am well aware that there must be milk for the babes, and meat for the strong men; but I have not met with any redundancy in the shape of strong meat; the superfluity, I fear, is rather in the direction of the milk and the spoon meat. Were a minister a beautiful clerical doll, set up to perorate gracefully over a few innocent platitudes committed to memory, he might hold on very smoothly for a number of years, and vainly dream that he was leading men and women to the kingdom of Heaven, although he never stirred a thought in their minds or a feeling in their hearts. But is that doing the work of the Church? Is it meeting the wants of the age? Christianity is a reasonable word. It means light, thought, intelligence. It is the irreconcilable foe of all darkness and stupidity; and it points out the devil, in the end of his career, to be the supreme ass. A little fermentation of thought then seems a very hopeful sign, and something the Presbytery ought to encourage. And, at the present moment, I challenge the Presbytery to show a congregation within its bounds in which there is a more intelligent, a more active, or a more friendly spirit, than that which exists in the East congregation at Dalkeith.

My third remark refers to the position in which this case leaves every minister in the Presbytery. You have only to suppose that in every congregation there is one unreasonable, vainglorious, and vindictive member,* to secure an endless succession of such cases. The minister suggests that the universe was not created between a Monday morning and a Saturday evening, or that the sword of the Magistrate has nothing to do with religion; and in view of the Confession, he may at once be placed under suspicion. He speaks of the death of some as a sleep, and of the second death as the loss of the soul; the Confession saying that souls neither sleep nor die. He may not preach from such texts as these:—“As in Adam all die, even so in Christ shall all be made alive;” “God is the Saviour of all men, especially of those that believe”—because they look strangely in the direction of Universalism. He must avoid the declarations, “God will have all men to be saved,” and “Christ is a propitiation for the sin of the whole world,” lest he should run the risk of appearing to verge on Arminianism. In the region of practical matters he must not catch the spirit of Isaiah, of Paul, or of Peter, who condemn the bravery of tinkling ornaments, and round tires like the moon, the costly array, and the crisping pins lest he should be suspected of an unseemly reference to the fashions of the day. He must wink at the words, “Lay not up treasures upon the earth,” lest he should be regarded as disrespectful to bankers, insurance agents, and other individuals who encourage and practise frugality. You will say, all this is very preposterous. There is no doubt as to that; and yet it does not quite equal in preposterousness some of the complaints in the present case. What is the conclusion of the whole matter? What is the outcome, according to the most inevitable and inexorable logic of such a case? Either, on the one hand, to draw up a libel against all the writers of the Bible in order to protect the compilers of the Confession; to seal up especially the New Testament idea of Christianity; to declare the original idea of the pulpit a solecism in relation to modern society, and to enjoin all preachers to maunder on, with due obsequiousness, from one inanity to another; or, on the other hand, to recognise the fact that we are assuredly adrift upon a period of boundless transition; that the sooner we get clear of dogmatic icebergs the better; and that nothing can save us but the possession of living ideas, a more generous appreciation of the providence of God, and a fuller embrace of the Gospel of Christ in its glorious freeness, amplitude, and impartiality. (Applause.)

If the Presbytery “counsel” this plain speaking Brother, it will amount to something like Mutual Exhortation.

How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

THE SPRIT OF THE NINETEENTH CENTURY AND CREEDS.

THE nineteenth century is eminently a period of progress. The characteristic unrest of society is something more than uneasiness. Its meaning is that we feel the attraction of some higher good, something better, more elevated and elevating than hitherto the world has ever enjoyed. The progress in the arts, the discoveries in science, the improvements in agriculture, and its implements, all, all attest that the world is in motion. These, however, are but the externals of things, which rise to the surface, and are known and read of all men. But there is something unseen, something working constantly beneath all this mighty upheaval; and this indomitable energy is the spirit of investigation, and investigation is the spirit of the nineteenth century.

How much the new method, the Baconian system of reasoning, has contributed to our present progress, it is hardly possible to describe. So long as the world was led by a sect of philosophers whose greatest merit lay in the ingenuity with which they could press the facts of nature to sustain a theory of their own imagining, so long little progress was made in real knowledge; and when the "*Novum Organum*" swept away like gossamer the old systems of so-called science, many intelligent men, no doubt, felt profoundly discouraged, and exclaimed, "When shall return such lustre to the coming years?" and, in their discouragement, were slow to avail themselves of the simplicity and truth of the new system. Some, no doubt, felt it a solemn duty to hold on to and repair the old system. A hive of bees, when their comb is broken, will turn all their energies to repairing damages; nor can they be induced to do anything to increase their store until such repairs are effected. So, much time elapsed before the Baconian logic began to show its Samsonic power; it required, too, so much more patience to get a theory by the induction of one fact at a time, and that also carefully compared with every known test of truth, that we need not wonder if its obvious truth and simplicity were sadly disregarded by Lord Bacon's contemporaries.

Whatever is of peculiar interest to man, must endure the test of rigid investigation. Commercial schemes, tariffs, and agricultural hypotheses, are daily passing through the ordeal of the most intense scrutiny, and if we ask the reason of all this searching inquiry, the answer is, "These are questions in which we are deeply interested." But are we not equally interested in that science which reaches beyond time and spans eternity? Shall we apply the logic of the *Novum Organum* to the knowledge of temporal things, because we know it to be a sure test, but in things of eternal importance shall we plod on in the old system of hypothesis before proof? Shall we not rather let the Bible be to religion what Nature is to science? Why should we not eliminate from religion every thing purely hypothetical, and fill the void thus temporarily created with analytic inductions of Scripture facts, commands, and promises? Shall we boast that "the Bible and the Bible alone is the religion of Protestants," and then subject it to a system of interpretation which, for centuries, held natural science in a death-like incubus? There is something in the analytic method so inviting to the patient thinker, something that beckons him so kindly forward to assured success, that the number of those who think for themselves is increasing every day, and to apply this method to the interpretation of Scripture, would be to throw open the flood-gates of inquiry and inundate a territory over which we have for centuries heard a hoarse voice repeating, in solemn cadence, "*Procul! O, Procul, este Profani!*"

But however solemn the warning, it is the spirit of the nineteenth century to regard it not. Even the cherished creeds of the most popular orthodoxy must stand before the judgment seat of searching inquiry. But the spirit of every ecclesiastical creed* is a *caveat* to investigation. It says to each of its devotees, "So far must your inquiry extend, but no further. This must be the end of intellectual improvement on this subject."

The Roman Church deliberately curses every one who may deny the articles of her creed, and all Protestant creeds are permeated with something of the same spirit. To be sure, Protestants have read their Bible too well to be caught *cursing* their fellow-men. Hence, they say, let him who denies our creed "*be separated*" from us—a much milder form of words, with almost the same meaning. If the Almighty should pronounce such sentence upon him who rejects the Bible, it should be awfully feared, and not called in question. But when men like ourselves propose, on their own authority, propositions for us to accept on the pain of ecclesiastical curses, we can only look upon them as the quintessence of intolerance.

Human creeds, as terms of fellowship, or as means of preserving organic union, have been ably exposed by the labours of Mr. Campbell and others, so that little remains to be said in that direction. Their influence on the outside world has been shown to be evil, only evil, and that continually. But our present purpose is to develop their internal workings within the bodies over which they shed their balmy influence. What, then, are the advantages of a human creed to a creed-bound Church? Their answer would doubtless be, "We have peace. We are not troubled with numberless controversies, like those who have no creed. If any one among us gets up a new doctrine, all we have to do is to bring him to our standard, and if his teaching does not correspond with our articles, our process is summary." So, then, a Church blessed with a human creed, can detect a heretic without going to the Bible. When they hear something new and do not know whether to believe it or not, they can search the creed to see if those things be so. If the noble Bereans had had similar facilities when Paul preached to them, they would have had much less labour to perform; but it is very doubtful whether any of them would have believed. If human creeds lighten the labour of their followers in searching the Scriptures, they do them a positive injury; for we need labour in this very department.

To search the Scriptures is a solemn duty, and whatever controversy may arise to drive us to that delightful task, should be hailed as a blessing to us, even if the doctrine in question should be condemned as false, for it has given us a zest for searching the Scriptures. We have accomplished a search—we have triumphed over an error—our horizon is enlarged! We have learned much more than we were seeking for; we have gained much religious strength, and we have also learned something about how to investigate God's Word. But best of all, we have learned more intensely to love and venerate the Holy Book. Now all this legitimately and naturally grows out of making the Bible the sole arbiter in controversy. But the objector will say, "Do not all Protestants always make the Bible such arbiter?" When there is controversy between two denominations, the appeal is to the Bible, but when among themselves it has to be settled by the creed. Hence it is plain the Bible is not their *only* standard. They have one of

*The term *creed* is here used in its popular sense: A human summary of religious doctrine, which must be used as a test of denominational fellowship. That it can be used in a sense entirely free from objection, we pretend not to deny.

human origin, for their own use at home, and another of Divine origin, to use in controversy with their neighbours. But whether they pay themselves or their opponents the higher compliment, is left with the reader to decide.

But we are met here with another objection: "If controversy prevails in a Church, there is an end of peace; and peace we must have, or there is no union, and if no union, no Church! Hence, we must have a creed, or we can have no Church." The fallacy of this objection lies in the assumption that investigation and controversy are identical with, or inseparable concomitants of, angry feelings, quarreling, and alienations, etc. But fortunately for the truth, the spirit of inquiry is not one of anger or clamour. But so soon as the angry passions rise, and our hearts and tongues are tempted to strife, so soon are we disqualified to conduct any kind of investigation. None but children are excusable in mistaking anger for argumentation. But the Church is for the education and training of *men*, "even those who by reason of use have their senses exercised to discern both good and evil." But without exercise and practice, we can never learn to discern between good and evil doctrine. But if our senses are to be *exercised* to develop their powers, it is hardly right and proper for our ecclesiastical superiors to treat us as if we were children, and destined never to attain to majority. Why should a Christian of full age be told, like a child, what he ought to believe? Why should he be saved the labour of investigating and thinking for himself? Why should we fear he might quarrel with some one, if we entrust him with so much liberty? Are we dealing with men, or with children? And children will never become men, but men will become children, if restrained from the use of their own intellectual and moral powers. We may as well think of seeing with another man's eyes, or walking with another man's feet, as to talk of a *man's* doing *his own* thinking or believing when restricted to a set of words with the framing of which he had nothing to do, and to which he only gives his assent because he imagines its authors knew more than himself. If such submission be made to God, it is reverential, proper, and elevating, but when made to man, it is servile and debasing. It is because the instincts of nature spurn these thralls that professed creedists so frequently attain to intellectual majority. And these noble exceptions to creedish imbecility are always to be found where the human creed sits light upon the conscience.

But here we are met with another objection; "What any one understands the Bible to teach, he believes, and in this sense of the word it is his creed." This is true in the sense here specified. What any one believes may be called his creed. But should the objector write out what he *now* believes the Bible teaches, and pledge himself that his faith shall always stand in *statu quo*—never advance, and never recede—no additional light shall ever be allowed to enhance his faith, or improve his understanding—such a one has really come round to a human authoritative creed and to one, too, which will torpify his soul and hamper his energies equally with those of the most intolerent partisans. If "what any one believes is his creed," let such belief be always open to emendation, when compared with the Scriptures, and we will not object. We all think the Bible teaches something, and that something we all believe. But should that belief be shown to be a great mistake, we do not fly to what we think the Bible teaches to sustain ourselves, but to the Bible itself. The true believer does not feel himself committed to his *thoughts about the Bible's teaching*, but to the Divine testimony alone. Our faith in the Holy

Scriptures may be as immovable as the mountains about Jerusalem, while our views of their teaching may undergo a radical revolution.

But if the above objection be valid against the Bible as a creed, every human creed is equally involved in the dire consequences of the same logic. Each believer of the *Westminster Confession* only believes what he thinks it teaches. So, according to the above objection, the *Westminster Confession* is not his creed, but his understanding of its teachings is such, to all intents and purposes! So of every creed. Hence there can be no creed in existence except our conceptions of those things which are thought to be creeds, but are not! For surely if our belief in our own understanding of the Bible be a bar to our making the Bible our only creed, the understanding of any written or printed formula must be subject to the same objection.

But enough for the character of this objection. It is not our understanding of the Scriptures against which we object—it is not even diversities of understanding against which we put in our *caveat*—but it is against making them unchangeable perpetuities.

Why is it that Christianity cannot be brought into polite society as a subject for conversation? The superstitions of modern pagans and ancient mythology may be brought up with propriety and discussed, and why not Christianity? The reason is obvious. Each member of a creed-bound Church has pledged himself to learn no more in that direction than his creed, which, it is but courtesy to suppose, he already knows. Hence, for persons of different creeds to try to instruct one another contains the covert insult of inviting a man to violate his pledge; and for those of the same creed to attempt to give instruction implies the impertinence of insinuating that your brother does not understand what he has deliberately pledged himself to believe? In either case, hard feelings must be the inevitable result. Hence the Lord Jesus, who is the Alpha and Omega of our eternal hopes, must be banished from polite society! The heart may swell with love for Christ, but no utterance must betray us as one of His followers; or some pert damsel might confront us, as one such did Peter, and say, "This fellow also is one of them." Under such circumstances, if we speak at all, it must not be from the abundance of the heart, but from the reprehensible habit of light talking.

The radical infidels of Boston, in their late convention, struck no harder blow against modern Christianity than when they alluded to this feature of polite society. And with what a triumphant air they paraded this rule of etiquette as indicating the decay and death of what they called an "*effete*," worn-out system of religion! And yet where lies the blame of this profane restriction, if not in the existence of human authoritative creeds? And this feature of the subject alone is so pregnant with evils that it ought to be sufficient indictment to drive them from the purlieus of Christian society. How many thousand opportunities of learning or imparting good lessons are daily lost by this strangely arbitrary rule of etiquette—a rule too, only made necessary by the bigotry and intolerance of human creeds.

What is society for but the cultivation of our higher faculties? We meet our friends in the social circle at a neighbour's fireside—or, perhaps, at our own—and, in converse sweet, we gain and impart much useful knowledge about the things of the present life; but of Christ and heaven, where our treasure and hearts are, we must say not a word! Things connected with our material welfare and temporal existence may be widely discussed; but of that higher, holier, and eternal life which is hid of God in Christ we may not speak in the polite social circle, because the spirit of

human creeds has decided religious social discussions improper! Because of these artificial restrictions upon religious investigations, the question of Christianity is not open to a free, generous, and gentlemanly inquiry, such as is conceded to every other branch of human knowledge.

RECAPITULATION.

I. We charge upon human ecclesiastical creeds that they are necessarily schismatic in their external tendency, tending to divide the real followers of Jesus.

II. Their internal influence is to cramp the vital energies of their devotees, and retard their intellectual and religious improvement.

III. They shear their Churches of their strength to defend the Bible against scepticism.

IV. Creed-makers treat men as if they were children, unable to investigate the Bible and do their own thinking.

V. Human creeds promote superstition, because they substitute human for Divine authority.

VI. They promote religious ignorance, because their tendency is to lay restrictions on religious social intercourse.

VII. They are entirely opposed to the progressive spirit of the nineteenth century.

VIII. They are, and will be, the war-clubs with which the enemies of our common religion are fighting, and will fight against every type of Christianity.

With all these things in view, it becomes every follower of Christ to throw aside these weights, and stand up for the Bible alone; then shall we save the credit of that Holy Book in the coming conflict, and the effect of its truth shall be our eternal salvation. No creed but the Bible is worth contending for, and that alone is worth a thousand times more than all creeds. If we lose the Bible in contending for creeds, we shall lose all, and gain nothing; but if we lose all human creeds in contending for the Bible, we gain all, and lose nothing.

The crisis is upon us. A world, dying in sin, looks up to the lovers of simple Christianity for help and deliverance from the toils of modern scepticism. Romanism and Protestantism are powerless in the grasp of the gigantic foe. They are not able to save themselves, much less to rescue a world from sin and destruction. No human creed can deliver humanity from impending ruin. And he who would stand as champion for God and humanity must be clothed with the panoply of God, "with the armour of righteousness on the right hand and left." None but they who stand for the Bible alone can stand in "the day that cometh." Christians, then stand up for Christ, for that time is at hand! Great are our responsibilities, but without responsibility there is no honour. It is ours, fellow Christians, to be "the pillar and support of the truth!" O, blessed privilege! Distinguished honour! Transcendent glory! Thanks be to God, who shall give us the victory through Jesus Christ, our Lord!

Christian Quarterly.

B. U. WATKINS.

REPORT ON UNION OF CHURCHES.

RECENTLY the *Cincinnati Presbyterian Synod* received a Report from a Committee appointed a year before, for the purpose of considering the very important question of Christian Union. From that Report we have much pleasure in presenting the following quotations, not as accept-

ing every item, but as showing the continued advance toward a truly Scriptural view of the subject.

"We would not pour green and putrid water into the living spring. We would not bandage dead limbs to the living vine. A Christian Church should be a Church for Christians only.

The Church is not the rule of faith, practice or Church organization. The Bible only is the rule. The Church should be organized by regenerate men, and then their only province is to decide with prayerful judgment what the Bible laws of Church organization are.

Nor should any one be received to membership who cannot assent to these Scriptural requirements from clear conviction in the sense of his own private judgment. We would not for the sake of Christian Union abate one iota of the strictness or extent of the most sensitive conscientiousness.

Let conscience bind us to whatever we see to be the mind of Christ, and let a catholic spirit bind us to love all and to co-operate with all that we see to be His."

CHRIST'S LAW,

"Christ the only king and lawgiver, has authorized but one organization in His Church.

Many considerations suggest this oneness of organization.

First—Her God is one; her Redeemer is one; the Holy Spirit her sanctifier is one; the Bible, her rule of faith and duty is one; and all the similitudes by which the church is described one, as 'one vineyard,' 'one flock,' 'one body,' 'one spouse,' 'one family.'

Second—All those things by which an outward visible organization is effected are as Christ instituted them, one and the same for all the world, and not two or more.

He has given but one Gospel to be believed and obeyed. He has instituted but one baptism, and one Lord's Supper, one worship, and one government, and one discipline. But these are the very things by which the organization of the Christian Church is effected."

Third—Christ never authorized in His Church the organization of different denominations, each with its own code or set of written or unwritten laws, in some particulars diverse from, and in another contradictory to each other.

Christ said to His apostles, 'Go ye into all the world and preach the gospel to every creature.' 'He that believeth, and is baptized, shall be saved.'

But did He thereby authorize the organization of different denominations?

Did He say to Peter: Go preach and baptize, but be careful to provide and take with you a book of discipline, and organize the Methodist Church with denominational laws in some respects differing from and in conflict with all the other organizations, to be authorized and provided for in the Christian Church?

Did He say to Paul, after his conversion, Go preach and baptize, but fail not to take with you a confession of faith, and form of government and discipline, and with these organize the Presbyterian Church with denominational laws differing from and in conflict with all other Christian organizations?

Did He commission Andrew to take with him a prayer-book, and give directions that upon it he should organize the Protestant Episcopal Church with certain high claims, and with denominational laws at variance with all other Church organization?

Did He send James to organize independent congregations, each one of which should refuse to enter into any open, explicit obligatory agreement with other Christian congregations, even concerning those things which Christ plainly makes necessary in heart, and faith, and life, and Church organization, and each one of which should declare that 'for government there is no one visible, universal Church. Nor are there national, provincial, or diocesan Churches, but only local Churches or congregations.'

Our blessed One Lord and Universal King, never authorized the apostles to pursue any such divisive, schismatic course.

The laws which He gave and which He commissioned His inspired apostles to give, pertaining to the organization of the Church and all else, are one and the same for all time and for every place.

He certainly did not institute different denominations and give them authority to enact laws contradictory to each other, and some of which must necessarily be false, and then enforce them as Christ's own laws in His Church."

"We speak not of the voluntary usage of prevailing customs, or of mere recommendations, for these things never produce denominational divisions. We speak of organic enactments of denominational laws, for it is these, and these only, that divide the Church. These are the apples of discord, and the wedges of division in the Christian Church. It is these peculiar distinctive denominational laws which give visible form and sharp outline, and repellant and perpetuating power to divisions."

"Christ said, 'on this rock I will build my Church' (Matthew xvi. 18.) He did not say on this rock I build my Methodist, Baptist and Presbyterian denominations.

Christ said, 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me.' (John xvii. 20, 21).

But did He pray for such oneness only as would be invisible and spiritual to convince the world which cannot see the invisible, and which cannot discern the spiritual, whilst He purposed that the divisions of Christians should be organized, visible and permanent?

These organized divisions in the Church were the work of our forefathers. And we fear that we were much fail to perceive their enormity because of our long familiarity.

'The fathers have eaten sour grapes and the children's teeth are set on edge.' (Ez. xviii. 2)."

"But these apostles, divinely inspired and commissioned, never organized two or more denominations in any place.

They made obligatory as Christ's law in every place the very same Gospel as to its truths, its duties, and its salvation, the very same sacraments, the same discipline and the same forbearance.

Never did they promulgate one thing in one place and another thing in another, as the law of Christ in this matter of Church organization."

Some of the pioneers of Christian Union, who return to the divine order, and worship faithfully in small companies rather than accept enlargement at the cost of deviation from the laws of Christ, may take courage from the above—their feeble influence is telling in such like results in more than one direction.

Ed.

STATE-CHURCH BISHOPS.

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence."—JOHN xviii. 36.

WHAT language could more emphatically declare that the Christian religion is purely spiritual in its character? Yet, in spite of this plain declaration, the "Bishops" of the Church of England—styling themselves followers of "the meek and lowly Jesus"—claim, *by virtue of their spiritual Office*, seats in the House of Lords; and, as if to aggravate the anomaly, all history shows that they have invariably exercised their function in *opposing* those measures which have promoted prosperity, liberty, and religion among the people. Happily there are signs that this scandal to Christianity will not exist much longer. "A Bill to Relieve the Lords Spiritual Hereafter Consecrated from Attendance in Parliament," is the title and purpose of a measure laid before the House of Commons last Session by Mr. S. Beaumont. The nature and extent of the proposal are indicated with sufficient clearness by its titular designation. The present occupants of the Episcopal benches would, if it became law, retain their seats in the Upper House for life, but their successors would not inherit legislative duties and responsibilities. It is not proposed to make a clean sweep of them altogether, but gradually, as the bishops are "called hence," their temporal functions would die with them, until the whole twenty-six spiritual peerages are extinct, and the exalted members of the ecclesiastical hierarchy would then be able to devote their entire time and talents to the welfare of the Church, undistracted by the cares of State.

The bishops, it will be remembered, occupied a prominent place in the public mind during the previous Session of Parliament. The discussions on the "Bishops' Resignation Bill" led to an unusual amount of attention being directed to the sacred and secular conditions attaching to the prelatial office, and the general interest of the question has since grown considerably. Mr. Hadfield, M.P., who brought the subject under the notice of Parliament, has endeavoured to ripen public sentiment in relation to it by the publication of a pamphlet strongly urging the expediency of relieving bishops from attendance in Parliament. "A Manchester Reformer" prefaces the work by a review of the conduct of the bishops during the Irish Church debates, which contains an indictment against the Episcopate of the most grave and serious character. The article arraigns the prelates for the part which, with one or two honourable exceptions, they took in precipitating a collision between the House of Lords and the House of Commons, and thwarting the emphatically-pronounced will of the nation. But unsound statesmanship is the least damaging charge brought against the spiritual lords. Their counsels were not only unconstitutional in spirit and revolutionary in tendency, in reference to the control which the Upper House should exercise in the government of the country, but they seemed, for the time, to have lost sight of every other consideration than that which pertained to the grossest worldly interests. Even after the House of Lords had adopted the principle of disestablishment, by the second reading of the Bill, "One proposition after another emanated from these spiritual lords which savoured of nothing but *extortionate greediness for money*." The writer describes in detail the tortuous and mischievous policy pursued by the majority in the Lords, "inspired mainly by the rapacity and fanaticism of the bishops," and exclaims: "When the bonds of Empire were strained to bursting, and the hearts of men were sick with

anxiety for the public welfare, these men thought of nothing, talked of nothing, but glebes and endowments, a larger percentage on commutations, the allowances of rectors and bell-ringers, deductions for curates, and cravings for curtilages—a small slice here and a bigger slice there of the national property, so as to leave as little as possible for the sacrilegious use of the nation itself! Oh, it is a sad thing when ministers of religion—or men who should be such—become hucksters in the market of earthly interest, and pedlars in the strife of Parliamentary faction!" Protestants are reminded that nine prelates voted for, and only five against, the Duke of Cleveland's scheme for endowing the Roman Catholic priesthood, and seven for Earl Stanhope's, including the two archbishops; and the writer concludes: "It is not a fitting thing that a position of so much dignity and influence should be given to Anglican bishops, who have no relations or sympathy with the far larger part of the population of the Empire, and who have so clearly shown that they are either ignorant or careless of the sentiments held by the members of their own Communion on a point of vital concern to the policy of the State."

Among the significant indications of the growth of opinion on this question, not the least is the fact that the Bill to relieve bishops from Parliamentary duties is demanded by Churchmen themselves in the interests of the Church of England. Mr. Beaumont, who brought forward the measure, is a member of that Church. The pamphlet alluded to contains a list of quotations from Churchmen and the Church press of all shades of opinion, who look forward with confidence to the speedy disestablishment of the lords spiritual, and hail the prospect as one fraught with blessing. A fifty years' member of the Church declares that "the retirement of the bishops from the House of Lords would be followed by the happiest results; by the sweeping away of various abuses which at present limit the Church's usefulness, and impede its progress in the nation; by an increased activity and a greater purity in religious matters, and a firmer and deeper hold by the Church on the affections of the people. And I also believe that the bishops themselves would be among the first to benefit by the change." The *Church Review*, in a leading article, says: "The bishops are secularised by their seats in Parliament," and adds, "Our great grievance is the way in which our Episcopal appointments are made," and "the first step to a better state of things will be when bishops no longer have seats in the House of Lords." The late Lord Henley (brother-in-law of Sir Robert Peel), in a pamphlet published many years ago expressed the opinion that the retirement of the bishops from the House of Lords would be the most important and effective step towards the removal of abuses in the Church that had been made since the Reformation. Thus the work is being taken out of the hands of the Liberation Society, and the promoters of the Bill cannot fairly be charged as animated by sectarian jealousy. Justice to other religious communities, of course, demands the proposed change. Religious equality, and every consideration of numbers, wealth, and usefulness, give the President of the Wesleyan Denomination as much claim to a seat in the House of Lords as a "Lord Bishop."

The Bill will again be brought forward in the approaching Session of Parliament, and we trust Churches will bring their influence to bear upon the representatives in their respective districts, by letters and petitions in support of it. It may be thought by some that public opinion is not yet ripe for the proposed change, but a few more instances of obstruction to measures of public welfare will hasten the popular conviction of the

inexpediency of retaining bishops in the House of Lords. Meanwhile, the recently-appointed suffragans are supplying a powerful contribution to the argument on this question, for if it be seen that sub-bishops, *who have no seats in Parliament*, consecrate churches, hold ordinations and confirmations, and perform *all the spiritual functions of full bishops*, and at moderate salaries, some more potent reason than has hitherto been assigned will be required to justify the retention of ornamental and costly prelates, who sit as spiritual peers, but neglect their spiritual duties, and who have invariably exercised the high privileges accorded to them by the State in opposing measures for the advancement of commercial prosperity, personal freedom, and religious liberty.

Free Gos. Mag.

DISCIPLES OF CHRIST AND BAPTISTS.

IN OHIO, U.S. of America, those believers in Jesus who take no denominational name, but call themselves by those names only which in the New Testament are applied to the followers of Christ, have deemed it desirable to address a message to the Baptist Convention of that State, assembled at Columbus. The deputed Disciples were received most cordially, having been called upon by the President and leading members of the Convention so soon as it became known that they were in the city. The following address was presented :—

MR. PRESIDENT, AND BRETHREN OF THE OHIO BAPTIST CONVENTION :—

At the last Annual Meeting of the Ohio Christian Missionary Society, held at Mansfield in May, 1870, the following resolution was passed :—

“*Resolved*—That the Convention appoint a committee of five, who shall visit the Baptist Convention of the State of Ohio, to convene at Columbus the coming October, and bear from us words of Christian greeting and fraternal sympathy.”

In obedience to this resolution we are here to-day, and take great pleasure in fulfilling the wishes of the Society which we have the honour to represent.

It is proper to say that the Ohio Christian Missionary Society is composed of delegates and members from all parts of the State, and that they represent a membership of about 30,000. This membership is distributed into 350 churches. These churches have in their service 170 preachers, engaged either in pastoral work or in active service as evangelists. This, however, but partially represents our pastoral force, as, in most of our churches we have a plurality of elders, not known as preachers, yet many of them active and efficient in pastoral work.

We have a State Missionary Society, which forms part of a general missionary scheme, embracing all the churches in the United States ; and, subordinate to the State society, we have twenty-four district societies. When this plan shall be perfected, we hope to unite all our missionary forces in one general system, reaching every church, and every member of every church, so as to give entire unity to the enterprise, and realize, in a thorough co-operation of churches, the true idea of missionary work. This State society was organized in 1852, and during the 18 years of its existence, 37,000 days have been spent in missionary labour ; 100,000 dol. have been raised for missionary purposes ; 16,000 accessions to the churches have been gained, and 103 churches have been organized.

Of Sunday Schools we have but a partial report. We have about 270 Sunday Schools, and about 15,000 scholars.

We have in the State two colleges, in both of which young men, preparing for the ministry, are educated free of charge.

We have two weekly papers, and one quarterly, published in Cincinnati.

Our increase, year by year, is large, but not seen in any rapid increase of our numbers in the annual reports, as there is a constant drain from churches in a westward emigration; and, as we are feeble in the East, we have no compensatory immigration from that quarter.

We are very glad to say to our Baptist brethren, that the resolution under which we are acting was passed with the heartiest unanimity, without hurry, yet without one word of discussion; and may be regarded as a spontaneous expression of a universal sentiment. We are authorized to say to you that the language of the resolution is the language of our entire brotherhood in this State; and that it has the moral support of our brotherhood in all the States we have right to infer from the fact that, although the resolution has been published far and wide since last May, no voice of opposition or of objection has any where been raised.

Had the resolution proposed a union with the Baptists, we are frank in saying, that it could not have passed—for that proposition would have involved consequences too grave and difficulties too great, to have warranted an action so speedy and so nearly spontaneous. But as an expression of friendly greeting and of cordial sympathy with the work which the Baptists as a religious body, are doing for Christ, it is, we repeat, the legitimate expression of the settled feeling and sentiment of the Disciples in the State of Ohio.

It is due to this honourable body, representing as it does the intelligence, piety, and influence of the entire Baptist brotherhood of this State, that we, in venturing on this unusual step, should explain the reasons which have prompted it. Simply as an act of Christian courtesy, it needs no apology; but as a departure from ordinary customs, you will be curious to know, and we are in honesty bound to explain, why we are sent with this novel message—novel, not in the light of a pure Christianity, but in the light of the history of your past and of ours. Polite conventionalism might prevent you from reminding us, after the style of Peter in his first discourse to the Gentiles: "Ye know how that it is an unlawful thing for a man that is a 'Baptist' to keep company, or come unto one of another"—name; yet it is idle to attempt to conceal the fact that, religiously, we have been almost as separate and alien as Jew and Gentile were of old. We do not claim that any angel has directed us to send to you or for you; nor that in any vision we have been instructed to come on this mission; neither do we look for any such outpouring of the Divine Spirit as signalized that marvelous reconciliation of hostile races. But we trust that you and we are all learning to say, "What God hath cleansed, that call not thou common;" and we dare also to hope that if, in a Christian spirit, and in obedience to the voice of God, in His word and in His providence, we can mutually see our way to the cultivation of more friendly relations, the time will yet come when it can be said of those whom you represent and those whom we represent here to-day, "In one Spirit are ye all baptized into one body, and have all been made to drink into one Spirit."

Allow us, therefore, frankly to state the reasons that have led to this step.

As a people, we are seeking the restoration of the Christianity of the New Testament, in letter and in spirit, in principle and in practice. We clearly see to be involved in this the overthrow of denominationalism, the repudiation of human creeds as authoritative expressions of faith or bonds

of fellowship, the annihilation of party names, and the reunion of God's scattered people in one body, under the headship of Jesus the Christ, that they may be bound together simply by a common faith in the Lord Jesus, and a common loyalty to Him as their only Sovereign, and "with one mind and one heart strive together for the faith of the Gospel." In view of the terrible apostacy which we find embodied in the Church of Rome, we look with lively sympathy on every Protestant movement tending away from Babylon and towards Jerusalem. From the time of Wycliff down, we pause to praise God for every glorious revolutionary movement that tends to break the spell of priestly authority, and guide captive souls out into the light of God's word.

We rejoice to-day in every indication of restlessness and disquiet among Protestant sects, which renews the protest against human authority, and sighs for a purer and completer loyalty to Jesus than Protestantism has yet reached; and we are confident that God has, among these great Protestant parties, a people yet to be called out from remaining errors and corruptions, and enrolled under the glorious old banner which the apostles unfurled at Jerusalem. But we are compelled to regard all these Protestant movements as unsatisfactory; and while gratefully recognizing the obligations we are under to the men and the parties that urged on the work of reformation, alike among the Lutherans, Episcopalians, Presbyterians, Independants, and Methodists, we are still constrained to regard their best performances as falling short of the desired object, if the *restoration of primitive Christianity* is had in view as the great object to be attained. As movements tending onward *towards* the grand object sought, we have pleasure in them; but as furnishing the consummation so devoutly wished for, we are compelled to repudiate them. The Church of Christ and the Christianity of the New Testament, pure and simple, are not found in any one of these sects to-day, nor can they be found in any possible combination of sects.

We turn our eyes to the Baptists. We think we discover, in their position and aims, that which more nearly accords with our own. If we understand them they do not claim simply to stand as one of the Protestant sects of this time. They have in view and have always had in principle, whether they have always been stedfast to it in practice or not, a return to the Christianity of the New Testament; and while they do not claim to be lineal descendants of, they have always claimed spiritual kinship with, the heroic preservers and defenders of the Word of God and the testimony of Jesus, who, in the fastnesses and refuges of the Alps and the Pyrenees, kept alive through long ages of suffering, the voice of the "two witnesses"—a people whose origin is "hidden in the remote depths of antiquity." That the Baptists have always been true and faithful to this aim is, we suppose, more than they would claim. But what may have been their errors, or ours, is not the question to-day. If this is their aim, it is also ours. We hail them as the uncompromising foes of priestly authority, of the corruptions in doctrine and practice which prevail in Protestant as well as Roman Catholic sects,—as the unyielding opponents of infant baptism, that important "part and pillar of popery" which stands to-day so prominently in the way of the restoration of the primitive faith and practice, and as the brave champions of a Church of regenerate people—"a spiritual house, a royal priesthood, and a peculiar people." In all they have done and suffered for the Word of God, and in all the service they have been permitted to render, by virtue of their principles, to the cause of civil and religious liberty, we rejoice with you and give thanks to God.

Our intercourse with enlightened Baptists has confirmed us in the conviction that our aims and principles are much more accordant than has generally been supposed; and it is on this account especially that we come to you with words of friendly and brotherly greeting, as recognizing in you co-workers more nearly allied to us, in spirit and in purpose, than we can find in any other religious body in our State. While there are some grave matters of difference, which is not now our province to discuss, we are agreed, unless we mistake the position of the main body of Baptists in Ohio, in the following important particulars:

1. The divine authenticity and authority of the Holy Scriptures of the Old and New Testaments as a revelation from God to man.

2. The divine authority and sufficiency of the New Testament as a revelation of salvation through Jesus Christ, and as a rule of faith and practice for Christians.

3. The revelation of God therein in the threefold manifestation of Father, Son, and Holy Spirit, in the great work of human redemption.

4. The divinity of Jesus as the Son of God, and his Messianic offices of Prophet, Priest and King, to enlighten us by His teachings, to redeem us by His sin-offering, to rule over us by His kingly authority, and guide us to eternal life.

5. The mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to abide with the saved as a Divine Comforter—the earnest of the heavenly inheritance.

6. The Gospel as the power of God unto salvation to every one who believes.

7. The necessity of “repentance towards God and faith towards our Lord Jesus Christ,” in order to admission to baptism, and through baptism to membership in the Church of Christ.

8. The immersion of every believing penitent into the name of the Father, Son, and Holy Spirit.

9. The obligation of all, thus immersed, to walk in all the ordinances and commandments of the Lord, that, “being made free from sin, and become servants to God, they may have their fruit unto holiness, and the end everlasting life.”

10. The competency of every church to manage its own affairs free from the ecclesiastical control of associations, synods, conferences, or any outside ecclesiastical power whatever.

11. The desirableness and expediency of union and co-operation among the churches of the saints, for the spread of the Gospel and for every good work

We agree, then, to love and serve the one God and Father of all, who is above all, and through all, and in us all. We accept and own the one Lord Jesus Christ, as our only Lord and Saviour. We possess the one Faith in Him as the Christ, the Son of the living God, who died for our sins, and was buried, and rose again from the dead, and is now made Head of all things, for his body, the Church. We teach and practice the one immersion—the burial with Christ in immersion of all who possess this one faith. We believe that all believers, thus immersed, are members of that one body, in which dwells the one quickening and sanctifying Spirit, and common inheritors of the one hope of everlasting life.

That we should seek to keep the unity of the Spirit in the bond of peace and walk worthy of our calling, is an inevitable conclusion from these premises. And while we are authorized to express not so much as a desire for a union between the Baptists and Disciples, we are confident in

expressing the hope that this friendly visit will lead the way to such friendly intercourse as may ultimately ripen into a union of hearts and of hands in the work of the Lord.

With these explanations, we beg leave to tender to you the friendly greetings of the 30,000 Disciples whom we represent, and to express in their behalf, our sympathy with you in all your work of faith and patience of hope, and labour of love.

And we pray that your love and zeal and faithfulness may more and more abound, and that, guided into a full perception of your duty to this age, you may stand up in unbroken array for the truth as it is in Jesus, caring only for His honour and the integrity of His truth, and willing to suffer the loss of all other things, if you may but be counted worthy to labour and to suffer for the exaltation of His authority as Lord of all, until "every knee shall bow and every tongue confess that He is Lord to the glory of God the Father."

ISAAC ERRETT,
R. M. BISHOP,
B. A. HINSDALE,

R. R. SLOAN,
THOMAS MUNNELL,
W. T. MOORE.

President Hoyt, in response, said he was confident he expressed the sentiment of his brethren in giving expression to the pleasure they feel in receiving this communication, so full of thought in harmony with their own views and purposes, and expressing the hope that good for Zion will result from this incident.

On motion of Rev. T. J. Melish, the communication was referred to a Committee appointed by the Chair, as follows: R. Jeffery, T. J. Mellish, L. G. Leonard, T. W. Ewart and R. Preston. * * * * *

Rev. Dr. Jeffery, from the Committee to whom was referred the communication of the Christian Missionary Society, submitted the following report:

"As brethren attending the Ohio Baptist State Convention, we hail with gratitude to God, and with fraternal greetings, the communication presented through its delegation in behalf of the Ohio Christian Missionary Society, and recognize the spirit which prompted this overture as an expression of true Christian feeling in the yearnings for closer bonds of sympathy between different ranks of the disciples of our common Lord and Saviour Jesus Christ, and as an earnest of the speedy fulfilment of the Saviour's prayer, that His people may be one. We accept the statement of doctrinal views set forth in the document as so nearly accordant with those for which Baptists are distinguished, as to form a hopeful basis of agreement in the essentials of the common faith; as to justify a charitable and mutual toleration in regard to things in which we still conscientiously differ; and as to awaken the confident expectation that, ere long, those dividing differences shall disappear, and we shall all be found fighting our common enemies under the one standard of truth, on whose unfolded banner shall be inscribed in words of living light, 'One Lord, one faith, one baptism.' We hereby express our personal regard for the brethren constituting this delegation, assuring them of our esteem for their Christian character and their ministerial labours, and that we request them to convey to the body they represent our greeting of Christian love and good will; our congratulations for the zeal with which they have contended for the authority and sufficiency of the Word of God, rejecting the additions, and subtractions of human inventions and assumptions of civil and ecclesiastical denominations; our rejoicing in their successes as a real contribution to the ultimate triumphs of the teachings of the Word

of God, and the visible unity of all God's people in the truth as it is in Jesus.

"Your Committee recommend that a delegation of five be appointed by this body to prepare a suitable and formal reply to this overture, and to convey in person to the Ohio Christian Missionary Convention, at its next anniversary, the Christian feelings of the Baptists of Ohio."

The report was received with marked applause, and unanimously adopted.

The Chair appointed Revs. R. Jeffery, of Cincinnati; A. H. Strong, of Cleveland; H. S. Colby, of Dayton; T. J. Melish, of Cincinnati, and L. G. Leonard, of Lebanon, as delegates provided for by the above report.

Christian Standard.

THE CRY FOR UNION: TO WHAT IS IT TENDING?

ALMOST from the one end of Scotland to the other the cry of "Union! Union!" has been raised by parties in the Free and United Presbyterian Churches. This cry has been echoed again and again for years, and now to such an extent does it prevail that in every town the Presbyters of these bodies are endeavouring to decide upon the expediency of uniting, and on what grounds the union should be consummated. The dissensions, the acrimonious debates, the wranglings, the misrepresentation of facts and the charges of apostacy, which this continual union cry has created, are saddening in the extreme; and, in the general conflict, one calmly looking on would be inclined to wonder how a sound and satisfactory union could be born out of so great confusion. But confusion must exist until this question be settled, as the decree has gone forth from the Assembly of the Free Church and the Synod of the United Presbyterian Church, that all Presbyters under their jurisdiction shall forward an answer to the question whether there is any bar to the union of the two Sects on the confession of faith as recognized by them? And shall union be the result? It is feared the result will be greater division than ever; indeed, judging from the manner in which the proposal of union has been received by the Presbyters, there is absolute certainty that should the movement be pressed both parties will be rent, and heartburnings and jealousies created which it will take years to allay.

To those who endeavour to view the progress of events in the light of God's word, the present battle among the churches will be seen to be really a battle preparatory to the much more important movement of Church dis-establishment, and the abolition, in an important degree, of human creeds as systems of faith. Skilfully as the weapons have been used on both sides in this strife—in which some of the most venerable and subtly learned divines have taken a bold and unflinching stand, the real issues of the contest have been involved in comparative darkness, though now and again there have burst forth streaks of dawning light, which will ultimately dispel the gloom and show that men are really fighting about the preservation of human creeds, and that satisfactory union upon them as a basis is impossible. That the conflict points to this will be the source of unmitigated joy to the thousands who advocate primitive Christianity, repudiating, as un-scriptural, control by the State, and dis-carding as mischievous all human systems of faith, and advocating union on the only sure and lasting basis of God's imperishable Word. This much, however, is perfectly clear, that when the present controversy has

ended—and what may be the success by which it will be attended it is impossible to determine—the tie subsisting between the Church and the State will have become very much smaller and consequently weaker by the voice of the dis-establishment party in the country becoming greater, bolder, and more powerful than ever. To show that such a statement is justified we quote the following remarks made by the Rev. Dr. Wilson, of Dundee, who lately held the high and much coveted position of Assembly Moderator. In the debate on union in the Dundee Free Presbytery, in November, Dr. Wilson said :—

“Let us ask what is the testimony of the Church by speech and utterance on this very subject of civil establishment of religion and endowment of the Church? I say the Free Church testimony is emphatically this, and this only, that the Church must be free—(hear, hear)—that it is unlawful to establish and enslave a Church—(applause)—and consequently that the existing Establishments of religion in this land ought to be demolished. (Prolonged applause.) [Rev. Mr. Cross—No, no.] If any one thinks he can impugn my reasoning by argument, he is at liberty to do so. I believe it is irrefragable—that the Free Church testimony is a testimony on behalf of the Church's freedom—that it is unlawful to establish a Church and enslave it, and consequently that the existing Establishments, being enslaved, are unlawful, and ought to be demolished. (Loud applause.) [Rev. Mr. Moncur—No no. Reformed.] The question naturally arises—Supposing all this to be true, is it not the duty of the State now to establish the Free Church, holding by all these principles and maintaining this freedom? To this question I also unhesitatingly answer—No. I do not believe it is—(hear, hear)—and just because in the existing circumstances of this community I do not, and cannot believe that such an Establishment would be for the glory of God or for the good of the Church.”

Rev. Mr. Bruce, a member of the same Presbytery, said :—

“This position I am prepared to take up, and I take it up not as a voluntary, but as a patriot. What I want to see in Scotland is a National Church, embracing all Presbyterians, which would be an Established Church in the highest sense of the word—a Church established not technically or legally, but morally, because possessing the primary attributes of unity and peace, and wielding the maximum amount of spiritual influence in the land. Now, sir, there is only one way in our day of attaining this highest blessing. The old-fashioned compulsory method of bringing all the sheep into one fold is out of date. (Hear, hear.) And re-establishment on Free Church principles won't unite all Presbyterians. It might bring back some free Churchmen to the State Church, but it would leave all earnest voluntaries outside the pale. Some may not think that any great evil, but I venture to say that no patriot could have satisfaction in a scheme of reconstruction which would leave so large and respectable a body of Christians as the U. P. Church in an isolated state. Not re-establishment then, but dis-establishment must be our watchword for the future. (Applause.) I say this with no feeling of hostility to the present Established Church, but rather as one who does not despair of seeing men of patriotic spirit arise within it to say this very thing themselves.”

As a straw shows in what way the wind blows, so the extracts given above indicate how the dis-establishment wave is increasing in length and breadth and impetuosity.

But if the momentous question of dis-establishment has risen, phoenix like and most unexpectedly, from amid the confusion of the strife whether there is to be union, and has engaged the serious attention of all concerned, so also has there arisen, as we have said, another and much more perplexing, though a subsidiary issue,—whether human creeds are to be regarded as a satisfactory foundation for union? Then the dis-establishment of the National Church would be regarded as an advance towards the Reformation now advocated by many, the setting aside of human creeds by churches would be a much more natural advancement in that direction. That human creeds are necessarily schismatical and heretical—that they embody and perpetuate the elements of schism from generation to generation, making those who are bound by them, love and hate artificially and irrationally—that they detach the mind from a free and unrestrained consecration of itself to the whole truth of God's

Book, and confine it to a certain range of tenets and principles—and that they are peculiarly hostile to reformation by ejecting eminent religious reformers from the churches in which they commenced their ministry, have been satisfactorily substantiated again and again; and the wonder is that they should have been preserved so long. But that they are now being discovered to be useless for the object for which they were framed is an uncontrovertible fact, as the following remarks by two divines will show—one of them a writer and lecturer of the highest popularity and reputation—the Rev. George Gilfillan, of Dundee, and the other an influential minister in the Free Church—the Rev. Mr. Bruce, also of Dundee. These remarks were also made during debates on the Union question in the end of November last,

Rev. George Gilfillan says;—

“It (the union movement) threatens at present to split up one Church into two or three distinct fragments, and the union it promises to the three negotiating parties will be dearly purchased by the new disruptions and fresh fractures which it will produce. It seeks to establish a Church upon a *false basis*, upon an agreement in opinion which does not exist, on *standards of belief which are fast becoming obsolete in form, questionable in idea*, and imperfect or untrue in much of their substance, threatens us with grave difficulties of finance, and with still graver difficulties when certain important questions alike of doctrine and of the connection between Church and State shall come to be decided, as they must be decided soon. The Church formed by it may be large, but the union will not be such a Church as the intelligence and consciousness of the age shall welcome, and as a panacea for the evils and dangers by which we are surrounded it is simply naught—meeting spiritual difficulties chiefly by material means, and offering a false and fluctuating front of battle to earnest and powerful adversaries.”

Mr. Bruce says :—

“My difficulty is about the basis of union. I hesitate to affirm that the Westminster Confession of Faith, as at present accepted by the negotiating Churches, is a satisfactory basis of union, and I do so, not because I doubt the good faith of any parties in signing the Confession, but because the meaning of certain parts of the Confession very prominently involved in the negotiations is by no means ‘plain and obvious.’ (Hear, hear.)”

Reader! the above is the testimony of divines, relating to two fundamental principles which have been long held and advocated by the promoters of Christianity as at first taught in its purity by the apostles. We appeal to you to reflect on what we have said. “The whole scheme of union and co-operation, which the Living Oracles and the present state of the Christian religion in the world demand; which has been, at different times and in various manners, illustrated and sustained in the present controversy against divisions, we shall here submit in one period. Let the Bible be substituted for all human creeds; facts for definitions. Things for words; faith for speculation; unity of faith for unity of opinion; the positive commandments of God for human legislation and tradition; piety for ceremony; morality for partizan zeal; the practice of religion for the profession of it, and the work is done.”

T. Y. M.

LORD AMBERLEY & C. BRADLAUGH.

THE CHARLATAN UNMASKED.

In the recent debate, in Bury, between Mr. King and Mr. Bradlaugh, Mr. King uncovered the filthy demoralizing literature, commended in the highest terms by his opponent and through his paper largely disseminated. The following is merely a sample of the morality advocated in Mr. Bradlaugh's favourite volume.

"Whether the children have been born in marriage or not is a matter of comparatively little importance.

"Marriage is based upon the idea that constant and unvarying love is the only one that is pure and honourable, and which should be recognized as morally good. But there could not be a greater error than this. Love is like all other human passions and appetites, subject to change, deriving a great part of its force and continuance from variety in its objects; and to attempt to fix it to an invariable channel is to try to alter the laws of its nature.

"Marriage is one of the chief instruments in the degradation of woman.

"The icy formality of the marriage ideas is a constant damper to the enjoyment of youth; it spoils the social pleasures between the young of both sexes, and casts a chill upon that intimacy and close sympathy which they should have for each other.

"The emphatic *exclusiveness* of marriage gives rise to very great evils. Both men and women, especially the latter, often fall desperately in love with one object; and if they cannot have full and sole possession of this they resign themselves to despair.

"Let those who will, marry; but those who do not wish to enter upon so indissoluble a contract, either on account of their early age or from a disapproval of the whole ceremony, should deem it perfectly honourable and justifiable to form a temporary connection.

"If a woman is to have only two, or at most, and in comparatively rare cases, three children, (she) can easily gain a livelihood for herself, and therefore require no protection nor aid beyond what the laws afford to each of us; why should she tie herself indissolubly to one man for life?

"The noblest sexual conduct, in the present state of society, appears to me to be that of those who, while endeavouring to fulfill the *real* sexual duties enumerated in a former essay, live together openly and without disguise, but refuse to enter into an indissoluble contract of which they conscientiously disapprove."

It having become customary for advocates of Secularism to associate the names of public men (as Lord Amberley and Mr. John Stuart Mill) with the degrading volume from which the foregoing is taken, Mr. King, in the debate, said that he could not believe that those gentlemen had ever sanctioned the connection of their names with the book in question. Mr. Bradlaugh, as reported by the *Bury Times*, replied in characteristic terms.

"All that he (Mr. Bradlaugh) said on the previous evening was that Lord Amberley had been attacked because he had taken part in a debate on this question, at which he (the speaker) was present. He himself heard Lord Amberley say that this (*Elements of Social Science*) was the best book that was written on the subject, and that it ought to be in the hands of all working men. It was said in the presence of 70 or 80 of the most respectable physicians in the city of London; so that in so far from it being a cheat, or subterfuge, he did not try to put on Lord Amberley an opinion about the book at all. Therefore Mr. King told a lie."

In response Mr. King intimated that he did not like to call a man a liar. He deemed it better to prove the falsehood and leave the audience to return their own verdict. He then drew forth a letter from Lord Amberley to himself, in which his lordship repudiated the book in the words following—

"I was quite unaware that my name had been used in support of the opinions to which you refer. Whoever has so used it has done so entirely without authority or sanction from me, and in total ignorance of my real views.

With the book you mention, "*The Elements of Social Science*," I am indeed acquainted, but I regard it with the strongest disapproval. The author's ideal of society appears to be a state of unlimited license; happiness being obtained by the indulgence of degrading passions. I contemplate such teachings with the utmost aversion, and I consider the wide circulation of the work which contains it the more to be regretted because its pretensions to medical authority (to which I am convinced it has but little claim) may easily mislead unwary or uninstructed readers.

Should any one attribute to me in your presence any sort of agreement with this pernicious work, I authorize you to contradict the statement in the most emphatic manner."

The effect produced upon the audience by the reading of the letter and the exhibition thereof in his lordship's own-hand writing was tremendous.

and from it the Secular party never recovered during the debate. But no one who *knows* Mr. Bradlaugh would, for one moment suppose that he would not brave the matter out, seeing that Lord Amberley could not be brought upon the platform. He, therefore, replied—

“As to Lord Amberley’s letter, he said he was present when Lord Amberley made the statement he referred to. He did not say what he had written since. (Hear, hear.) The evidence that he was not wrong was that the speech was reported. There was a powerful corporation called the British Medical Corporation, which had a Journal called the *British Medical Journal*, and the speech was reported in this as he had stated, and had been reprinted in fifty or sixty papers. (“Question.”) He was not there to bandy words with every indecent person who interrupted him. The file of the journal in question would show how the matter stood. If the speech were not there he would have told one more lie; if it were, Lord Amberley must have changed his opinions, or forgotten what he had said. If he (Mr. Bradlaugh) had made an error, it was a strange one, and it was shared in by the *British Medical Journal*. Lord Amberley said it was one of the best books he had ever read, and ought to be in the hands of every working-man.”

Here then the charge was re-affirmed—he heard Lord Amberley thus commend the book, and the evidence (proof positive) that he was not wrong is the fact, that the speech was reported in the *British Medical Journal*, just “AS HE HAD STATED,” and had been “reprinted in fifty or sixty papers.” The audience called for dates but they were not given, and so the matter had to be left, so far as the debate was concerned. But, of course, that was not to be the end of it. But the bold re-iteration answered Mr. Bradlaugh’s purpose—he got away without being groaned out of the hall, as he must have been had he not suspended the judgment of the assembly by so bold re-affirmation. Subsequently he was required to produce, or to name, the number of the Journal containing the words of Lord Amberley, “as he had said.” In reply the following was received—

“I am not at all sure that the *British Medical Journal* contains the whole speech, but the speech in which I heard Lord Amberley say what I refer to was made at the London Dialectical Society’s Rooms, 32a, George Street, Hanover Square, some time either in the end of 1867 or early in 1868, on the occasion of a paper read by Mr. Laurie.
C. BRADLAUGH.”

The *British Medical Journals* for the last three months of 1867 and the first three of 1868 were carefully examined, but no allusion to the subject. Mr. King again wrote to Lord Amberley and received the following—

“SIR,—In reply to your letter of the 3rd instant, I have to say that the speech alluded to by Mr. Bradlaugh was made at the Dialectical Society on July 1, 1868. It was scarcely a speech properly so-called, but some observations made in an informal manner at a meeting which I supposed to be private. Reporting is in fact forbidden by the Society’s Rules, but by the indiscretion of some person present an abstract of what I said appeared in a medical paper.

With reference to Mr. Bradlaugh’s alleged quotation, I may observe that I do not believe I made any mention of the “Elements of Social Science,” and most certainly not in the terms stated by Mr. Bradlaugh. I am not at all surprised to learn that he “cannot give” the number of the *British Medical Journal*, since the report referred to by him contains not the most distant allusion to the work in question. This will be sufficient to show you with what extreme caution Mr. Bradlaugh’s assertions must be received. In conclusion my present estimate of this book is not the result of a change of mind since 1868.—Yours faithfully,
AMBERLEY.”

The date thus supplied enabled the *Journal* to be procured, and there, certainly, in the number for August 1st, 1868, is the speech of Lord Amberley, but no mention of, nor allusion to, the book in question, nor reference to any book; nor anything which can be supposed in any way to refer to it; nor anything incompatible with his lordship’s strongly expressed repudiation of the book. Thus the matter might be left as clearly settled, but as Mr. Bradlaugh cannot be put down while the possibility remains

of covering his defeat by assertions which, for want of witnesses, could not be proved untrue, and as he still insists that Lord Amberley did, in his presence, thus commend the book, it was deemed well to refer to the gentleman who read the Essay in connection with which Lord Amberley's speech was made. That gentlemen (Mr. Laurie) writes to his lordship thus—

"I am convinced you said nothing about the book called 'Elements of Social Science.' But the opinion quoted by Mr. Bradlaugh and attributed to you was delivered by himself after your lordship had left the meeting."

Thus Mr. Bradlaugh imposes his own worthless recommendation of a most filthy book upon the assembly and comes before the public boldly attributing his own words to Lord Amberley. But that the case may not admit of a loophole for escape, the following testimonial has been obtained from gentlemen who were present when the very Honourable President of the *National Secular Society* says he heard Lord Amberley say the words he himself uttered after his lordship had left the room.

"Whereas, at a meeting of the London Dialectical Society held in 1868. Lord Amberley has been reported to have pronounced a favourable opinion on a work entitled the 'Elements of Social Science,' etc., this is to certify that his lordship made no allusion whatever to the work in question.

We seize the present opportunity of further declaring, most emphatically, that his lordship's remarks on the purely philosophic axiom of the Rev. Dr. Malthus were *not* of the character subsequently ascribed to them by some of the Medical and Conservative Journals. His lordship simply and fairly stated the proposition and calmly criticised its bearings on some practicable solution of the the social problems of the day, namely—poverty and crime, including the horrors of infanticide. We who were present heard nothing that could possibly offend the most sensitive ear of any reasoning creature; but *much* that evinced an earnest consideration of the subject from a truly humane point of view."

J. STUART LAURIE, *formerly* H.M. Inspector of Schools, &c.
DAVID NASMITH, of the Middle Temple, Barrister at law.
JOHN STEELE, Medical Superintendent, Guy's Hospital.

Having settled the question in relation to Lord Amberley, Mr. King thought well to ascertain how far Mr. John Stuart Mill has been fairly represented by the frequent use of his name in connection with the book in question. The result is the following letter—

"Dear Sir,—I have most certainly never on any occasion whatever, in public or private, expressed any approbation of the book entitled 'Elements of Social Science.' Nor am I likely ever to have done so, inasmuch as I very strongly object to some of the opinions expressed in it. You are, therefore, quite at liberty to say that I am not correctly represented by any one who asserts that I have commended the book.—Yours very faithfully,
J. S. MILL."

We now consider this wretched case of falsification of testimony and boldly impudent imposition as complete. We give the clear, ample and unanswerable facts as clearly revealing as consummate a charlatan as ever itinerated for the purpose of lining his pockets with the pence of his dupes.

Literature.

THE TRANSLATORS' PREFACE TO THE AUTHORIZED
VERSION; BEING AN EXACT REPRINT OF THE ORIGINAL EDITION
OF 1611.—London, McIntosh.

THE Committee of one of the Bible Societies has published this pamphlet, deeming the time opportune and considering that there are

even many preachers who are not acquainted with it. Time spent in reading it will not be wasted, and while it is really a cogent statement for the period which gave it birth many parts of it are not inapplicable to our own time. A specimen or so of its quaint argumentation may prove acceptable to the reader,

"Now the Church of Rome would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deseruing to be called a gift, an vnprofitable gift: they must first get a Licence in writing before they may vse them, and to get that, they must approue themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowed with the leauen of their superstition. Howbeit, it seemed too much to *Clement* the 8. that there should be any Licence granted to haue them in the vulgar tongue, and therefore he ouerruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture, (*Lucifuga Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set forth by their owne sworne men, no not with the Licence of their own Bishops and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into *English* against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reproued; neither is it the plaine dealing Merchant that is vnwilling to haue the waight, or the meteyard brought in place, but he that vseth deceit. But we will let them alone for this fault, and returne to translation."

Rome, of course, is the same now as then. The Scriptures are permitted where they cannot be forbidden. The Translators speak of their work thus:—

"If you aske what they had before them, truly it was the *Hebrew* text of the Olde Testament, the *Greeke* of the New. These are the two golden pipes, or rather conduits, where-through the oliue branches emptie themselves into the golde. Saint *Augustine* calleth them precedent, or originall tongues; Saint *Hierome*, fountains. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, That as the credit of the olde Bookes (he meaneth of the Old Testament) is to bee tryed by the *Hebrewe* Volumes, so of the New by the *Greeke* tongue, he meaneth by the originall *Greek*. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before vs to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run ouer the worke with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in 72. dayes; neither were we barred or hindered from goin ouer it againe, having once done it, like S. *Hierome*, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not haue leaue to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helpes, as it is written of *Origen*, that hee was the first in a manner, that put his hand to write Commentaries vpon the Scriptures, and therefore no maruile if he ouershot himselfe many times. None of these things: the worke hath not bene huddled vp in 72. dayes, but hath cost the workemen, as light as it seemeth, the paines of twise seuen times seuentie two dayes and more: matters of such weight and consequence are to bee speeded with maturitie: for in a businesse of moment a man feareth not the blame of conuenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee*, *Hebrewe*, *Syrian*, *Greeke*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdain to reuise that which we had done, and to bring back to the auuill that which we had hammered; but hauing and vsing as great helpes as were needfull, and fearing no reproch for slownesse, nor coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon us, brought the worke to that passe that you see."

The concluding appeal is truly earnest, and may speak to men of this generation quite as well as those of that time.

"It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can aske or thinke. Hee remoueth the scales from our eyes, the vaile from our hearts, opening our wits that wee may vnderstand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboue gold and

siluer, yea that we may loue it to the end. Ye are brought vnto fountaines of liuing water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receiue not so great things in vaine, O despise not so great saluation! Be not like swine to treade vnder foote so precious things, neither yet like dogs to teare and abuse holy things. Say not to our Sauour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birth-right for a messe of pottage. If light be come into the world, loue not darknesse more than light; if fooode, if clothing be offered, goe not naked, starue not your selues. Remember the aduise of *Nazianzene*, *It is a grieuous thing (or dangerous) to neglect a great faire, and to seeke to make markets afterwards*: also the encouragement of *S. Chrysostome*, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will insulting them, shall feele Gods will taking vengeance of them*. It is a fearefull thing to fall into the hands of the liuing God; but a blessed thing it is, and will bring vs to ouerlasting blessednes in the end, when God speaketh vnto vs, to hearken; when he setteth his word before vs, to reade it; when hee stretcheth out his hand and calleth, to answere, Here am I; here we are to doe thy will, O God. The Lord work a care and conscience in vs to knowe him and serue him, that we may be acknowledged of him at the appearing of our Lord Iesus Christ, to whom with the holy Ghost, be all prayse and thanksgiuig. Amen."

So let it be! Let us attend to the things spoken, lest at any time we let them slip.

BLIND AMOS AND HIS VELVET PRINCIPLES; A BOOK OF PROVERBS AND PARABLES FOR YOUNG FOLK, BY *Paxton Hood*.— London, *Partridge & Co.*

AN acceptable book of youth. Here and there a phrase we would rather exclude; but, with that exception, replete with interesting lessons, given in most attractive style. One illustration must suffice.

"I cannot tell you all the disagreeable stories about spiteful and hateful people which I have heard and known in my life; but I will tell you three—they are about *three kinds of spite*. There is *envious spite*. You know that the New Testament speaks of '*the spirit that lusteth in us to envy*.' It is very hard to 'rejoice with them that do rejoice,' because it requires such an unenvious spirit. I remember hearing of a little girl who went to her Sabbath School, and when she came home her mother asked her what she had done in school, and she, in the simplicity of her little soul, said, 'O dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby-brother was buried this week, and she was so sorry, and she cried so that I cried with her, and I took her hands in mine and kissed her. But it quite took all the lessons out of my head, so that poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect; and she was so happy, that although she got more tickets than I did, I was quite glad, and I told her so, and kissed her too.' 'My dear,' said the happy mother, 'you have not said so many lessons, perhaps, but you have fulfilled the apostle's injunction, you have "*wept with those that wept, and rejoiced with those who rejoiced*.'" But that is not the story, boys, I was going to tell you. It is about the spite of envy. Whenever I see an envious man at work against his neighbour's prosperity, he always looks to me like a man who is *pulling another's house down to mend his own with the broken bricks*, forgetful that by destroying his neighbour's house he has, perhaps, loosened the foundation of his own; and that, at any rate, the bricks of the building he has pulled down are not of much use to him. '*Envy is rottenness to the bones*.' (Prov. xiv. 30.) It is not what we have, *but the way we use it, that makes us happy*. I don't know how it happened, but so it was, that old Hooper, who kept the village chandler's shop, became envious of old Moses Owen and his family. Old Moses was a day-labourer, and old Hooper called himself a tradesman; but somehow poor old Hooper, who was, however, not much more than fifty, could never make the two ends of the thread of life meet. And old Moses seemed very quietly to make the ends meet without much trying. In the house of old Moses all was neat and nice as a new pin. In the house of old Hooper I recollect seeing the cat playing with a shawl and bonnet on a chair; and the idea occurred to me directly that she it was who kept the house in order, for everthing looked in a most lively state of confusion. There were plenty of children in both families, but those of Hooper grew up in idleness;

those of Moses in order and diligence. Hooper and his family minded everybody's business but their own; Moses and his family minded nobody's business but their own; and in the long run, boys, this makes a great difference. Well, the two families became rather conspicuously noticed in the village; old Hooper fixed people's attention, and gave them occasion to remark, by his constant spite against old Moses. I am sorry to say, old Hooper made a great profession of religion; and although he had a heart as black as a coal, he wore what he called a white neckerchief: he called it white—white it never had been since it left the draper's shop. At last he got it into his head that he would try to do two things. He thought, foolish man, that he would succeed better if he lived where Moses lived; and he bade a higher rent for his cottage, and he worked very cleverly to get the old man dismissed, by a young master, from his employment. And now everybody thought old Moses would come to the workhouse, or break stones on the road. Well, what do you think? to the very house where old Hooper had lived old Moses went, helped by his children, whom he had not taught the way of industry and piety for nothing. He set up a little shop himself. Poor old Hooper got worse and worse—for '*envy slayeth the silly one*' (Job. v. 2.) His children got worse and worse too. At last he left the village, and I don't know where he went; but I met him the day before he left; I never like to speak unkindly to men in their fallen fortunes; but I could not help saying to him, '*Hooper, those bricks did not do!*' He did not know what I meant, and said, '*What bricks!*' '*The bricks of old Moses Owen's cottage!*' said I. '*You left your house to pull down his, and now you see you are out of house and home, and you cannot use the bricks to build another!*'

"Take care of the black thread of 'envious spite. There is an old proverb that says, *Curses are like little chickens, they come home to roost!* There is a boy here named Tom Battersby, who has a black eye, I am told, by a ball bounding back and striking him. Take care boys, every blow you strike another bounds back with just the same fury on yourself. *In the long run God always does good to them that do good.* How it ought to hold back our hands from evil, to know that 'all evil doers shall be cut off' "

"Now I will tell you another story. The second spite is the *spite of revenge*. Revenge is folly—it is madness. *If anyone has done you any harm it won't do you any good to do them harm in return.* A young man once insulted Socrates, the great Grecian philosopher, and went so far as even to kick him; but Socrates walked on and did not heed it—at which his friends were surprised. '*What,*' said he, '*would you have me to do?* If an ass kicked me, would you have me kick him again?' Which answer of Socrates was so much talked of, that always afterwards the young man was called the Kicker. But in this reply of the wise man there was a sort of revenge. It did not come up to Christ; who, 'when he was reviled, reviled not again!'

"And oh, my boys, think how dreadful is that feeling of revenge. The man who has indulged in this evil passion may easily be known. Revenge is like a branding iron, and it burns in its fiery traces in the face of the passionate and wrathful man. '*If thine enemy strike thee, strike him again,*' that is what self says. '*If thine enemy hunger, feed him,*' that is what Christ says. When you come to know life, you will see in the man who indulges in revenge, dark, bloodshot eyes, and cruel face. Such a man injures himself more than his foe. How much better it is to be sinned against than sinning!

"*Never injure because you have been injured* There is a fable, that a rat once did an injury to a lion, and when the lion walked majestically on without revenging the insult, the jackall, and the tiger, and the panther, all called the lion coward. Whereupon the lion set up such a roar of laughter as made the desert to shake again, and all the beasts to tremble. 'No,' said he, 'I am not a coward; but you might think so if I thought so much of the tooth of a rat as to revenge it by a blow from the paw of a lion.' The noblest natures never stoop to revenge."

WHAT IS CHRISTIANITY? REPORT OF A PUBLIC DEBATE IN BURY, BETWEEN DAVID KING AND CHARLES BRADLAUGH.

THIS pamphlet, now ready, consists of a full report of the first two of the six nights' debate. The subject is complete and, therefore, may be circulated either with or without the other two subjects, each of which is put up separately.

We shall not offer quotations, but, as the price is small, leave readers, who desire to follow the debaters, to procure a copy. The work

marked out by Mr. King and, as we consider, accomplished, was that of presenting the leading features of Christianity and marking out, clearly and distinctly, certain elements that are often imposed upon the deluded as appertaining to Christianity, but which are absolutely opposed thereto. Christianity was defined as "*That doctrine recorded in the New Testament as taught by Christ and His apostles.*" It was insisted, that "Popery be allotted to the Pope; Lutheranism to Luther; Protestant State Churches to those who made or control them; and Christianity to Christ and His apostles." Christianity, in this debate, is guarded on both sides—on the one hand from those who accept too little; and on the other, from those who add to it and, consequently, put forth too much. It sets forth that Christ, without the apostles, did not present the whole of the Christian system, that He endorsed their official words and deeds, and that what He and they thus presented is Christianity. It also clearly appears that that vast predicted Ecclesiastical Despotism, which has reared itself under the Christian designation, has nothing to do with Christianity, otherwise than as an impostor has to do with one whose name he falsely and without warrant assumes. With these points guarded Mr. Bradlaugh seems not to admire what he would fain make out to be Mr. King's *Heterodox* Christianity. He would have everything found in the Old Testament (not in express terms repealed by Christ in the New) as part and parcel of Christianity. The wars of the Israelites, the deception of Jacob, and whatever else in Old Testament history he deems unlovely must, for that very reason, be counted as appertaining to Christianity. His burlesque of the Christian system appears as a most horrible monster. "If that be Christianity" said Mr. King "I will have none of it." But it is shown to be only the fiction of a mind disordered by hatred or gross ignorance. Side issues, not a few, are crowded in by Mr. Bradlaugh, evidently to keep his opponent from dealing with the real question. But enough! The reader must judge for himself.

Biblical Criticism, Queries, &c.

SCRIPTURE DIFFICULTIES.

1. How may the Genealogy of Jesus as given by Matthew be reconciled with that given by Luke?

Ans. Matthew gives the genealogy of Jesus through *Joseph*, his reputed father, Luke gives it through *Mary*, his real mother, for while Matthew expressly says that "Jacob begat Joseph," Luke says, indefinitely of "Joseph who was of Heli," i.e., *son-in-law*. It is true the ellipsis might naturally enough be simply "*son*," as well as "*son-in-law*," but as we find the same ellipsis occurring in the last link of the chain, "Adam, who was of God," where the strict idea of *son* does not exist, the same freedom may be allowed here also. Matthew, in v. 17, omits three names, either because they were not given in the family register, from which he copied, or from a desire for equal numbers in the three sections of his list. It is a striking circumstance also in favour of the accuracy of both genealogies, that the ancient Jewish and Pagan controversialists never challenged their accuracy, which they would assuredly have done if they had perceived any flagrant inconsistency, as some moderns do. Besides, the word rendered "*supposed*," in Luke iii. 23, is *hii*, "was reckoned in law," or "legally

reckoned," and the same ellipsis may be understood before several of the additional names. Julius Africanus, A.D. 180—280, published an ingenious theory of Heli and Jacob being half brothers, that Jacob married his brother's (Heli's) widow, and had a son named Joseph, "legally reckoned Heli's

2. How may Matthew iii. 1-23, reporting Jesus as born in Bethlehem, visited by Magi, and carried into Egypt, and thence to Nazareth, be reconciled with Luke ii. 4-42, which reports His parents as coming from Nazareth to Bethlehem, and when they had performed all things regarding the child's circumcision and presentation in the temple, returning to Galilee, to their city Nazareth?

Ans. Omissions are not contradictions. Matthew appears to have written his history with the special view of pointing out Jesus as the promised and long-expected *Messiah* and *King of the Jews*, whereas Luke views him more as the *Son of Man*, a man among men, having a regard to the Gentiles as well as to the Jews. Hence, there was a reason for Luke mentioning the previous residence of Joseph and Mary in Galilee, which did not exist in the case of Matthew. Besides, supposing that Matthew was really ignorant that the parents of Jesus had come from Galilee, what then? It was not necessary that he should know; it no ways affected the truth of what he did know, and has recorded. Luke, on the other hand, makes no mention of the adoration of the Magi, and of the flight into Egypt. Suppose that he did *not* know of them. What then. Might they not have happened notwithstanding? Is his narrative false because of the omission? Was he bound to write everything he knew or everything that happened to his Hero? The Sacred Books are uniformly, from the beginning of Geneses to the end of Revelation, constructed on a *diametrically different principle*—viz., that of "salvation" and "adaptation" to the various parties for whose use they were indited or compiled. See John xxi. 25.

3. How may the report of the Sermon on the Mount, in Matthew vi. 25—viii. 1, be reconciled with that in Luke vi. 12—vii. 1, so brief and varied in many points?

Ans. Critics are divided as to whether the discourses given by the two Evangelists were spoken on the same occasion or not. Calvin, Grotius, Maldonatus, Tholuck, Meyer, De Wette, Tischendorf, Stier, Wieseler, Robinson, &c., argue for their unity; Erasmus, Lange, Greswell, Birks, Webster, and Wilkinson, for their diversity. But admitting, for the sake of argument, that they are of the same address, what then? Simply that the one gives a longer report than the other, the one might have been delivered in about *half-an-hour*, and the other in about *ten minutes*. Now the probability is that the address occupied two or three hours, with occasional interruptions, and questions, and explanations, on all sides; as is the case at the present day in the east with missionary teachings. This would at once account for the variations of the language occasionally met with, *e.g.*, while Luke reports that 'the *poor*' and the '*hungry*' were declared happy or blessed, Matthew explains and enlarges as 'the poor in spirit,' and those hungering 'after righteousness.' (There is no ground whatever for supposing that Jesus and his apostles did not habitually speak Greek rather than Aramean.) That Luke often, in passages of his Gospel, reports sentiments similar to those given in Matt. v. 7 is easily explained by remembering that a public teacher like Jesus, perambulating the country, for three years, must have often reiterated His doctrines with more or less verbal diversities, according to the state of mind and feeling in which he found his auditors. How trifling the objection that because Jesus in one place says "*Be ye therefore perfect,*" and in another "*Be ye therefore*

merciful," the "ideas differ, and both cannot well be equally correct representatives of the original word;" when they *may* have been spoken at different times, and even if they formed part of the same discourse, they *may* have been used in different stages of the argument.

Bib. Notes and Queries.

Intelligence of Churches, &c.

CLECKHEATON.—The friends residing at this place who are connected with the church at Huddersfield, have been gladdened by a visit from Mr. D. King, who, during the past fortnight, has delivered two lectures directed against Secularistic teaching. The former, upon "God and Evil; the criminality and ultimate utility of Sin," took place in Brook Street School Room, on Friday, December 9th, the Rev. G. W. Beardmore in the chair. There was a moderate gathering, which would doubtless have been large but for the extreme severity of the weather on the occasion. The lecture was well received and produced a good impression. At the close Secularists were invited to state objections, but they were wise enough to maintain a becoming silence. The second lecture, entitled "Christianity—What are its Legitimate Effects?" was delivered in the same place, on Wednesday, December 14th, on which occasion we had a good company, the chair being occupied by W. Anderton, Esq., of Cleckheaton. Mr. King's remarks were well received throughout, producing frequent manifestations of approval, and, at the conclusion, an enthusiastic outburst of well-merited applause. A vote of thanks was afterwards cordially and unanimously given to the lecturer, for his "able argumentative and instructive lectures." May the truths which on this occasion were so convincingly set forth be like bread cast upon the waters, which shall be seen after many days.

W. KERSEAW.

LIVERPOOL.—We have just bid adieu to our beloved brother Strang, who has been labouring amongst us for the last three months, and whose labour, we are happy to state, has not been in vain. The church has been edified by his fervent and loving teaching, and also by his noble example of devotion to the cause of the Master. Sinners, too, as many as came to hear, have had Jesus presented to them in a series of discourses delivered with power and ability of no ordinary character. Through his efforts, in co-operation with the work of other earnest brethren, nine persons have been led to put on Christ by baptism, and others with whom he has had conversation give hopeful signs that they too will soon take up the cross and follow Jesus. A good

work has also been done by our brother in the establishment of a mutual improvement class for young brethren, which we trust will be of great service in preparing them for proclaiming the glad tidings of the love of God. Thus we have been made to rejoice over sinners brought by the Gospel from a state of sin and alienation into harmony with the mind and will of the blessed God, to whom we ascribe all the praise.

T. CARRUTHERS.

BOOTLE (Liverpool).—Would it be any departure from the programme marked out for the *Ecclesiastical Observer* to insert an account of our proceedings in Bootle during the late municipal election. The action has been valuable to us as a lesson, that when a clear duty is laid upon the conscience it should be done without faltering and without fear. During the municipal election of 1869 it was stated that every third man you met at mid-day was drunk, and it was well known that all needful preparations were made for repeating the same orgies this year. Three days before the election two circulars were posted to every elector in the ward in which the chief contest was to take place. The result was even more immediate and decided than we anticipated, for on the day before the election one of the candidates called upon the Chairman of the Alliance movement, and intimated that he had arranged for a meeting of all the candidates, and their chairmen, for conference with him, in half an hour. Of course he was there to meet them, and with the co-operation of W. M. Taylor, M.A., the U.P., Minister of Bootle, arranged with them to put out a placard calling upon the electors to assist in their determination to do away with the giving of strong drink as much as possible. The effect upon this election was very marked, drunkenness being as much the exception as in former years it had been the rule. Probably the success we achieved may act as an encouragement and example to those who are labouring to ameliorate the condition of society by the various means, which the Divine Providence opens up.

G. Y. T.

SHEFFIELD.—A few brethren here continue to worship in accordance with Primitive order, but in a private house. On

Lord's-day afternoon they received a visit, at the time of the Breaking of Bread, from the Editor of the *Ecclesiastical Observer*, who was in the town to deliver a course of Lectures, not in any way arranged for by those brethren. The Lectures were advertized thus:—Temperance Hall, Sermons and Lectures by David King. On Sunday, November 20, 1870, two Sermons will be preached by David King, Evangelist. Morning at 10-30—subject, "Christ—the great demonstration." Evening at Six—subject, "The keys of the Kingdom of Heaven." On Monday, November 21st, subject of Lecture, "Typical evidence." Chairman, Rev. Canon Sale, D.D. On Tuesday, Nov. 22nd, subject, "The ultimate utility of Sin; or why did God suffer evil." Chairman, Rev. Giles Heeter. On Wednesday, November 23rd, subject, "Christianity—what are its legitimate effects." Chairman, Rev. R. Stainton. On Thursday, November 24th, subject, "Secularism—its moral basis and immoral results." Chairman, Mr. Batty Langley. The very large hall was not filled as was expected, but the cause was obvious, the weather was unfavourable, and it was the last few days of the School-board contest, when half a dozen meetings were held each night. But still the meetings were most interesting. Some amount of kindly controversy followed, much information was illicit, a vote of thanks to the Lecturer was seconded by a *Secularist*, and supported by a half dozen speakers, the meeting earnestly testifying desire that Mr. King renew his visit before long.

BLACKBURN.—Bros. Daniel Scott and William McDougall have alternately given large attention to Blackburn during the last six weeks or more; and while rendering some assistance to the eldership in the chief matter of internal order and progress, six persons have also been added to the church, by baptism into Christ, with immediate prospect of further additions. W. McD.

NEW BRINALEY.—We have recently witnessed the good confession of four who have been added to the church. Thus our beloved brother Evans is seeing the fruit of his labours. Our gatherings greatly enlarge, so that we have not room comfortably to accommodate those who come. We want a chapel very much. C. C.

LEIGH, (Lancashire).—Some months ago the Secularists made a raid into Leigh. Mr. Watts, Mrs. Law, &c., addressed crowded meetings in the theatre. But they have been properly met. Mr. Mills (Independent minister of Leigh) made known the character of the filthy literature put forth by the Bradlaugh and Watts party, by means of the so-called *National Reformer*, and dared the men to read before the pub-

lic the books recommended. Lectures have been given in the same theatre by Joseph Barker and David King, and the Secularists now throw up the ground. Mr. Watts made a final effort recently by advertizing three lectures. The first and second nights he had scarcely enough hearers to warrant his lecturing, and the third night he gave up in despair, without delivering the lecture, but taking care to abuse the ministers for not allowing their hearers to attend. In the *National Reformer*, he admits the failure, but charges it, not to the account of the ministers, but to that of the employers, who in some unusual way have all the people under control, so that they could attend his lectures before the exposure of the filthy books, but could not do so after they understood what *National Reformer* Secularism is allied to. Mr. King delivered two lectures (December 5 and 6), in the theatre, which were most heartily received, and may be considered a sort of "coming in at the death" of the recent Secularistic attack upon Leigh.

HUDDESFIELD, (December 1870).—We have been greatly cheered and favoured by a visit from our beloved Brother King. The Lord's-day previous to his first lecture, the Church was delighted by receiving three individuals into fellowship, who the preceding Wednesday evening had been baptized into the death of Jesus. We had intended and arranged for four Anti-Secularist Lectures in the Assembly Rooms, Queen Street, viz., Thursday and Friday, December 8th and 9th, and the Monday and Tuesday following, but on account of the pre-letting on the Friday, were debarred for that evening. A considerable number of our membership residing in the neighbourhood of Clackheaton, we procured the Free Wesleyan school room there for the Friday and following Wednesday, and Mr. King's able teaching and fearless exposition of truth on those occasions caused no small stir among the people. The three lectures delivered to us in Huddersfield, have been highly instructive and edifying. On each of those occasions we had a member of the Town Council in the chair; all of whom were representative men in the religious denominations of the town. Although invitations were given to put questions to the lecturer each night, one only availed himself of the privilege, but we had pleasure in listening to the testimony of proposers and seconders (Churchmen and others) of votes of thanks to the lecturer, as they acknowledged his fitness, clearness, and intelligence, for the work he had undertaken. On Lord's-day morning, December the 11th, Mr. King addressed the Church, taking for his subject the apostle's exhortation, "Let us have GRACE

whereby we may SERVE God acceptably with reverence and Godly fear." In the afternoon, in George Street Chapel (built by the so called Morrisians, but disused now and kindly lent for the occasion), an attentive congregation heard him discourse on the "Keys of the Kingdom." In the evening he preached in our own Chapel, to a crowded audience. The remembrance of this visit will be long cherished, in our midst. May God, our Heavenly Father, long spare his life to labour in the midst of the Churches, and may the seed he has sown during his visit here be cultivated by us, and in the final harvest, may we appear with him in glory. Amen. The *Huddersfield Examiner* give considerable and interesting reports of the lecture.

W. E. K.

Obituary.

CAMDEN TOWN.—During the year 1870 the church meeting in Milton Hall has sustained serious losses by the hand of death. *William Carey Harris* (the only surviving son of W. D. Harris), after a long and painful affliction, calmly breathed his last on the 29th of April, in the 35th year of his age, leaving not only a dear wife to mourn her loss, but many brethren who remember him with affection. Having given himself to the Lord when very young, he was faithful unto death. *Charles Boxall* was called into rest in June, after only a short illness. This brother was a smith, and apparently was a strong man, suited to his trade, and, being only in the prime of life, we thought he might live for many years, but he was suddenly stricken down by internal disease and died before the church knew of his illness. He was with us many years, and we have confidence that he had built upon the Rock. *Charles Dovey* was called away, after only thirty hours' illness, on Lord's day, November 27, in the 63rd year of his age. He was brought among us seven years ago, through the instrumentality of Br. Earl, but had very many years lived in the love of God. While with us he was most regular in his attendance at the Lord's table; in death he knew no fear. *Charles Wright* was summoned to his reward on July 26, about 38 years of age. He had been in delicate health a long time, though able to attend to his work as a compositor till within a few days of his death. He will long be remembered by many as the author of many beautiful hymns and other pieces of poetry, which appeared in the *Sunbeam*, published by T. H. Milner.

CHELSEA.—I may also record the decease of the much-loved young brother, *Robert*

Wilson Black (eldest surviving son of Robert Black, of Knightsbridge, and grandson of the late venerable James Wallis), who departed this life, at Nottingham, September 16, after only two days' illness, in his 15th year. He surrendered obedience to the Saviour in his 13th year, and being amiable, pious, and kind, he was held in much esteem by his fond parents and relations, and also by the church at Chelsea, where he assisted in the Sunday school. He was studious, and of much promise. Many followed his remains to Brompton Cemetery, London, and shed tears of sorrow for their loss and sympathy with the bereaved parents. Thus was cut off in a few hours one who was seemingly strong and destined to long life. But doubtless our Heavenly Father does all things well, and makes all things work together for good to those who love Him. We call to mind the words of Dr. Young—"That life is long which answers life's great end."

W. L.

Mary Ann McIntyre departed this life December 7, 1870, in her 27th year; being niece of W. and A. Colling, by whom she was brought up, and to whom she had ever been most dutiful. She had firm faith in the Gospel, and lived to God. During her illness she suffered much, and took much delight in the Psalms, and found consolation in some of our beautiful hymns, as "I have a Home above," and "For ever with the Lord." Her end was peace.

W. COLLING.

George Wrigley fell asleep in Jesus November 21, 1870, aged 30 years, leaving a sister wife to mourn her loss. He was taken after only a few days' illness, but though the call was sudden he was prepared. He was one of those recently added to the Leicester church on the occasion of visits from Br. D. King. His love for the truth and his rejoicing at recent deliverance from errors were manifested by an ever active desire to convey to others what he had found so blessed to his own soul. His diligent study of the Bible and constant search for more truth (thankful for any help, but testing all by the sure word) were marked features during the short time he was permitted to remain with us. The church anticipated a faithful and useful labourer, but the Lord has not so purposed. It is ours to cry "Thy will be done." May the Father of all mercies bless the widow and her infant son!

Richard Butler, of Wardington, departed this life, in his 78th year, December 13, 1870. During twenty-five years he has loved and followed the Saviour. E. W.

Christina Broadfoot, of Blackburn (wife of Robert Broadfoot, late of Wolverhampton) departed this life December 14, 1870,

aged 56 years. Having long loved the Saviour, she was immersed into His name as a result of the presentation of the truth in connection with the formation of the church in Wolverhampton. Patient, kindly, and ever regardful of the law of the

Lord, she was beloved by all the brethren who knew her.

"How blessed, Lord, are they
On Thee securely stayed!
Nor shall they yet in life alarmed,
Nor yet in death dismayed."

Family Room.

HOME PIETY.

"Let them learn to show piety at home."—1 Tim. v. 4,

So wrote Paul to Ephesus, to Timothy, for the guidance of disciples, that they might show true filial love. By attending to this first duty they recompensed their parents or guardians for the care bestowed upon them during childhood, and also saved the Church from a burden which truly belongs to individual members. Sons or daughters, therefore, have not the right to allow the church to support their parents while they are able so to do; for, as Paul tells us, if a disciple willingly neglect the personal maintenance of those of his own house, he has, in so doing, "denied the faith, and is worse than an infidel." "Very hard language, Paul," says some one. Yes, no doubt, but that it is *just*, no true heart will for a moment deny.

But the lessons of home piety may be carried further than the mere context of this passage would seem to imply. Looking upon the sentence above as a simple motto, then the principle of the teaching includes the entire practice of religion at home as seen both in the *individual* and in the *home itself*.

O! be kind to the loved ones at home. Here, surely, all earthly heart-joys meet, and all the holiest affections of the soul are drawn out into healthy exercise by the educative influence of the family life. That disciple, whether from choice or necessity, is but half educated who has not culled its flowers for the enrichment of his own spiritual life. Other delights than those of "sweet home" often monopolize undue attention, and the very deceitfulness of the heart, or sourness of the individual nature, magnifies its little trials into mountains which cast a dark shadow of doubt upon its hearth, make its sweetness bitter, and stands between the soul and its potent influences for good.

Just look at our John coming into chapel with his wife and family on a Lord's-day morning. All are clean, tidy, happy, and contented. The boys and girls appear to have put on their Sunday faces, and everything is bright and cheerful, as it ought to be on such an occasion. "Such a happy

family," is the general remark; "he ought to be proud of it." And so he is, let me tell you, for several of them are in the Church, and the younger ones are in the Sunday School, and thus in a fair way of being trained up in the nurture and admonition of the Lord. But this is just one side of the picture. Let us look at home. So long as the children are kept tidy and clean, and family matters run smoothly, our John is very kind and affable—a better man never breathed. He is a jewel of a husband. But a flaw in domestic arrangements is sure to upset his good temper and he becomes as surly as a bear and will hardly speak to any one at home. The family is large, and his wife, with a *little* help from her eldest daughter, has a hard struggle to move along. The daughter might do more if it were not that, like many, she is fonder of walking out in the evenings, after factory work is over, than of helping her mother, and thus showing piety at home. Well, sometimes the dinner is a little late, or hardly done to a turn; the parlour is not in order in the evening, and some one has been meddling with his books. John is going out, and his overcoat isn't brushed, his boots are not blacked, his wife is so taken up, for baby has the whooping cough, or little Johnny is ill with scarlatina. Then, awful to relate, he finds that his collar is minus a button, and he already late for that lecture. Then, I am sorry to say, our John completely forgets himself, grumbles in a very unchristian fashion, and fumes about the carelessness of certain people, and the trials of certain husbands. He thus puts himself completely out of temper with everybody and everything and cannot, I am sure, enjoy the meeting; in short, over such trifles he makes himself miserable, and also forgets the need of piety at home. His wife is a Christian woman, with not so much *push* in her, perhaps, as John would like. Yet, as the weaker vessel, she bears up, and goes along wonderfully under all her family cares. She has her times of sorrow and depression, however, like other mothers, when her burden is almost too

much to bear, I have dropped in upon her just as John had gone to some meeting—for he doesn't stay much at home with his family in the evenings when he ought to, let me tell you—and found that she had been taking a "little cry" over her troubles, as she called it, to ease her burdened heart. Withal she is a true wife, loves her husband and family, never complains to any one, but struggles on, waiting for a happier time, perchance in her advanced years; if not, then on the other side of the river of life, where there will be "rest for the weary." In the meantime she casts her burden on the Lord, and in faith and patience does her part as a mother and a Christian, knowing that in due season she will reap if she faints not. Though this be the case, still I know that a little more forbearance on the part of John, a little word of sympathy now and then from him when he comes home from work and finds her in the midst of family trouble, a few thoughts read aloud from his "precious books," instead of keeping all to himself, as he sits by the fireside, would nerve that little woman's heart anew, fall like oil upon the troubled waters, lift half the burden of her cares away, and give her motive power to overcome more easily the trials of her lot. And why, we ask, if such blessed results flow from little deeds of kindness and little words of love, should they not be rendered to one another by those who are "heirs together of the grace of life?" "Bear ye one another's burdens and so fulfil the law of Christ."

Christian husbands and fathers dear, you

know that "our John" is no fanciful picture. Perhaps he sits in blissful and selfish ignorance by your own hearthstone busily concocting some grand scheme of world-wide benevolence and forgetting the prior claims of the loved ones at home to a supreme place in his heart. But we must arouse him from his day-dream, and say, "Shame upon your inconsistency as a Christian!"

That man has yet to learn the A B C of practical religion who loses his temper and allows his manhood, not to mention his Christian feeling, to be overcome, to the discomfort of all around, by an occasional late or ill-cooked dinner, speckled linen, buttonless shirts, or such personal etceteras. They say that "every soldier is a hero, but not to his valet," and may it not be that some husbands and brothers are Christians to all but to those of their own families? Yes, brother, while you are away—possibly in all good conscience—spending all your piety and lavishing all your affability upon some prayer or public meeting, or perhaps in the ordinary business of life, thus making yourself a name in the Church and world for gentlemanliness, philanthropy, and devotion, what can the little world by your own fireside, who are often pained to the heart by your neglect, domestic peevishness, and petty tyranny, think of your conduct? And what does the divine law of love, interpreted in its broadest light, say of your conduct? Why, that genuine **PIETY**, which includes all the benign and joy-giving virtues of the Christian character, **SHOULD ALWAYS BEGIN AT HOME.**

TIMOTHY.

WORDS FROM THE WORK TABLE—NO. XXXII.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. ix. 24, 25.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. ii. 5.

"Wherefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." Heb. xii. 1, 2.

THE Apostle evidently makes allusion to the instituted games, the chief of which were the Olympic, celebrated with great pomp and magnificence every fifth year by an immense concourse of people from all parts of the world. The most formidable and opulent sovereigns were competitors for the Olympic crown. The exercises consisted principally in running, wrestling, and

chariot-racing. The candidates were to be freemen and of unexceptionable morality. They had to conform to a prescribed course of diet for some time at their own homes; but when their names were enrolled amongst the competitors, the law required them to reside at Elis for the space of thirty days before the games commenced, where the preparatory exercises were gone through, super-

intended by a number of illustrious persons; a form of diet was authoritatively prescribed and strictly inspected, in order that the competitors might acquit themselves as worthy of the Grecian name and worthy of the crowd of illustrious personages by whom they would be surrounded. "On the appointed day a herald called over their names, read to them the laws, led them round the stadium and with a loud voice demanded if any in that vast assembly could lay aught to the charge of the candidates. If no reply, then they were conducted to the altar and a solemn oath exacted from them that they would observe the strictest honour in the contention. Those who were to engage in the foot race were brought to the barrier to await the signal. When the cord fell, all at once sprang forward, fired with the love of glory, conscious that the eyes of all that vast assembly were upon them and that the envied palm, if their's, would secure them high honour and immortalize their memory." We may imagine with what rapidity they would speed on their course and stretch every nerve to reach the goal. No clothing impeded their movements, they were naked. At an early period a scarf had been worn round the waist, but one Orsippus, happening to be thrown down by his scarf becoming entangled about his feet, and being killed by the fall, it was decreed that all future competitors should contend naked. The prizes contended for were "chaplets comprised of sprigs of wild olive and branches of palm, they were placed upon a table in the middle of the stadium in full view of the competitors, so that looking upon them they might be stimulated to press forward in the race. Near the goal the tribunal was erected, on which were seated the presidents, persons venerable for years and character, who were the arbiters and judges of those arduous contentions, the impartial witnesses of the respective

merit and pretensions of each combatant, and who with the strictest justice conferred the crown."

These scenes must have been familiar to the apostle Paul, and beautifully has he used them. In the first Epistle to the Corinthians he views the Christian as a competitor in the race of life, for a never-fading crown, in contradistinction to those crowns which were so anxiously striven for and which consisted of wild olives or of parsley, whose freshness and beauty scarcely survived the winning. In the eleventh chapter of the Hebrews he recounts the mighty deeds of faith in the worthies of the former dispensation, and, as it were, ranges them into one vast assembly in whose presence the then and future generations were to run the race for eternal life; their presence was to animate the racers and stimulate them to keep the course, so that nothing should turn them from the straight line.

On one occasion as a competitor pressed forward in the race, a golden apple was thrown across his path, he turned aside to pick it up and thus allowed another to pass before him; by so doing he lost the crown.

How often have we now to lament over the turning aside of those who have for a time run well; worldly prosperity tempts them and they leave the straight line, not intending to desert Christ, but only to make the best of both worlds, which they conceive may be done by conforming to worldly customs, without altogether losing their hold of Church requirements. Such an attempt generally ends in an abandonment of Christ and Christ's laws. They lay hold of the apple and lose the crown.

As the athlete had to dispense with all that could encumber, so the Christian is to throw off "every weight and the sin that doth so easily beset." This will cover every hindrance in his course. There are some things that cannot be classed with sins, that sorely hinder in the

race and turn the eyes from Jesus. There are weights of various kinds—undue love of home and family, interfering with the Saviour's requirements, and preventing labour for the spread of his cause—business engagements allowed to obtrude when Christ's laws and ordinances should be attended to. As the racer's clothing was all cast off, lest the loose robes then worn should entangle, impede progress, and perhaps cause death; so the Christian must be aware of all that would impede in the heavenly race; of the entanglements of the world that would lead a young man into business relations or companionship or partnership with a worldly person; that would lead a young woman to keep company or form the life union with one not a Christian, because of good worldly prospects or comely appearance; that would lead parents to place their youthful treasures in positions of doubt and danger because thereby worldly interest might be advantaged. The race must be *lawfully* run, and these entanglements must be thrown off if the crown is to be won. This may at first sight seem difficult, but, as in the race, the prize was placed right before the competitors to urge them on, and the judges waited to place upon their heated brow the wreath they so much desired; the herald stood ready to proclaim their victory, and the vast throng of illustrious spectators, anxious to take up the shout of congratulation and acknowledge the conquerors; while they kept all this in view there was little chance of their turning aside. So the Christian is to press forward, patiently *looking unto Jesus*, who will crown not *one* racer only, but *everyone* that strives lawfully. They strove to gain a fading chaplet—Christians strive for the unfading crown of immortality. They entered the lists and submitted to a rigid discipline

to gain applause and a fading palm—the Christian is to strive for the Master's "Well done, good and faithful servant; enter into the joy of thy Lord." As they gained honour and renown, so the Christian, who overcomes temptations and perseveres until the goal be reached, will receive a new name and an abundant entrance into the everlasting kingdom.

We are on the threshold of another year. Many who commenced this year full of life and vigour have finished their course. Of some we can confidently say, they have kept the faith. Henceforth there is laid up for them a crown of righteousness, which the Lord, the righteous judge, shall give them at that day. We know not of whom this may be said at the close of the next year, but let each stretch every nerve and press on with vigour toward the mark for the prize, the high calling of God in Christ Jesus. Christians have a brighter hope, a richer prize, a nobler crown, a more illustrious assembly, and a more righteous judge placed before them to stimulate to perseverance, to reach the goal, than was offered to the Grecian competitors. Their victory would endure only for a short time—the Christian's through eternity. Their honours would moulder in the dust—the Christian's bloom for ever in that state where pain and sickness, sin and sorrow, cannot enter. Seeing then that we have such great and precious promises, let us—

"Covenant with hand and heart
To follow Christ our Lord;
With world and sin and self to part,
And to obey his word.
To love each other heartily,
In truth and in sincerity;
And under cross, reproach and shame,
To glorify his holy name."

LOUISE.

Birmingham, Dec., 1870.

THE PRESENT AGE AND ITS GREATEST NEED*

NEARLY nineteen centuries have elapsed since the advent of Christ, and still the "world lies in wickedness;" still millions of souls are starving for the bread of life. It is readily granted that Christianity has gained many signal and glorious triumphs; has shown itself to be mighty through God in pulling down the strongholds of Satan. In fact, all the progress made during the present century in the world's civilization comes directly or indirectly, from the Christian religion; and yet, it cannot be denied that its success is not what ought to be expected from a power so puissant in its regenerating and transforming influence.

Why is it that we are compelled to make this admission? Is it because the Gospel is less powerful than in the days of the apostles, when it "turned the world upside down," and achieved the most splendid victories in the face of the severest opposition? Or is it because the people are naturally less inclined to hear it and consider its claims? I do not think that any well-informed Christian will accept either of these views as the true solution. We cannot admit that the Gospel has lost any of its power. It is still "the power of God to salvation to every one that believeth." Neither will it do to affirm that men are naturally less disposed to obey the Gospel now than in the early days of Christianity. On the contrary, the world is much more enlightened now than then, and certainly less inclined to make a stubborn opposition to the truth. We must look, then, to other causes for a solution of the apparent disproportion between the means employed and the results obtained in the work of bringing the world under the influence of the Christian religion. And in order to bring the whole subject before you in a manner somewhat commensurate with its importance, I propose to examine the following questions:—

I. WHAT ARE THE OBSTACLES THAT HINDER THE GOSPEL'S SUCCESS?

II. HOW MAY THESE OBSTACLES BE OVERCOME?

III. TO WHAT EXTENT ARE WE RESPONSIBLE FOR THE CONVERSION OF THE WORLD?

I think it will not be denied that these are very proper questions to propound on this occasion. For what do all our efforts mean, if they are not intended in some way to contribute to the great work of bringing the world under the power and dominion of Christ? Useless indeed is our waste of time and treasure if we are not labouring for the salvation of a lost and ruined race. No matter whether we preach the Gospel from the pulpit, or publish it through the press, the one great object in view should be the conversion and sanctification of the world. This is a question of most absorbing interest to every member of the Church of Christ, and, until it is answered, all other questions are of but minor importance. Let us then consider—

I. WHAT ARE THE OBSTACLES THAT HINDER THE GOSPEL'S SUCCESS?

In order that I may give a correct answer to this question, it is necessary to have a just conception of the relations of Christianity and the world. These are at enmity with each other, and this enmity is of such a nature that it must be eternal, unless one or the other yields. When the conflict is an open and fair one, it is neither very long nor obstinate. The world is rapidly subdued and brought under the dominion of Him who is King of kings and Lord of lords. Witness the success of

* Delivered before the American Bible Union, New York City, by N. T. Moore.

Christianity when first introduced. The opportunities for promulging its principles were far less than now, and yet there never has been a period in the history of the Church when the triumphs of the Cross were more signal and glorious than during those primitive days. The contest was then a fair one. It was narrowed down to the single question of "What think ye of the Christ?" This gave the advocates of truth a very decided advantage, and, for some time, the Gospel went on conquering and to conquer, bearing down all opposition, and filling the hearts of thousands with the joys of salvation from sin. But, after awhile, the conflict took on another form. The corruptions of Christianity, and the ever-changing phases of infidelity, introduced a multiplicity of new and distracting issues, which changed the whole character of the struggle, and greatly retarded the progress of the gospel in the conversion of the world. This is the chief difficulty at present. The obstacles in the way of the Gospel's success now are: 1. Rationalism. 2. Catholicism. 3. Sectarianism. These do not make a fair issue. They will not fight the truth on the primitive battle-fields; but fortifying themselves behind many of its popular doctrines, they are able to make such a defence as to partially paralyze all true Christian effort. Let us, then, examine the character of these, and see how it is that they stand in the way of the success of the Gospel.

1. *Rationalism is the generalization of modern infidelity.*

We are no longer troubled with the infidelity of Paine, Hume, Volney, and Voltaire. This type has been met and vanquished. But we have to contend against a far more insidious foe. What Satan could not accomplish by a bold and direct attack, he seeks to accomplish by the plausible, but mischievous influence of Rationalism. Hence, this expresses the exact character of modern infidelity. And that it is a dangerous enemy to the Church is readily admitted by all, and that it is now exerting a powerful influence against the progress of Christianity ought not to be denied by any. Under such leaders as Strauss, Renan, Colenso, and Lecky, in Europe, and a number of lesser lights in America, Rationalism has made considerable progress in leavening the minds of the people with its subtle poison. It comes to us with so many professions of friendship that we are frequently deceived. But its smile is that of a hypocrite; its kisses those of Judas Iscariot. The friends of Christ must hold no parley with it. Science has its proper place, and in that place it is useful, and its utterances should be respected. But it must not be allowed to usurp the authority of God's word. In religion we walk by Faith, and not by Sight—we rest on *Authority*, not on *Philosophy*. Truth is our guide, the precious truth of Heaven, and not the dim flickering light of poor, frail human reason.

But Rationalism is not science proper. It simply steals scientific terms in which to clothe its subtle sophistries. True science is not opposed to the supernatural; it finds in the supernatural its only rational explanation—leans on this as its only support. M. Saintes, who has given considerable attention to the whole subject, states this matter thus:

"It is indisputably true that God, in granting reason to man, has not forbidden its exercise. As religion, the queen of all minds, possesses indestructible rights over them, so has human reason also rights which cannot be disputed. Kant has justly said: 'Faith which should oppose itself to Reason could not longer exist.' With this view we form an idea of Rationalism similar to that conceived by the great Leibnitz, which, with our present ideas of truth, we cannot regard as unreasonable. But this

right of human reason to examine and discuss, differs widely from its self-constitution as supreme judge on religious matters, and from the wish to submit God and conscience to its own tribunal, which it declares to be infallible. This, however, has been the case in modern times, when philosophy has openly avowed itself the enemy of Christianity, and when those who were terrified by its rash demands have sought to confound them by the devices of Rationalism—thus hastening to ruin the edifice which they aspired to restore.”

In view of this fact, it is easy to see why the influence of Rationalism is so pernicious. It “steals the livery of heaven in which to serve the devil,” and, in this way, avoids a fair and honest issue with the religion of Christ. It is the duty of every Christian to labour assiduously for the overthrow of this popular error.

2. *Catholicism is the opposite extreme from Rationalism, and is, properly, a religion of superstition.*

Rationalism pretends to rest on human reason, and will accept nothing as truth in religion except that which the reason approves; but Catholicism entirely ignores reason, and finds its enthusiasm in a blind idolatry of the traditions of antiquity. What one does through philosophy, the other does through ignorance; one is religious anarchy, the other religious despotism.

It is difficult to conceive of a more absolute tyranny than that system of which Pius IX is the acknowledged head. It binds the conscience, fetters the intellect, and paralyzes the energies of the whole man. Wherever it has a controlling influence, it crushes out the spirit of progress, and turns the world's civilization back toward the Middle Ages, when the sombre night-shade of ecclesiastical despotism shut up the nations in an almost total moral darkness. Look at the countries where, at this time, it holds undisputed sway. Is further evidence necessary to demonstrate that its influence is fatal to the advancement of any people? Go to Italy, the home of clear skies and sweet songs, and the nearer you approach the Vatican the less is seen of all that life, energy, and active benevolence which mark a Christian civilization. But, on the contrary, you are haunted by the ghost of superstition, followed by the trains of poverty, and disgusted with the idolatry of passion. And all this, too, is within the streets of the Eternal City, where the bells of St. Peter's affect to ring for the great steps of the world's religious progress.

But this is only one of the many examples that might be cited. Go to Austria; go to Spain; go to Mexico; and every-where you meet the same evidence of political, social, and religious stagnation; every-where it is shown that the supremacy of Catholicism in any land is the end of all advancement, and the destruction of the highest and noblest aspirations of the soul. And yet, this terrible monster is holding its despotic sway over the destiny of millions. Is it not time that something was done to break its influence, and let the light of the glorious Gospel of the blessed God into the hearts of its benighted subjects? This must be done before the world can be converted to Christ. How it can be done, will be noticed in the proper place.

3. *Sectarianism is the embodiment of all the religious bigotry and selfishness that foster and perpetuate divisions among the people of God.*

Need I spend time in trying to prove the evils of Sectarianism? Certainly not to those who have a just appreciation of the great religious struggle that is now stirring society to its very foundations. When Rationalism, on one hand, is bringing to its support all the learning of

this wonderful age, and proudly and defiantly waging an uncompromising crusade against the Bible and the Christian religion; and when Catholicism, on the other, is rapidly spreading its deadly influence among all nations, tongues, and peoples, it does seem to me it is no time for the friends of truth and of human progress to be wasting their energies in discussing questions whose importance is measured by the relations of *meum* and *tuum*, and whose difference by that between tweedledee and tweedledum. But the greatest evil of Sectarianism, after all, lies in the fact that, like Rationalism and Catholicism, it does not make a fair issue. They have power to harm Christianity chiefly because they incorporate into their systems enough of the truth to make their plea plausible and apparently consistent; while Protestantism, becoming disintegrated through the influence of Sectarianism, has incorporated enough error to make its plea weak, and consequently, in its present *divided* state, is wholly inadequate to do the work which is necessary to the conversion and sanctification of the world. Hence, it is evident that the great religious contest of the present is between a feeble, divided, and hesitating Christianity, and strong, bold, defiant enemies. But, notwithstanding these disadvantages, Protestantism has done great things for the world. The age is luminous with its light, and its triumphs are seen in every land where it has controlling influence. And now, if it has accomplished so much in its divided and broken condition, what might it not accomplish if its divisions were healed, and the spirit of Sectarianism entirely cast out of it? We have now briefly examined the obstacles in the way of the Gospel's success. We have seen what these are, and how it is that they hinder that success. Let us now consider—

II. HOW MAY THESE OBSTACLES BE OVERCOME?

This is a question of the greatest importance to all who love the cause of Christ, and hope for the conversion of the world. It is emphatically *the* question of the present age; the one which involves more of social, political, and religious interest than all other questions that have agitated the public combined. What, then, shall be done to accomplish the great end proposed? What instrumentality is equal to such a grand result? I answer: *The Bible, faithfully translated into all languages, universally circulated, and its paramount authority in all matters of religion fully and completely established.* When God's Holy Word shall be thus honoured, then may we fondly hope that the day is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

1. *The Bible faithfully translated, will destroy Rationalism*

It cannot be denied that the errors of the old translations have furnished food upon which this insidious infidelity has fed until grown up to its present alarming proportions. Examine the writers of this school and you will find them from the least to the greatest, depending largely upon mistranslations as the surest means of shaking the people's confidence in the Word of God. The most effective way of replying to such sceptics as Colenso, is to give to the world a faithful rendering of the original Scriptures. Rationalism is shorn of its strength the very moment it comes into the presence of the pure Word of God. There is nothing contrary to reason in the Bible when we have that Bible just as it came from heaven. True, there are many things in it that are above reason, but this can be said also of the book of nature. How many things does the philosopher meet here that are wholly beyond his comprehension? And yet there is no discord in the wonderful works of God! "The

heavens declare his glory, and the firmanent shows his handiwork." It is easy enough to *make* discord by mistranslating the Divine mind. We may, by following mere charlatans in science, and refusing to listen to those who alone are able to translate the language aright, and give us the exact meaning of the divine original, involve the whole of nature in the most palpable and monstrous contradictions. And is not this equally true of the Word of God? And is not Rationalism guilty of the veriest quackery in criticism when it stops with the mistranslations of the Bible? Give us then a faithful rendering of the Word of God, and Rationalism will soon be numbered among the things that were—a fossil, belonging to a generation when the people were afraid to expunge from their Bible its errors, lest they might in some way injure its truth.

2. *The Bible, universally circulated, will overcome the power of Catholicism.*

The secret of the Pope's success is found in the ignorance of his subjects in reference to the teaching of the Holy Scriptures. Bible knowledge is the death of Catholicism. It was this that broke its spell in the sixteenth century. Away from the busy scenes of active life, in the dismal cell of an Augustine monk, God demonstrated to the world the power of His own truth. Luther was permitted to study the Word of God, without the fear of Rome before his eyes. Full of its glorious inspiration, he carried this word to the people; and they, with joyful hearts, rolled on the Protestant Reformation. The contest to-day does not differ materially from what it was then. It is still an infallible Bible against a pretended infallible Church. But, after all, Catholicism does not make an issue so much with the Bible itself, as with the *Bible circulated*. The Bible in the hands of the priests is one thing, but in the hands of the *people* is quite another. A notorious robber was in the habit of murdering his victims, "because," said he, "dead men tell no tales." For a similar reason Catholicism strangles the circulation of the Word of God, *for where no Bibles are, there is not much danger of the people learning the truth*. We must put the Bible into the hands of the masses. Not the Bible, however, as translated in the interest of the Papal Apostacy, but the Bible as the exact representative of the DIVINE ORIGINAL. And when this shall be done, we may reasonably expect that great Babylon will fall, and the nations of the earth be free.

3. *The paramount authority of the Bible, in all religious matters, fully established, will destroy sectarianism.*

It cannot be denied successfully that the present divisions of Protestantism are largely owing to a want of proper respect for the authority of God's Word. The Bible is no enigma that it cannot be understood. It is God's revealed will to man, and, as such, it must be written in intelligible language. But the hypothesis that divisions among the people of God are necessary, assumes the impossibility of all understanding this revelation alike. But it must be evident to every thoughtful person that this hypothesis is false.

Sectarianism has its origin and support in the selfishness of human nature. It does not ask What does the Lord say, but does the Lord say what it says? It is willing to abide by the teachings of the Word of God only so far as those teachings are in harmony with its selfish interests. Christian union is evidently a possible thing, for Christ prayed for it, and the Apostles enjoined it upon the Churches, but there must be Christian *unity* first. All efforts in this direction have partially failed, because they did not begin at the beginning. We must work from the centre to the circumference. No other plan will ever succeed, *this is the*

course of all life; death comes the other way. We must inspire the hearts of all with a proper respect for the Word of God; then Christian union will be easily accomplished. Make men *Christians* instead of *sectarians*; let them grow up into the benevolence of the Gospel, catch the inspiration of its glorious purposes, and go forward into its splendid activities, and Christian union will soon follow; follow, not as a mere formal thing, but as a glorious life-giving and life-sustaining reality. And who does not devoutly pray for the time to come, when the prayer of the blessed Saviour shall be answered: "And I pray not for these only, but also for those who believe on me through their word; that all may be one; as thou Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Christian union is certainly most desirable, but a union that is not a union in *reality*, that has only a "name to live by, and is dead," would only make matters worse, and compromise the possibility of our ever coming to the "unity of the Spirit in the bond of peace." But in order to have such a union as is desirable, the paramount authority of God's Word must be established in all hearts. There must be no half-way matters here. The language of every follower of Christ must be: "Speak, Lord, thy servant heareth."

But how shall this supreme authority be established? Is such a thing possible? And are the means of its accomplishment within our reach? I answer, without hesitation, that it is not only possible, but we have the means at hand; and furthermore that God will hold us fearfully accountable for any neglect of duty in reference to this matter. What, then, shall be done?

First, let the Word of God be faithfully translated; let it speak to us just as it speaks in the original. This will at once remove, or at least greatly modify, the difficulties concerning *what the Word of God says*; and this will be a point of immense importance gained, one which cannot be overestimated in its bearings on the subject of the union of the people of God. In the second place, we must take this Bible, thus translated, as *an all-sufficient rule of faith and practice*, follow its precepts, and be guided by its light in *all matters pertaining to religion*.

It has been truly said, that "All the lights of science and philosophy are like lights hung out upon the bows of a ship, or upon the topmast; they rock with the ship's motion, and cast their light only around the ship; but the Bible is like the light in the light-house, burning steadily in the sunshine or in the gloom, by day and by night, by that haven into which you may enter, and in the entrance of which there is alone calm, and protection, and safety." Let us, then, cling to our Bibles; cling like the shipwrecked mariner to his life-boat, and then the storms of faction will rage around us in vain; we shall reach the haven of peace, and join hands with all the people of God, in token of the Church's redemption from Sectarianism, and its union in the bonds of universal fraternity.

III. TO WHAT EXTENT ARE WE RESPONSIBLE FOR THE CONVERSION OF THE WORLD?

If the foregoing conclusions be correct, then it follows, with overwhelming certainty, that every Christian of the present day has a great and responsible work to perform. Never before, in the history of the world, was there such a crisis in religious matters as at this time. And never before was there so much necessity on the part of the people of God for earnest, prayerful, and self-sacrificing labour. We have forced upon us a mighty and a fearful contest; a contest in which the highest and noblest

hopes of humanity are involved. Shall we be recreant to the important trusts committed to our hands? Shall we, in the very hour of victory, desert our standard, and leave the field to the enemy? We must not, we dare not falter. The issue at stake is too momentous, and the consequence of defeat would be irretrievable ruin to the cause of Christ. In such a crisis we need honest, brave, and earnest men; we want no cowards in the ranks. Hesitation now would be fatal to our success. We must go forward, right into the thickest of the fight, until every stronghold of sin has been captured by the conquering legions of the Cross.

The means for carrying on this warfare are abundant; hence we can have no excuse on this account for failing to do our duty. In every printing-office throughout the land you can hear the click of type forging the cannon that are to batter down the walls of Satan's empire. The press is now the great instrumentality of power; and whoever uses this to the best advantage in the great struggle which is now pending, will exert an influence which cannot fail to tell on the final result.

But there is another view of this subject which greatly increases our responsibility—I refer to the unparalleled opportunities which we, in this country, possess for carrying on the work of sending the Gospel to a perishing world. We are not circumscribed in our labours by the petty edicts of tyrants, nor are we compelled to dwarf our souls by repeating "*Per me licet*" every time we wish to engage in some great and noble enterprise. I thank God we are a free people, and, as such, we can exercise the liberty of thought, liberty of speech, and the right of individual interpretation. These privileges give us an immense advantage in the great religious contest of the age, for Error is never so easily conquered as when Truth is left free to combat it. But our responsibility is increased in the exact ratio of our privileges; consequently there is necessity laid upon us to do much for the cause of our glorious Redeemer. How are we meeting this responsibility? Are our labours, zeal, and prayerfulness commensurate with the importance of the work to be done? I hope they are; but I sometimes fear we do not fully realize the magnitude of the service to which, in the good providence of God, we have been called.

We have already seen what it is we have to overcome; we have seen also the instrumentality which must be used. It now depends upon us to faithfully apply this instrumentality, and the victory will be ours. Rationalism, Catholicism, and Sectarianism, the trinity of Antichrist, can only be successfully met and conquered by using God's own instrumentality, namely, *the Word of his power*. This Word, pure and simple, just as it came from the hands of its great Author, placed in the hands of all the people, is what this restless, active, and earnest age most of all needs.

DISESTABLISHMENT AND CHURCH REFORM.

DR. LITLEDALE, who is one of the most eminent members of the Ritualistic party, recently delivered, at Bradford, a lecture on the crisis of Disestablishment, and has subsequently delivered, at North Kelsey, a lecture on Church Reform. His opinions, expressed generally with moderation, are such as are held by a large section of his party.

Dr. Littledale considers that the fall last year of the Established Church in Ireland, the measure directed to that in Wales, "and the tottering of Establishments in every European country where they still exist, are signs, unmistakeable by any shrewd observer, that the days of the church

of England as an Establishment are not only numbered, but that the number is very small." It would seem, now, that the appointed work of Establishments has been discharged, and that the Church is about to enter on a new phase of her wonderful career. Dr. Littledale, however, does not believe in the sincerity of the programme put forward by the Liberation Society. Upon this he says:—

"Seeing that the majority, at least, of the members of this Society are Nonconformists, with whom the State scarcely interferes at all, and that its most prominent allies in the House of Commons are by no means in the habit of refraining from a vote on questions affecting the Church of England, I cannot but assume that when it speaks of freeing religion from secular control, it means stripping the Church of England of temporal privileges, and liberating the State from religious control. The attitude adopted by modern Dissent towards the principle of Establishments is entirely different from that taken up by Nonconformist leaders two centuries ago, when Dissent was a more powerful social and religious influence, and was officered by men of far wider learning and deeper earnestness than are very commonly found in its ranks to-day."

The old statement is again made that the early Nonconformists were State-Church in principle, and Dr. Littledale believes that the present Nonconformists began their crusade from no loftier feeling than jealousy. The ardent defenders, however, of the Establishment are now "reduced to two small sections,"—one of the old-fashioned Tories; and the second, the Broad Church party. Of this party Dr. Littledale expresses the following opinion:—

"They are formed out of the Extreme Left of the Broad-Church party; of men who do not believe a single tenet which marks off the English Church from the vaguest Theism; who have never done any work for or in that Church beyond the most perfunctory discharge of the most stinted routine, and who have a very reasonable and deep-seated opinion that a Free Church would send them packing, as not worth their salt.

"Caring nothing for religion itself, it is perfectly unable to grasp the truth which all history teaches, that religious belief always has been, always will be, the most powerful agent in determining the conduct of mankind, and that men will bear the loss of fortune, friends, home, goods, character, life itself, for the sake of their faith, and that a nominal, undogmatic Church would no more satisfy this hunger of the soul than a snowball painted to look like fruit would stay the hunger of the stomach.

"Thus, the first result of setting up a Church of this sort would be that every one who cared about religion would go out of it, if already in it, or would refuse to come into it, if outside."

The advantage and privileges of an Establishment are next referred to; against which the property question comes up and the lecturer denounces the proposal that the property shall be taken from the Church. He then considers the disadvantages of Establishment, which he thus enumerates:—

- "1. Hampering the natural and free action of the Church.
- "2. Annihilation of lay rights.
- "3. Ostrusion of Bishops from without.
- "4. Interference by avowed enemies with the internal affairs of the Church.
- "5. Attempted alteration of the doctrines and usages of the Church by corrupt and ignorant Courts of Law."

The lecturer speaks plainly enough upon all these points. We quote what he says on the third:—

"I now come, as I promised, to the worst usurpation of all. I mean the mode of electing bishops. The mode in use at present, omitting minor technicalities, is this. On the occurrence of a vacancy in a see, the Crown sends down to the Dean and Chapter of the Cathedral a license to elect a new Bishop, which license is called a *congé d'élire*. Now, seeing that the Deans and Chapters are very small bodies, with a very evil reputation for jobbing, and they consist almost exclusively of Crown nominees, this is bad enough. But along with the license to elect comes a mandate from the Crown, ordering the Chapter to elect a particular person, and no one else. If they refuse, or delay their election beyond twenty days from the receipt of the letters missive, the Crown appoints without reference to them, while they incur the penalties of *Præmunire*, which involves confiscation of goods and imprisonment. If the Metropolitan should refuse to consecrate, he incurs just the same penalties. Anything more demoralizing to the conscience than the mock election by the Chapters, anything more grossly tyrannical than the interference of the Crown, is not conceivable."

His opinion on the present race of bishops is given with great plainness. He then proceeds to protest against Parliament legislating for the Church, and expresses his opinion that "the immediate evils of Establishment enormously outweigh its immediate benefits." He does not, however, at once conclude that Establishment is a nuisance to be got rid of at once. Disestablishment is sure to be accompanied by a large measure of disendowment; but he thinks good terms upon this subject will be made. He also thinks that Dissent and the Low Church party will be against it, and concludes:—

"We do not think it our duty to accept the responsibility of hastening on the fast-approaching crisis, because much disturbance and upheaving must come of it, and because, little as is the gratitude we owe the State, we do not wish to harm it, being sure, as we are, that it will suffer severely from Disestablishment, by losing its present religious sanction, and assuming the character of a mere police, resting on a basis of superior force, and no other. But we await the fast-coming change in hope, not in fear, and are contented to toil on, poor, maligned, and oppressed, till the dawn of liberty."

In his lecture on Church Reform, Dr. Littledale urgently advocates several important measures which we need not specify, and then says:—

"Living as we do in a time of unexampled rapidity of change, we have already seen more startling alterations in our ecclesiastical condition than any I have named,—we have seen more difficult tasks achieved. Our altered relations to the Education question, owing to the changes in primary schools and in the Universities, and our fast-coming separation from the State, point clearly to the fact that now is the time to change our front and take up a stronger position in face of our opponents. The three steps in achieving reform are: first, to be justly dissatisfied with the existing state of things; secondly, to know clearly what you want in its stead; thirdly to make up your minds to take it sooner or later. The Church of England is just now like a ball on the top of a pyramid, quivering before it rolls down. You cannot keep it were it is, but you can settle, by one push, which side it will take in its descent. Low Church and High Church, and the religious section of Broad Church too, might join in agitating for almost everything I have suggested, and in carrying out such parts of the programme as are now feasible. We should be much better employed so, than in prosecuting one another before our common enemies, and thus

wasting time, temper, money, and character, with no result whatever except mutual exasperation. There will be plenty of room for us to quarrel with one another, or to work with one another, as we happen to prefer, when the house is once cleared, but at present it is so stuffed with mephitic abuses that we are likely to be stifled if we do not unite in sweeping, ventilating, disinfecting the premises."

Whether there is any likelihood of all being done before the "inevitable separation," Dr. Littledale does not say. *Liberator.*

SOULS FOR SALE.

THERE is an Anglican cesspool of so exceedingly offensive and foetid a character that we are hardly surprised to see so few people venturing sufficiently near it to see whether it cannot be cleaned out and filled up; and yet, at the same time, considering its very public character, and the appalling amount of injury it must be doing to the moral health of the public, we *are* surprised that everybody seems content to let it fester on. We speak of the condition into which the patronage of parochial benefices has been allowed to fall. A larger view of the patronage question would disclose heaps upon heaps of utter rottenness: let us keep to the parochial aspect of the corrupt mass. Simony, the thing, the real genuine thing, if not the name, is rampant in the Anglican Church in a form so coarse and revolting that we doubt if it would be for an instant tolerated by any well-ordered dissenting sect, far less by any other branch of the Church Catholic. Jews, Turks, infidels, and heretics may and do acquire for money the right of presentation, the only excepted persons being those whose disqualification is that on certain points of the Christian religion they agree with their ancestors, who founded, built and endowed the great number of the very prizes they may not help to distribute. And so the sale goes merrily on, and eight-and-twenty Fathers in God look on with open eyes, and never cry so much as "Shame!" or "Hold!"

Some will say the average parson we get under the present system is as good a man as we should be likely to get under any other: better let well alone. Even granting that he is as good, which might be disputed, let it not be forgotten that this is no matter of mere detail. A violent breach of the plainest evangelical and ecclesiastical morality is committed by this bare-faced and open sale of souls, such as ought not for one moment to be permitted whatever the consequences might be. To uphold it, or to be careless about its reform, is to uphold and to be careless about an abominable and outrageous evil, that good (?) may come.

If Churchmen will not take the matter up, we can tell them that a Reformed Parliament will sooner or later do so. Men of the world may not care about the utter spiritual debasement of these transactions, but they are sharp enough to see the staring anomaly of the whole affair, and they will come to the conclusion that a body which professes to exist for spiritual and moral ends, but which allows its most honoured trusts to become openly and very extensively subjects for transactions as simply and as coarsely mercantile as those of the Exchange or the market, is an imposture and a sham, and that its money could be spent with much better advantage to the nation in other ways. *Church Review.*

AUSTRALIAN LETTER.

Dear Bro. McGarvey :—About a fortnight ago we were cheered by a visit from our beloved Bro. Warren, of South Australia, and his excellent daughter. Bro. W. is a man of a keen perception, a warm heart, and a rich experience in the deleterious influence of too much preaching over the physical man, and, with a kindness and promptness that I shall ever gratefully remember, he took my pale-faced husband warmly by the hand and led him for awhile from his arduous labours. During months that will almost make a year, I have watched with a heavy heart the gradual falling away of Mr Carr's strength, and it is with no little pleasure to me that a way has been opened to a few days respite. The work of training, added to his other duties, has proved too much for him.

Sidney, the capital city of New South Wales, is situated about six hundred miles North-east of Melbourne, on the beautiful, island dotted, Botany Bay. Its climate is warmer than that of Melbourne, and a protracted stay there would prove rather detrimental than otherwise to a shattered nervous system. But that which persuaded Mr. Carr to go was the benefit that he anticipated receiving from the voyage. Sea sickness is terrible, but it is a wonderful renovator, and I wish that in his case it may do its work effectually; but I fear that no less than a protracted stay in the bracing climate of New Zealand or Tasmania will restore his former vigour. Pray for him, dear brethren of our native land, that God may give him many years strength to labour in the Master's vineyard.

I am rejoiced to say that Bro. Surber's health was thoroughly re-established during his stay in New Zealand, and since his return to us he has been enabled to labour with renewed energy. He is a member of our household, and joins us in Christian love to all the dear brethren at "home, sweet home." He is a little restless just now, but the old joy will come back when his co-labourer returns with the new strength. You who have so many strong workers among you, can hardly appreciate our deep solicitude for the physical welfare of the labourers in this land where the harvest is so rich and ripe. We want to get the golden grain gathered in before the storms of prejudice destroy it. We want to fill the granaries in our Master's kingdom, that no kingdom may be like unto his; that all the nations of the earth and the angels of God may wonder at the vastness of its riches, even many redeemed immortal spirits. The Lord is expecting us to do the work well, and he is expecting our more favoured brethren across the waters to send harvesters over to help us.

So far as I know, it is the united opinion of the evangelists here that Australia is one of the finest fields for evangelizing. Certainly it is a fine field, when under all the adverse circumstances attending the first preaching of the pure gospel, such rejoicing successes have been accomplished. All the brethren who have left their native land to come here, rejoice that the Lord ever put it into their hearts to come to this beautiful sunny Southland to preach the blessed gospel of Jesus to its sons and daughters.

There is a deep interest felt throughout the entire brotherhood in this land for the success of Bro. Earl's mission in America, and their anxiety is not more than commensurate with the grand issue of that success. This nation is young and its heart is comparatively pliable, and what we do we must do *now*, else the evil days may come when vile priest-craft shall have taken such a hold upon it that it will take no delight in the purity and simplicity of the subduing gospel of the humble Nazarene.

Since Bro. Earl left us, Bro. Gore has been labouring in Adelaide

with an earnestness well befitting the grand importance of a work upon which eternity is looking with a deep and silent interest. Bro. Surber and Mr. Carr have received letters from South Australia, stating that he is working beyond his strength, and that soon he must have help. Bro. Surber would go over and help him, but the question is, where will he get a substitute? Send more than one evangelist over, dear brethren, and surely the Lord will bless you abundantly, and his name will be glorified. We are praying in faith that Bro. Earl may *bring two at least*, that Mr. Carr may be relieved temporarily by a change of field, and Bro. Surber permanently. Bro. Surber, on account of his long stay in Melbourne, has desired for some time to change his field of labour, and Mr. Carr, on account of his failing strength, desires to work in a colder climate for a season but both of them are at your mercy, dear brethren, *and be merciful if you can*. I do not understand why brave-hearted young men tremble to go over twenty thousand miles from home on a glorious mission. The Lord, is here as well as in Kentucky; warm hearts are beating here as well as in our childhood's home; heaven is just as near; and when life is over, with all its bitter temptations and disappointments, its toils and tears and heart-aches, parent and child, sister and brother, friend and friend, will be gathered to that better home of many mansions to live and love together throughout eternity. It will matter little then that the ocean rolled between us and the loved of earth. It will matter little ~~then~~ whether the spirit laid aside its dragged earth-dress in a strange land or in a home land. Heaven is the spirit's native land, and whether we are in the Northern hemisphere or the Southern, it matters little, if only through the dim windows of the clay-built tabernacle our spirits' longing eyes are ever looking *homeward*. It requires some severe training for our dull hearts to feel the truth of this, but when felt it stays many a pang that separation from loved ones would otherwise inflict.

Bro. Green, lately from Sidney, has rented a Baptist chapel in Notham for the proclamation of the gospel, and the prospect of success is encouraging. This move will be very advantageous to the church in Carlton, where the first chapel was built. The Carlton chapel has heretofore been almost filled with members; but now that a place of worship is soon to be opened in Notham, many of them will attend there, and thus more room will be made for strangers in the Carlton chapel. Bro. Green designs holding a protracted meeting at the opening of the chapel, and anticipates help from Mr. Carr and Bro. Surber. Bro. Green is an humble and a faithful worker, and his labours will surely be blessed. God will attend to that, for it is His promise.

I think that I told you in my last of Bro. Surber's successful meeting at Maryborough, a township in a mining district not far from Melbourne, with a population of about four thousand. A fastidious divine (?) of the *loyal persuasion*, wearing his spotless white neck tie, could not well understand how Jesus was buried neath the waves of the Jordan, and it was terribly indistinct to him when several of his ill-fed, flock wandered to a richer pasture. Bro. Surber laboured during six weeks, preaching almost every evening, and was assisted during the last fortnight by our esteemed Bro. J. P. Wright. The result of the meeting was twenty-six additions by faith and baptism—two from the Baptists; and several who had wandered were brought back to the green pastures. I think that I made a mistake in my last report in regard to the number baptized.

I have just received a letter from Mr. Carr, telling of a bold step that he has taken in Sidney, and of its successful effects. He will write you of

it himself. He will be compelled to limit his stay to two weeks. I know two of his classmates that his heart often yearns for, and I believe they love the Saviour and his cause well enough to come over and help him in his weakness. But the circumstances of life now and then write stern decrees that dash to pieces many a cherished plan. May the Lord direct us all in all things, that his name may be hallowed and kingdom extended.

Yours, sincerely,

October 7th, 1870.—*Apostolic Times*.

MATTIE MYERS CARR.

DEBATE IN BRISTOL—HARRISON v. BRADLAUGH.

THE Secularists determined to bring about this debate for the purpose of effacing the thorough defeat Mr. Bradlaugh sustained at the hands of Mr. Harrison, in the Newcastle debate. Mr. Harrison, perfectly satisfied with his former complete and clearly apparent victory, did not appear inclined to renew the contest, but the men of the other side insisted and persisted, and he has indulged them, the result being that they sustain a further humiliation. Mr. Harrison, however, refused to defend Christianity—he says his business is to preach it, and live it, and that then he leaves it to defend itself, to do which it is quite able. We should not like all Christians to put it in that way, believing, as we do, that, now and then, some formal defence is proper and needful. But Mr. Harrison attacks Secularism and Atheism, and he refuses to allow Christianity to be dragged in, and he is right. Let it be shown what Secularism is and what it does, and let Atheism be treated on its own merits. We have to hand several newspaper and periodical comments upon the debate. The *Sword and Shield* records—

“A public debate on ‘Atheism and Theism’ was held in the Broadmead Rooms, Bristol, between the Rev. A. J. Harrison and Mr. C. Bradlaugh. The debate as a whole, and especially allowing for the degree of popular excitement inseparable from public discussion, was admirably good tempered. The close of the discussion, in particular, was marked by a good feeling that won from the Chairman a confident expression of his belief that the debate would do good. There is one matter, however, requiring some explanation. On the first evening of the debate, Mr. Harrison publicly thanked Mr. Bradlaugh for the willingness and grace with which he had consented to discuss the subject apart from Christianity and the Bible. On the second evening of the debate, however, when it was his turn to open the discussion, Mr. Bradlaugh began with an attack on Christianity. Mr. Harrison objected. The Chairman, however, evidently not understanding the nature of Mr. Harrison’s objection, ruled that Mr. Bradlaugh was in order. When Mr. Bradlaugh was done, Mr. Harrison explained that when challenged by the Bristol Secular Society, he had declined to discuss Christianity, but consented to discuss Theism apart from the Bible. He also wrote to Mr. Bradlaugh and obtained his consent to debate without any reference to the Bible; and, therefore, Mr. Bradlaugh, in attacking Christianity, had not kept to his agreement. Now this is a very serious charge against Mr. Bradlaugh, as it amounts to a declaration of breach of faith. It may be that Mr. Bradlaugh, having exhausted himself the first evening found it impossible to proceed without attacking Christianity; but if so, the attack was a waste of time, as, by Mr. Bradlaugh’s own confession, Mr. Harrison was not bound to answer him. We trust some explanation can be given. It may be Mr. Bradlaugh meant that he would not expect Mr. Harrison to defend Christianity, reserving the right of attacking if he pleased. In that case, however, Mr. Bradlaugh would proclaim himself a coward, inasmuch as he knew that Mr. Harrison would not debate the subject, he having written to that effect to Mr. Bradlaugh himself, before the debate was decided upon and the dates fixed. As the case stands at present, Mr. Bradlaugh is charged with breach of faith. We ought to add, however, that after Mr. Harrison’s reply, Mr. Bradlaugh did not again attack the Bible.”

The *Bristol Post* gives considerable attention to the debate and says—

“Professor Newman occupied the chair the first night. Each of the gentlemen taking part in the debate was supported on the platform by ten or twelve friends, and there

was a large attendance. The Chairman, in opening the proceedings, offered a few instructive remarks, and pointed out that the good or evil arising from that discussion would depend upon how it was conducted. Unfortunately—he supposed he ought not to have used this word, but he had said it—unfortunately, there were a large number of persons who did not believe in what we called a personal God, and if in the present debate each entered upon it with the desire to learn something of the other, they would doubtless draw more closely together, and this could be looked upon as the only chance of converting the believers in Atheism. The debate then commenced, each debater being allowed half an hour. Mr. Harrison, who received almost an ovation from the audience, started the discussion, and explained that it arose out of a previous debate between himself and Mr. Bradlaugh at Newcastle; and by the arrangement mutually arrived at, he was that evening to state his reasons for not being an Atheist, and his opponent was to reply to them; and on the next evening Mr. Bradlaugh was to give his reasons for not being a Theist, and he (Mr. Harrison) was to reply to those reasons. He then proceeded with his objections to Atheism by affirming that ‘Atheism was a negation without morality as a principle,’ and ‘without evidence as a theory.’ Mr. Bradlaugh replied, and at points of his arguments he was quite as loudly cheered as his opponent; but as the debate proceeded, and Mr. Bradlaugh was speaking of the definition of morality as ‘that which tended to the greatest happiness of the greatest number, without doing injury to any,’ there were unmistakeable hisses from a large body of those in the centre of the room, and Mr. Bradlaugh said he reckoned hissing to be immoral, because it did not tend to the greatest happiness to the greatest number. (Laughter and cheers). At another point when he was hissed, he told the audience that if they had not the patience to hear him contradict, don’t let them attend a debate. He was again hissed when meeting the assertion that God was the regulator of the Universe, and when he was pointing with sarcasm to the prolonged war and suffering on the Continent; and turning with some severity to those who apparently did not deem it unbecoming to hiss in a debate, he asked them with some irony how they could expect him to believe that God regulated the Universe if He did not give them patience enough even to listen with ordinary courtesy to a debate.

The whole of Mr. Bradlaugh’s answers anticipated the discussion of the following evening. It was perfectly obvious that he was unwilling to discuss the character of Atheism considered as ‘a negation,’ and as ‘a negation without morality,’ confining himself to the statement of objections to Theism in reply to the last point in the proposition, that Atheism was ‘a negation without evidence as a theory.’ Mr. Harrison, in reply, promised to answer every objection the following night, which was the proper time to do so. Mr. Bradlaugh answered, and closed the first evening’s discussion.”

On the second night the *Daily Press* observes—

“Last night the discussion between the Rev. A. J. Harrison and Mr. C. Bradlaugh was resumed at the Broadmead Rooms, Professor Newman again presiding. As the disputants and their friends took their seats on the platform they were loudly applauded. According to the terms of the debate, Mr. Bradlaugh opened on this occasion. He urged that it was less moral to preach a truth as truth, not knowing whether it was really true, than it was to earnestly challenge the most solidly established verity. He would deal with the Theism in this country by law established, and he was punishable if he contradicted it. Mr. Harrison objected to such a course being pursued; but the Chairman said the only Theism in this country was the Theism of Christianity, and he ruled Mr. Bradlaugh to be in order. That gentleman remarked he intended to attack this form in his observations. He was not a Theist because he could not accept such a God as was described in the Bible, and his Atheism was better far than all that was stated in that volume. And having gone *seriatim* through many leading doctrines set forth in the Scriptures, he remarked that the proof of the superiority of Atheism was that Theism had not the slightest permanent influence over men’s lives. Theism did not make men honest, true, and keep them from murder; and in the British Empire, where Theism prohibited him from contradicting it by Act of Parliament, there were so many diverse views of it, they could not get twenty preachers out of twenty churches but what would contradict one another in the attributes they gave to God. He further disbelieved in Theism because there was no revelation which God had made to him of His existence. Mr. Harrison, in following his opponent, said he had told Mr. Bradlaugh he would not discuss the question of Christianity, for he held it was quite possible to be a Theist without believing in the Bible and Christianity, and he would discuss Theism so understood, but no other question. He had, moreover, told this to the Bristol Secular Society when challenged, and he declined to be drawn away from the subject decided upon. Neither could he congratulate Mr. Bradlaugh upon his logic; for belief in God is the

basia, and Christianity the superstructure. To attack the superstructure was useless and a mere waste of time; whereas, if he could prove that there was no God, he would have disproved the Bible at the same time. Mr. Harrison then replied point by point to Mr. Bradlaugh's arguments, so far as they did not drag in the Bible, showing that they were either misconceptions or fallacies, or else had nothing to do with the subject."

The Blyth Weekly News says—

"On the first night Mr. Harrison gave 'My reasons for not being an Atheist,' showing that Atheism was a negation without morality as a principle, and without evidence as a theory. One of the conditions of discussion agreed upon was that Mr. Bradlaugh should not draw the Bible and Christianity into the discussion at all; but this Mr. Bradlaugh at once violated, shirking the question of the negative character of Atheism, and also the question of its morality, and dashing off into his objections to the belief in God and the Bible generally. Mr. Harrison replied, showing that Mr. Bradlaugh was not discussing according to the agreement, and he was proving nothing whatever by his line of argument, and promising to combat his objections to the belief in God, at the proper time, the following night. On the second night Mr. Bradlaugh opened the discussion by giving 'My reasons for not being a Theist,' but had evidently exhausted his matter the first night, as his arguments were merely a repetition of what he had said before; so leaving those 'reasons' he broke his agreement again, and launched again into a wild attack upon Christianity. Mr. Harrison in reply, tore Mr. Bradlaugh's arguments to shreds, that gentleman (Mr. B.) showing great astonishment at the arguments which had confounded Mr. Robertson at Edinburgh, being so easily dissected and destroyed by Mr. Harrison."

These recent debates will be useful, because they show the worthlessness of the chief advocate of Secularism. The Bury Debate, (King v. Bradlaugh) proves that he does not hesitate unblushingly to utter and stand by the most bare-faced falsehoods, while the Bristol Debate proves him a trickster ready to force upon his opponent that which was excluded from the agreement. Not only so, but he glories in the trick and publishes the communication of an unprincipled admirer who compliments him upon "the tact" by which he thus cheated his opponent. In the *Reformer* he says—

"In handing in this contribution Mr. Adams is pleased to say that 'he considers Mr. Bradlaugh's denunciatory speech in reference to Christian Theism, in the recent discussion at Bristol, one of the most effective bursts of declamatory oratory he has ever read; and he ventures to hope that such a splendid effort, backed as it was by the tact which enabled it to be produced, has entitled its deliverer to the warm approval and increased support of the entire party.'"

Thus a leading Secularist declares the Secular party indebted to Mr. Bradlaugh for another instance of characteristic dishonesty.

DISCIPLES OF CHRIST AND BAPTISTS.

IN our last, attention was called to the action of certain Disciples of Christ and certain Baptists in Ohio, United States, with a view ultimately to unite, in one body, the two considerable sections of believers. Some of the Disciples of Christ in America view the effort with alarm, fearing that the great principles of the Reformation and of New Testament Christianity are likely to be sacrificed. Of course there is room for caution, particularly when the tendencies of certain preachers are taken into consideration. But conference with a view to union cannot be bad. Statements of what is taught on both sides cannot be wrong. An exhibition of the points on which there is perfect agreement can scarcely work evil. Of course a wrong use might be made of those statements. We cannot unite with the Baptists upon any human creed, however truthful that creed may be. We must take the Bible, and nothing else. Nor is there anything that we can yield to the Baptists for the sake of union. Had we a man-made creed we could modify it, but as it is, we can only invite them to Christianity as it was when the Apostles left the earth. We

have no sectarian designation for ourselves, nor for the churches, but they have, and, therefore, they have merely to relinquish what the Apostles never heard of, and to designate themselves by New Testament terms, and, in that particular, the thing is done. There can be no compromise—the case does not admit it. And what holds good in this particular will be found to apply to all others. There are points of difference between the Disciples of Christ and the Baptists which belong to a different category, as there are between the Disciples in one place and those in another; but they belong to the region of expediency, and each church settles them for itself.

A recent exchange intimates a social union-gathering thus:—"On the evening of the 15th inst. there was a social gathering at R. M. Bishop's of Baptists and Disciples—ministers and their wives, and many others—with a view to the cultivation of better acquaintance in social and religious intercourse. There were about fifty present. We learn that the occasion was a most delightful one, socially and spiritually, and clearly demonstrated 'how good and how pleasant it is for brethren to dwell together in unity.' We may as well say here that in Cincinnati the intercourse between these two branches of the family of immersionists is in all respects pleasant and promising. Last Lord's day Brn. Jeffrey and Moore exchanged pulpits. A Union Ministerial Conference is in process of formation, in which the study of the Word of God and mutual deliberation on the best means of pushing the conquests of the cross in this city and vicinity will be the prime objects. The more freely we mingle, the more closely are we drawn together in bonds of Christian fellowship. At the recent Quarterly Meeting of the Baptist Conference for Hamilton county, meeting at Hamilton, a resolution was passed, cordially inviting our brethren to meet with them in their Conferences. Thus, quietly, carefully, but pleasantly, and we trust effectively, are we realizing the desire expressed at Columbus on our part, and heartily reciprocated on the part of the Baptists, for a more friendly intercourse, in the hope that it may lead to a union of hearts and hands in the work of the Lord. Let all Christians pray for the blessing of God on all these incipient measures for the union of the children of God."

The *Toronto Baptist* observes—"We have had occasion of late, to call the attention of our readers to some hopeful indications of the approach of closer relations between Baptists and Disciples. If these two great bodies of Christ's professed followers really have the 'one Lord, one faith, one baptism,' why should the mere difference in name continue to keep them separate? A true 'Baptist' is a Disciple, that is a learner in the school of Christ; and a true 'Disciple' is a Baptist, that is, a baptized believer.

Hitherto, there has been scarcely any fellowship between these two sections of Christians in Canada. But we have recently received an important communication from Bro. D. Oliphant, known to many of our readers as an editor and chief preacher among the Disciples in Ontario, which we are sure will contribute to a better understanding. We have read it with interest, and heartily indorse its statements of important Bible truth. After some pleasing personal references, Bro. Oliphant writes:

'With one mind we proclaim that the Divine Man called the Messiah, appears among the Jews at the proper moment—that He enters upon and finishes His personal ministry within a few months—that His ministry includes His miracles, His sacrifices, His rising again, His words of

authority and of promises to an elect twelve—and His appearance at the Father's side, above every angel and principality in the four-fold capacity of Prince, Ransom, Mediator, and Advocate, not forgetting that He is Lord, Lawgiver, High Priest, and Judge.

And we agree, I shall take for granted, that when Jesus entered the Holiest of All, after His ministry among men, the Holy Spirit, as a complete manifestation of Diety, comes from the Almighty Father and the Beloved Son, and endows the College of the Twelve at Jerusalem; and that forthwith there is a new message of heavenly life and of love to be unfolded to every man in every nation. This new message we agree is called, in the New Covenant, the Gospel of Christ. We also unite in stating that when Christ's Gospel is first proclaimed in the current dispensation of grace, a multitude of people are converted—turned from the service of Satan to the service of the Saviour.

A query here. *Are we of one mind relative to the law of conversion?* If so, I am disposed to allow every question of difference between us to pass over to Noah's flood, or to find rest in a paradise of oblivion. I respectfully claim that it is simply not possible for two positive Scotchmen to labour in heavenly unity if the law of converting a man from Satan to the Saviour is to be understood diversely. From the assembly of first converts, therefore, we may select a single convert, and ask him four questions in one: Where, when, how, and what parts of you were converted? These questions are answered for him by me thus: 'I was converted in the city of Jerusalem. I was converted on the birthday of the New Covenant, fifty days after my Lord was crucified. I was converted by Father, Son, and Holy Spirit; the Godhead employing the preaching of the inspired proclaimers, so that hearing, receiving, and acting upon the testimonies proclaimed to convince me that Jesus is the Messiah, I was changed from a Jew to a Christian. I was wholly converted, my understanding, will, affections, words, name, and labours—my body, soul, and spirit were humbly and devoutly given to the Lord Jesus Christ. My former teachers and rulers condemned Jesus for blasphemy and disloyalty; but I was fully persuaded by the Gospel, which embraced the needed evidences to convince me that Jesus is Lord of all and the Saviour of sinners. The Gospel was to me the power of God, and I became actively in love with the Messiah, enjoyed His promise of the pardon of my sins, received my share of the Holy Spirit as a member of the pardoned family, and ever since my heart has been glad in the fellowship of my Lord and His people, and in the hope of a blissful life with the glorified Redeemer.'

To sum up in brief: I understand the law of conversion is, looking God-ward and man-ward, that the Divine Father and the Divine Spirit unite to prove that Jesus is the SAVIOUR; that the Apostles, in suitable words, proclaim Jesus the SAVIOUR; and that a lost man who hears, believes in, and humbly obeys the SAVIOUR, enjoys a new mind, a new heart, a new state, and a new life, embracing Gospel pardon, peace, fellowship, love, joy, and hope, not forgetting the Holy Spirit, which is part of the legacy given to every New Covenant believer.

Thus, without a syllable against any system or denomination, and without referring to a single uninspired author, living or dead, I have furnished from my religious standpoint a bird's-eye view of the law of conversion. Have I been candid? If not, show my transgression freely and heartily. I have long been satiated and sickened in soul with unconsecrated controversy. I seek heavenly truth, heavenly favour, heavenly love, and heavenly spirit."

Thus the question moves on, and thus it should move. Let there be conference, comparison, fair and full understanding of each, and no compromise.

SPURGEON ON A REAL CHRIST. *

"WHEN the disciples saw Christ walking on the sea in a storm, there was nothing that should have given them greater comfort, yet, not regarding it as a real Christ, but simply as a phantom, they cried out for fear. People may so think of Christ, and so act towards Him that all the joy that His presence should bring may be turned into bitterness and grief. The power of a truth is generally best seen when it is embodied in a person. There are some who can live and die for an idea, but in order to arouse the enthusiasm of the many the idea must be incarnated in some man. Other things are very real to the Christian. His past sins are so. Shall, then, the sin be real, and not the blood that cleanses? Shall the sin be wept for, and no rejoicing be felt that the blood and righteousness of Christ have removed every spot and wrinkle? Sinfulness, depravity, 'the body of this death,' are also very real, and to counteract these, 'Christ formed in us, the hope of glory,' should be equally real. To the Christian his weakness is most real. He cannot handle one of Christ's tools without wishing that his hand were more fitted to it. When Jacob halted on his thigh, that was very real, and perhaps it helped him to recollect how real that night's work had been. But if the infirmity be real, shall not the Christ, whose power is magnified in it, be as real? The trials of the world are very real. Poverty, and hunger, and cold are no dream; and sickness and bodily weakness need no effort to realize them. Christ, then, the consolation, should be as real as the grief. The errors to be combated are real, though they usually spring from the land of unreality. Those who live in London know that it is a real age. The powers of evil seem to have awakened from a temporary slumber, and only real truths, real doctrines, and above all a real presence of a real Christ, can effectually deal with them. London's drunkenness, London's filthiness and lewdness, London's poverty and crime, are all real. The grave, too, and hell, eternity, and heaven are real. So should it be with regard to Christ. The believers should be able to say of Him 'Which our eyes have seen, and looked upon and our hands have handled.' It must get to a real eating and drinking, a real participation, and to a consciousness of that reality, or else the battle of life will never be won, and service for God will all be unsuccessful. Christ is real. He is real God, He was really incarnate. Bethlehem was no piece of stage-play. In that manger lay the Infinite, and on that woman's breast there did hang the Word made flesh. And that life on earth was real,—God walking the acres of Palestine, feeding the hungry, raising the dead, calming the billows, doing wonders. * * *

* * * And the Cross was real. Whatever else becomes a phantasy, a piece of poetry, the reality of the Cross must never be doubted, for there could be no comfort without it. He did die; the death penalty did take effect upon our gracious Substitute; He was dead and buried. And the Resurrection was not the result of imagination, not a fond dream of enthusiastic followers. There is no fact in history better attested. The Ascension was also no fiction. Christ is in heaven, at the right of hand of the Father, pleading the blood within the veil, as certainly as men are on this earth. The reality of the presence of the Holy Spirit

* From a Discourse at a Meeting in connection with the Special Services of the "Week of Prayer."

who has been put in charge of this dispensation is two often looked at merely as a matter of creed, but if it was regarded more as a matter of fact, greater joy would be experienced, and more effective work done. The prayers of the Church frequently indicated a want of enlarged apprehension of the reality of the Mercy-seat. It is a very painful thing to read the newspapers nowadays; they are full of horrors, and of records of bloodshed, and everything that is base. The signs of the times are dreadful; both at home and abroad the most dreadful prodigies are about to occur, according to some; but if there is a real Christ, what matters it? Let the death bolts fly and the hurricane of war rage, the real sovereignty of Christ governs all. He rides upon a cherub and doth fly, yes, He rides upon the wings of the wind, and the clouds are the dust of His feet. Is evil to be deprecated? He is bringing good out of it. Is it supreme here below? Up there He sees it only to be a part of His plan. The ship rolls, but the helm is steady enough in the eternal hands. The winds are out, the child may cry in its little bed for fear; but Father is at home, and all is safe. We are all going to be converted to Popery, some believe; but Christ is not dead, even if the Pope lives; the champion has not left the ring yet, and He will have another blow at His antagonist that will stagger him. Wait until He sees His time, for He will win. It shall never be said that Christ was defeated by any of His adversaries. If Christians thoroughly realized the existence of Christ, nine-tenths of their fears would be given to the winds. They should act towards him in all respects as a real Christ; rest in Him calmly, not be impetuous, not soon up soon down, but with heart fixed because they are under the rule of Christ, clothed with His righteousness, accepted in Him. As a real Christ too they should listen to His call to service. Any Christian who does not serve Him earnestly must be one of those who will not hear. Solomon says 'Whatsoever thy hand findeth to do, do it with all thy might.' He does not say, 'Whatsoever thy eyes see to do,' because a man may shut his eyes and put out his hands and find plenty to do for Christ. Let every one bring every scrap and fragment of talent to Christ, and then go forth to feed His famishing ones. Those who do not do so do not know that He is a real Christ. He never looks coldly upon the service of His people if it is done for Him, and the new year will be a happy one to all who go only where He goes, and take a real Christ with them."

THE BIBLE TRANSLATION—REVISERS AND THE DEVIL.

It appears the Revisers of King James' Translation have given, in what is commonly called "The Lord's Prayer," the words, "Deliver us from the Evil One" in place of "*Deliver us from Evil.*" This has called out an attack from an Infidel Lecturer (George Sexton) in the pages of the so-called *National Reformer*. He puts it thus:—

"It is not difficult to see that this new translation is a wretched attempt to bolster up the fast-falling doctrine of a personal devil. As religion has become more liberal than it was in the days of yore, and Christians more tolerant of difference of opinion, the monstrous theory invented to keep fools in subjection—that a great spirit, whose only object was to cause men to sin here, in order that he might have the gratification of tormenting them in brimstone fires hereafter, gradually lost its hold on the popular mind. Hell and its fiery flames are rapidly becoming extinguished by the progress of science; and the advancing intellectual culture and increasing thoughtfulness of the age are relegating the devil to the region of mythology, to which he properly belongs. But what could the priests do without their devil? Banish him, and their occupation, like

Othello's, is gone. He is the bogie with which they terrify the weak-minded simpletons who listen to their twaddle and pay the piper for being allowed the high privilege of being bamboozled.

The evil referred to in the passage in question is evidently general and in the abstract, and has no relation to any personage, human or superhuman. The word translated evil (*ponéros*) occurs seventy-four times in the New Testament, in only six of which it is rendered 'wicked one,' and in four of these it is translated 'the wicked,' or 'wickedness,' in the Bishop's Bible, Matthew's, and the Geneva version. Even in the authorized version, in two of the instances (viz., Matt. xiii. 19, 38) the word 'one' is printed in italics to show that it had no place in the original; and Wickliffe and Coverdale both rendered it 'evil children.' The word *ponéros* (*Vide* Schleusner) signifies anything imperfect and defective. It is also used to describe injuries that may be received from others, 'But I say unto you that ye resist not (*to ponéro*) evil.' Matt. v. 39; evil thoughts and bad dispositions, 'All these (*ta ponéra*) evil things come from within and defile the man.' Mark vii. 23; wicked deeds, 'And you that were sometimes alienated and enemies in your mind (*tois ponérois*) by wicked works.' Col. i. 21; immoral persons, 'The angels shall come forth and sever (*tous ponérous*) the wicked from among the just.' Matt. xiii. 49.

That *ponéros* does not refer to the devil is clear from the fact that Paul ordered the delivery over to Satan of some individual in the church, who had been guilty of conduct neither very moral nor very decent (*Vide* 1 Cor. v. 5), and such person is described under the expression *ton ponéron*. If, therefore, *ponéros* means the devil, and Satan means the devil, then the devil was to be handed over to the devil, a course of procedure both novel and somewhat difficult to accomplish.

This new translation must be looked upon, not as the result of fresh and superior erudition brought to bear upon the subject, but as a product of priestly arrogance alarmed at its waning power, and endeavouring to re-establish itself by fishing up fresh arguments in support of the pernicious doctrine of a devil. It still further illustrates the words of the poet—

'What damned error, but some sober soul
Will bless it and support it with a text?'

The revised Bible will but add one more to the many shams with which this age already abounds."

Such is the miserable contortion of a great scribe and scholar of the Secular Party. The Revisers can, of course, only conclude that a person, real or personified, is indicated by the original because the devil needs support against the attacks of men who prate about science without knowing what science is. But Mr. Sexton tells us that *ponéros* is six times in the Common Version translated "wicked one." So to translate it in this text then, is only to do what, in other texts, was done centuries ago. Then this wise Grecian intimates that *ponéros* cannot refer to the devil, because a certain wicked man in 1 Cor. v. 5; is described as *ton ponéron*. The man does not seem to know that the phrase, *the evil one*, might designate himself in one connection and equally well stand for his father in another. Who the person so designated is depends, in each occurrence of the phrase, upon the context. So much for the poor, miserable critics of Infidelity!

Then *hell* and its *fire* are put out by science. The man who so writes does not understand what he writes about. Hell and the destruction of sinners by fire, as presented in Scripture, can never be touched by science—the whole thing lies beyond the reach of science, and it is the veriest twaddle to talk in the style of Mr. Sexton. A man who really knows something about it (Professor Loos, of Bethany College) writes:—

"The adjective *πονηρός* (*ponéros*) is the strongest of the words used in the New Testament, denoting bad or evil. Its signification is *wicked*; in it 'the positive activity of evil is more decidedly expressed' than in the other words of a similar meaning." Hence it is often applied to Satan, 'the wicked one,' as Matt. xiii. 19, 38; Eph. vi. 16; 1 John ii. 13, 14; iii. 12; v. 18; and to the incestuous person, 1 Cor. v. 13, here translated 'that *wicked* person.' In the Lord's Prayer the article is used with it, evidently here to give it a definite sense—so that it should be rendered, 'the wicked' or 'evil' in principle and action, or 'the wicked' or 'evil' one—that is, Satan. 'Deliver

us from evil" simply, does not repeat in English the fullness of the original, as any one familiar with the Greek cannot but feel; 'from evil' is too indefinite.

The controversy, we think, must turn in favour of the correctness of the rendering adopted by the London revisers. The reasons in support of it are ready at hand, and are strong. We may give them thus:

1. The expression $\delta\ \piονηρος$, 'the wicked one,' is repeatedly applied in the New Testament definitely to Satan, as in the passages above cited.

2. The first part of the petition is, 'Lead us not into temptation'; then follows, 'but deliver us from the evil one.' Now Satan is, by way of eminence, called 'the tempter' ($\delta\ πειραζων$), and so represented in the Old and New Testaments. The whole petition, therefore, is one in import—a petition not to be delivered unto, but to be rescued from 'the tempter,' 'the wicked one.' This brings together and harmonizes both members of the petition.

3. There is a peculiar force in the word $\puoi\varsigma\ ημας$ —'deliver us.' This word signifies 'to rescue,' 'to tear away from,' 'to free from,' as from the tyranny of Satan, and the chains with which he binds men.

4. It was in the prayers of the Jews, to pray to be delivered 'from Satan, the destroyer,' (the term destroyer is given to him from the Hebrew in the New Testament, Rev. ix. 11—Hebrew *Abaddon*, Greek *Apollyon*, that is, destroyer.)

5. Christ, in his prayer for his disciples (John xvii. 15) uses the same word—'I pray not that thou shouldst take them out of the world, but that thou shouldst preserve them from the evil one'— $εκ\ του\ πονερον$. Here it is evidently to be understood as referring to Satan. The devil had 'entered' into Judas Iscariot; this one Jesus had thus lost; he prayed that the others might be saved—preserved from his power. This prayer of Christ becomes very clear and receives great force when studied in the light of the apostle John's words (1 John v. 19)—'We know that we are of God, and that the whole world lies under the dominion of the evil one'—properly so translated, rather than, 'in wickedness.' The expression is $εκ\ του\ πονηρου$; hence he is called 'the prince of this world' (John xii. 31; xiv. 30; xvi. 11). That Satan now is the ruler of this world—has it under his dominion—seems to be a prominent and often recurring thought with this apostle. Comparing now the passages just cited, and similar ones that abound in the New Testament, with Christ's prayer for his disciples, we are led to understand this prayer thus: that he prays, 'not that God should take his disciples out of the world, but that he would preserve them from the evil one' that holds dominion over it.—Comp. Eph. ii. 2. Then, studying the words of the Lord's prayer in the light of the results thus obtained, it becomes very clear to us that these words— $apo\ tou\ πονερον$ —refer to Satan himself, as the personal embodiment and source of evil.

This translation may appear to be an innovation, but it is so only on the usage of the common version and some other translations. The preponderance of general testimony is, we think, in favour of this 'innovation.' The ancients understood the word as signifying Satan; to this the exceptions are very few, and in the modern ages, to our own day, the weight of the testimony has been in the same direction. Many of the chief commentators and expounders—among these Bengel, Clarke, de Wette, Olshausen, Trench,—so give it. Among translations, a good number are on the same side. Among the older Protestant translators that did not follow the Vulgate, as so many did, but who drew from the fountain direct, the passage under question was generally applied to Satan. Beza, in his very fine Latin translation, gives it, 'ab illo malo,' and in John xvii. 15 'a malo illo'—from that evil one. Another Old Protestant Latin version gives the first, 'ab illo improbo'; the second, 'a maligno illo'—both these Latin expressions signifying 'from that wicked one.' An old French Protestant version, and one in common use, renders the words in the Lord's prayer, '—du malin,' from the wicked one; in the modern Greek New Testament it is $απο\ του\ πονερον$ —the masculine, referring to Satan. Wakefield has it 'from the evil one'; so also Anderson; George Campbell and the Bible Union conform to the common version. We have but little doubt that what we regard the true translation of this passage, as now given by the revisers, will finally prevail.

In interpretation, doubtless both the translations will substantially harmonize and meet in one. Yet, let us ever aim to reach, if possible, the exact truth, as the Word of God, as well as ourselves, will always gain by it; and above all things, let us ever be ready to yield even the most cherished prepossessions to truth, when this is clear to us. After all we have said, however, we would show all deference and respect to those whose intelligent convictions lead them to a different conclusion."

The reader will at once perceive the difference between the two critics.

PUBLIC DISCUSSIONS IN AMERICA.

THE Churches of New Testament order in America seem to have entered upon a new Era of Debate. We receive several weekly papers, but scarcely one comes to hand without advertizing, or commenting upon, some public debate, either taken place or about to take place, or the report of which is published or preparing for publication. Christians and Universalists, Christians and Methodists, and others, enter the lists, and some really fine debates have been held, the reports of which supply profitable reading. Concerning one of these we have the following:—

"Discussion seems to be the order of the day, and so prevalent has this order become that the conflict in theological controversy thickens from one end to the other of the traditional ground of Kentucky.

It may be that in this State there are opposing forces peculiarly belligerent—that here the truth springs her most redoubtable opponents and confronts them with her chief representatives and defenders. Perhaps here, the grand series of battles are being fought between the word of the Lord and the traditions of the elders, which shall result in the triumph of the former and the overthrow of the latter and the verdict, thus rendered, be accepted as authoritative and final by the people of all other States.

The debate was opened promptly according to announcement. L. B. Wilkes, supported by Messrs. Briney, Grubbs, Dawson and Keith, was on hand with an air of very becoming gravity upon his earnest contemplative face. He looks languid and even haggard, as if the toils and severe employments of his life as preacher and debater drew very heavily upon his physical strength. Still there was evidently a considerable force of patient energy within him, which, when occasion presented itself, would leap forth in the vindication of truth. Jacob Ditzler, the Methodist champion, duly came upon the platform. A very pretentious staff had been announced to support him, but I presume at the last moment had either deserted him or had been relieved from service; however, Jacob was furnished with a numerous company of books very ostentatiously displayed, and to the eyes of some men might have appeared formidable or very dangerous. His easy, self-possessed movements might have indicated that he felt himself to be the master of the situation, but his very extensive preparations showed that he realized that the work before him would reach at least to the extremity of his resources.

The umpire is Judge Bunch, ex-speaker of the State Legislature. Benjamin Pittman, Esq., and daughter, are reporting the proceedings for publication.

The debate was opened by prayer from Mr. Brush, presiding elder of the Methodist Church.

The first question, to be discussed for three days, was then announced: 'Is infant baptism authorized by the word of God?' Mr. Ditzler affirms. Mr. Wilkes denies.

Mr. Ditzler dashed into his speech of an hour with the utmost *sang froid*, as if he had the lines and issues of the contest entirely at his command. He displayed, with sophomoric lavishness, the tinsel and jargon of the smatterer in literature and religion, throwing out a multitude of passages and comments, without logical connection, argumentative skill, or the least perceptible discrimination.

Here are a few of his assertions:

'Baptism introduces into the visible Church, but no ordinance can introduce into the invisible Church the subject of baptism must have

previously belonged to the invisible Church. No ordinance is necessary to salvation. Religion existed thousands of years before ordinances. The first ordinance was established for the benefit of children. Christ and his apostles lived and died in the same Church in which they were born. Christianity did not cut off the rights and immunities of the Jews. The Jewish religion was spiritual. God should have given notice when infant membership was abrogated. The Jewish Church has never been abolished, only more largely spiritualized. The Jewish ordinances were to teach spirituality. God had a spiritual Church; that infants were members of it in all ages, and that they are such to-day,' etc.

Mr. Ditzler is an easy and rapid speaker; he has a remarkably retentive memory, and a sprightly and entertaining address and delivery. He has apparently at the tip of his tongue a voluminous array of scraps of ancient history, liberally interspersed with scraps of Scripture, many of which he delivers in the *original tongues*—Hebrew, Greek, and Latin. Syriac is held in reserve for the convenient season. Mr. Ditzler is a debater of unquestionable talents, and, so far, has maintained the courtesies and fairness which should characterize the theme and the occasion.

Mr. Wilkes, in his terse and emphatic style, scattered the vague generalities of his opponent like chaff before the wind. It was truly edifying to watch the effect of a few quotations from Scripture, and a few pointed and well directed statements, upon the broad foundation which Mr. Ditzler had laid. Had it been entirely of sand, it could not have been more utterly demolished.

This was not the only effect produced, for a very visible sensation held the large audience in breathless silence, while the speaker briefly but powerfully discoursed on the following points: 'The commission is the only law for the baptism of any person. That it was the duty of the apostles to baptize, and that it was the duty of the people *to be* baptized. The *invisible* Church is a myth of the 16th century, and the artifice of a man who was hard-pressed in argument. There is no baptism or membership in the invisible Church. The name 'Church of God,' excludes infants from membership. There never was a time when there was no ordinances, etc.

Mr. Wilkes gave a clear statement of the three dispensations—entirely refuting the assertion that 'the Jewish Church grew out of religion,' and demonstrating the invalidity of infant baptism and membership. He also made a very happy criticism on the high-flown style which Mr. Ditzler had adopted, expressing his preference for simple English, even at the possible risk of his reputation for scholarship. May the truth prevail and triumph."

T. D. BUTLER.

Chris. Stand.

THE VICTORY OF LIFE,

As sure as death or destiny there cometh a terrible brightness,
The throne of power shines forth in God's immaculate whiteness;
From such revealing fire, the heavens and the earth flee away,
Eclipsed and lost in the light of such resplendent day.
And then there issues forth the voice which is most sublime,
Sounding authentic and clear through all the halls of time;
The voice, which anciently the darkness overthrew,
Decrees in sovereign might—BEHOLD I MAKE ALL THINGS NEW.

The banners are torn and faded which old nations are unfurling,
 The trees are black with age, and dead yellow leaves are whirling,
 The streams have a dreary sound among stones of death,
 And the weary wind complains with a mournful breath.
 The things which had golden light, on sea, and river, and shore,
 Are leaden in their hue, and minister joy no more.
 "What shadows we are! What shadows we pursue!"
 But still the decree is firm—BEHOLD I MAKE ALL THINGS NEW.

In deserts dark and old, how ghastly nations are pining
 No bread of higher life, no lights among them shining;
 Without traditions, or faith, or hope to inspire,
 Beside their idols they lie in the godless mire.
 The valley is large, and the bones are exceeding dry,
 And none of the airs of life come wandering by.
 But though we feel the darkness, it remaineth verily true,
 That God will speak in ripe time—BEHOLD I MAKE ALL THINGS NEW.

Where is the flame of life which once was so revealing?
 The witchery strains which came over our senses stealing?
 Old lies which were anciently clad in purple and gold,
 Still move—but they only shiver in darkness and cold!
 Old creeds are coffined slow, old institutions fail,
 Mournful and dim as ghosts when the light of the moon is pale.
 It is time for the old to die, and that life to ensue
 From the will supreme—BEHOLD I MAKE ALL THINGS NEW.

The very stars are eclipsed—robbed of their ancient glory
 By smoke and furnace steam from pits of sin so hoary!
 The forests have no melody, the fields are brown and bare,
 There is discord in the water-brawl and poison in the air!
 Vainly we ask—can law and liberty meet?
 For freedom fails and truth lies bleeding in the street.
 It is surely time to arise and front that wonderful view,
 And hear the voice—BEHOLD I MAKE ALL THINGS NEW.

Lo! what a tide of splendour rolls down from purple mountains!
 What clouds of incense rise from fair fields and springing fountains!
 The glorious Lord is to us a place of solemn shores,
 Broad rivers and streams where goeth no galley with oars.
 Pain, sickness, and sorrow, darkness and woe are dead,
 For all evil shapes and works are numbered with the dead!
 The giant evil weeds from sin and mortality grew,
 But they perish in the voice—BEHOLD I MAKE ALL THINGS NEW.

And thou, most terrible sea, so ruthless and devouring,
 When north wind blows and the heavens are black and lowering,
 No more shall thy bass be heard so awfully sublime,
 Renounce the glorious spoils of mortality and time!
 Fling up the rich deposit upon each waiting shore,
 And vanish in the waste, thy dirge shall be heard no more,
 Which moaned or wailed over wrecks when the wild winds blew.
 The decree is gone forth—BEHOLD I MAKE ALL THINGS NEW.

O Death, thou dreadful king, thy black dominions languish !
The plumes of shadowy horror and all the unspoken anguish !
No more shall thy iron mace descend with shattering blow,
Or thy crape be hung before houses of pain and woe.
Another harvest or vintage shall never be thine,
To blacken the grain, and give us blood for wine ;
Through the desolate land, where thy shafts of terror flew,
The voice effectual sounds—BEHOLD I MAKE ALL THINGS NEW.

As the eye goes sweeping round that the soul its praise may render,
There is no temple seen in the city of life and splendour,
No place for rites or priesthood, where the conscience is at rest.
There is no sin nor burden in the country of the blest !
The golden streets—the fields—the silver shining river,
Are glorious in the face of him who lives for ever.
But canvas and colouring fail—no painter ever drew
A city like His who saith—BEHOLD I MAKE ALL THINGS NEW.

G. GREENWELL.

Literature.

A. CAMPBELL'S *MILLENNIAL HARBINGER*. Conducted by
W. K. PENDLETON.—Bethany, W. V.

THE last arrival of this *Monthly* (the October Number) bears upon its cover intimation that the present is the *Forty-first* Annual Volume. It contains the following notice :—

"As the time is approaching when our friends will begin to renew their subscriptions for the *HARBINGER*, I deem it proper, in advance, to announce that we have concluded to discontinue the visits of this oldest of our periodicals, with the close of the present volume. Other work has so grown upon our hands, that we must either neglect it for the *HARBINGER*, or discontinue the *HARBINGER* for it. Between the two, it is thought by nearest friends best that we should prefer the former, and in this judgment we are constrained reluctantly to concur. The *HARBINGER* is now near the close of the 41st volume. If we are spared we shall bring it to completion. For nearly thirty years of its career we have been connected with its publication—and for seven years, its proprietor. We consent to its termination with feelings of sadness. It seems like the breaking up of a long communion, the parting of friends, with whom we have walked about the courts of Zion in sweet counsel for many years,—the sundering of chords of loving fellowship, that shall be refewed on earth no more forever. It is not from fickleness that we take this step,—this is not my nature ; nor is it from the desire of respite from labour,—this, the position which I hold as President of Bethany College, and increasing demands for literary work in other fields, forbid me to expect. It is a question of relative duty—only this, and nothing more."

Thus *Harbingers*, like Editors, pass away. We do not learn that any new *Monthly* takes the place thus made vacant. We shall miss the old friend, but shall not repine as though it had quitted the field on account of decreased demand for the Literature of the Reformation. When the *Millennial Harbinger* was started it took the place of the *Christian Baptist* and was the only publication devoted to the end it announced, both in America and Great Britain. Now there are perhaps twenty periodicals occupying the same ground, several of them handsome broad sheets published weekly. Farewell, then, to the *Millennial Harbinger*, and rich blessings upon W. K. Pendleton, who has conducted it since A. Campbell fell asleep.

THE EVIDENCES OF CHRISTIANITY IN THE NINETEENTH CENTURY. By ALBERT BARNES.—London, *Blackie and Son*.

THIS book was intended for notice in our last. Then we should have approached it with somewhat different feelings to those which now impress us. Then we should have been dealing with a living Author; now he is numbered with the men who have done their life's work and gone to rest. Albert Barnes has certainly served his generation. The volume under notice comes to us as the result of his latest labours. It is not merely a Book on Christian Evidence, but one upon the Evidences of Christianity in their Relation to the Present Century. Such a book was much wanted. In this one we have a highly useful contribution toward meeting the requirement. The volume contains Ten Lectures, entitled—The Limitations of the Human Mind on the subject of Religion—Historical Evidence as affected by Time—Historical Evidence as affected by Science—The Evidence of Christianity from its Propagation—Miracles; the Evidence in the Nineteenth Century that they were performed in the First—The Argument from Prophecy—Inspiration of Scripture, with reference to Modern Objections—Evidence of the Divine Origin of Christianity from the Character of Christ—The Christian Religion as adapted to the present Wants of Man—The Relation of Christianity to the World's Progress in Science and Civilization. In these Ten Lectures there are wise and precious thoughts. We may return to them on a subsequent occasion and give our readers a few pages. At present space only affords a glance at the hard task that man has to master who denies the Divine Origin of Christianity—

"He must suppose that it made its way in the world on what was known to be falsehood. He must suppose that men everywhere embraced the system manifestly against their own interests, and with nothing to satisfy them of its truth. He must leave unexplained the conduct of thousands of martyrs, many of them of no mean name in philosophy and in social rank. He must explain how it was that acute and subtle enemies like Celsus, Porphyry, and Julian did not make short work of the argument by denying the truth of the main facts of the Christian history. He must explain the origin of the numerous monuments in the world which have been reared on the supposition of the truth of the great facts of Christian history—the ancient temples, whose ruins are scattered everywhere, the tombs and inscriptions in the catacombs at Rome, the sculptures and paintings which have called forth the highest efforts of genius in the early and the mediæval ages, and the books that have been written, on the supposition that the religion had the origin ascribed to it in the New Testament. He must explain the observance of the first day of the week in so many lands, and for so many ages, in commemoration of the belief that Christ rose from the dead. He must explain the ordinance kept up in memory of His death for nearly two thousand years, on the supposition that the death of Christ never occurred on the cross at all. He must explain the honour and the homage done to the cross everywhere—as a standard in war, as a symbol of faith, as a charm on an amulet, as an ornament worn by beauty and piety, as reared on high to mark the place where God is worshipped, as an emblem of self-sacrifice, of love, of unsullied purity; the cross in itself more ignominious than the guillotine or the gibbet—for why should men do such things with a gibbet if all is imaginary? And he must explain all those coins, and medals, and memorials which crowd palaces and cabinets, and churches and private dwellings, and which are found beneath decayed and ruined cities, on the supposition that all these are based on falsehood, and that in all history there has been nothing to correspond to them or to suggest them. Can the fossil remains of the old world, the ferns in coal beds, and the forms of fishes imbedded in the rocks, and the bones of the mammoths, and the skeletons of the ichthyosaurian and plesiosaurian races, be explained on the supposition that such vegetables and such land and marine monsters never lived? Will the geologist who happens to be an infidel in religion allow us to urge this in regard to these apparent records of the former history of the world? Will he then demand that all in history, in monuments, medals, tombs, inscriptions, customs, laws, sacred festivals, religious rites, that *seems* to be founded on

the truth of the great facts of Christianity, shall be explained on the supposition that no such facts ever occurred? That all this is myth, and fable, and delusion.

Hard would be the task of the infidel if he were to undertake this. It was too much for Mr. Gibbon, and he therefore set himself to the work of showing how, on the *admission of these main facts*, the propagation of the religion could be explained on the supposition that it had *not* a Divine origin. It was too much for Strauss, and he, therefore, set himself to the task of showing how, on the supposition that Jesus lived, the system of Christianity could be made to grow around a few central truths, representing in imagined action the ideas of deceivers and impostors. It was too much for Renan, who, admitting the main facts in the New Testament, and attributing to the Founder of the system unequalled genius, and a power of which he became slowly conscious, accompanied with much self-delusion, attempted to show how He originated a system designed to overturn all existing systems, and a system that did accomplish it. Each and all of these things go to confirm the position which I have endeavoured to establish in this lecture, that time does not materially affect the evidence of the great facts of history; that what was properly believed at the time when the events occurred may be properly believed now; that if the historic records were lost, we could reproduce many of the leading events of the history of the world. In particular, if the New Testament were destroyed, we could reproduce from other sources the main facts pertaining to the life and death of the Founder of Christianity, on which the religion was propagated and received, and the great features of the system as it was first propounded to the world."

HEALING LEAVES; GATHERED BY WALTER LUDBROOK.—London.

FIFTY-ONE One-page Temperance Tracts bound up as specimens, and forming a useful statement on the great subject of temperance. The purchaser will get information enough for the twopence charged for the same. The quantity and quality of the pages may be seen from the one following—

OUR GREAT NATIONAL CURSE.

1.—*Destruction of Grain*.—64,000,000 bushels of grain are annually destroyed in the manufacture of intoxicating liquors in this country. This grain would produce 9,000,000 sacks of flour. Each sack would produce 94 4lb. loaves. This sum, multiplied by nine, gives us 846,000,000 of 4lb. loaves; a quantity sufficient to furnish three loaves every week to each family in the United Kingdom.

2.—*Quantity of Liquor consumed*.—100,000,000 of gallons of intoxicating liquors are annually consumed. This would make a river three feet deep, 36 feet wide, and 168 miles long; a body of liquor capable of floating the entire British Fleet.

3.—*Sunday Work*.—40,000 persons are regularly compelled to break the Sabbath to attend to the manufacture of these liquors; 250,000 regularly retail these liquors every Sunday.

4.—*Number of Drinking Temptations in England and Wales*.—The host of dealers in strong drinks is 350,000 strong. 90,000 are Public-houses and 62,000 Beer-houses. The remainder are grocers and other shopkeepers who sell for consumption *off* the premises.

5.—*Expenditure on Intoxicating Liquors*.—In 1867 the expenditure was £100,000,000. This is (1) About £24,000,000 in excess of the gross public expenditure. (2) Five or six times the interest of the National Debt. (3) One-third the value of all our imports. (4) Over half the value of British produce exported. (5) Nearly eight times the amount paid into our savings banks. (6) Five times the amount of all the Railway net receipts. (7) Six times the annual rateable value of all the property in the metropolis. (8) £1 spent in drink for every 2d. contributed to Christian missions. (9) Equal to one-eighth of the gross annual income of the people of England; and (10) Eighty times the total of the annual incomes of all the charitable and religious institutions which have their head quarters in the British capital.

6.—*Our Revenue the price of Blood*.—The revenue derived by Government for sanctioning the sale of liquor is £24,000,000. The machinery required by Government to attend to the evils resulting from the use of liquor costs the nation *more than double* the revenue derived from strong drink.

7.—*What the Nation pays for the doings of Drink*.—The annual cost to the nation for the crime, pauperism, disease, loss of life, time, property, premature death, &c., (saying nothing of the army of 25,000 policemen), is upwards of £50,000,000.

8.—*Labour Market affected by Drink.*—1,000,000 more people in the United Kingdom could be employed were the money spent in intoxicating liquors turned into channels for the production of clothing, good food, or any other necessity of life. In the manufacture of 20s. worth of ale or beer only 1s. 9d. go to the labourer, whereas, in the manufacture of silks, blankets, clothes, and articles in general use, 12s. go to the labourer.

IS CHRISTIANITY OF DIVINE ORIGIN. REPORT OF DEBATE
BETWEEN D. KING AND C. BRADLAUGH. *Published by D. King,
Birmingham.*

A PORTION of the opening speech will enable the reader to discern the course marked out by the advocate of Christianity—

"Christianity, if of Divine origin, cannot be destitute of supernatural attestation. You are entitled to demand miracles in support of its claims. That demand we are prepared to meet. At the first it was attested by miracles, and miracles will attest it to the end of the dispensation. I do not say that our *present* miraculous attestation is of the same kind as that which accompanied the early proclamation of the gospel, but we have that which is sufficient for the requirements of the case.

The miracles of Christianity may be divided into two classes:—the one class for the generation living when they were wrought, and the other for periods then future and distant.

Man is possessed of *physical* and *intellectual* power. Beyond a given line he cannot go. By an exertion of physical power he can move certain bodies, but he cannot move a mountain. By an exercise of intellectual power he may calculate some of the effects of present continental movements. But no man can tell who shall rule England three hundred years hence, nor predict the then character of its government, nor give a list of its ministry. To move the mountain would require supernatural physical power; and to map out the future in the way described can only be accomplished by supernatural intellectual power. Applying these remarks to the subject in hand the case stands thus—Man cannot do the works attributed to Christ—the walking upon the sea, giving sight to the born blind, healing the sick, raising the dead. Nor is there power in nature to bring one from the dead, as Christ is said to have been brought after blood and water from His side had given evidence of actual death. So, on the other hand, it is impossible by an exercise of power appertaining to our race, or inherent in nature, to foretell the rise, character, decline and fall of nations, and events not less remarkable, as has been done by those who claim to have spoken by the Holy Spirit. If we prove this to be the case it will then be established that God has spoken to man and that, therefore, Christianity is of Divine origin.

We might offer various proofs of the numerous, public, beneficial displays of supernatural power put forth by Christ and His apostles, did time permit. I must, however, on this head, be content with insisting that the early extensive progress of Christianity cannot be accounted for except by miracles. It must be remembered that the first advocates of Christianity were few, poor, uneducated for the most part, and uninfluential. They could use no force themselves, nor had they help from Jew or Roman. They were subjected to fierce opposition and persecution.

Of the vast early progress of Christianity there can be no doubt. The Emperor Trajan died A.D. 117. Pliny, about A.D. 107, wrote to the Emperor for instruction as to what he should do with the numerous Christians who everywhere avowed their faith in Christ. He intimated that great numbers were examined, some by torture, and he further said—'Suspending, therefore, all judicial proceedings, I have recourse to you for advice: for it has appeared to me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering. For many of all ages and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also and the open country. Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented and the sacred solemnities, after a long intermission are revived.'

Now let it be observed that this was the state of the case A.D. 107—that is within about 70 years of the death of Christ. Further that this state of things had then existed for some time, as the 'solemnities of the heathen temples' had been subjected to a 'long intermission,' though they were then somewhat reviving by means of severe persecution. Turning to the infidel historian, Gibbon, we have not only this vast early spread of Christianity admitted, but the fact is accounted for, in part, by reference to the miracles.

He says—'A pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross upon the ruins of the capitol.' Again he says—'It will, perhaps, appear that it was most effectually favoured and assisted by five following causes.' Among the five he names—'The miraculous power which was ascribed to the primitive Churches'—'The pure and austere morals of the Christians'—'The union and discipline of the Christian Republic.'

Thus, then, the Heathen and the Infidel attest the progress of Christianity and the latter calls in the aid of miracles to account for the fact. Nor can it be otherwise accounted for. It has been well said that its first propagators had for adversaries—'the national pride of the Jews; the implacable hatred of the Sanhedrim; the brutal despotism of the Roman Emperors; the raileries and attacks of the philosophers; the libertinism and caste-spirit of the pagan priests; the savage and cruel ignorance of the masses; the faggots and bloody games of the circus; they had an enemy in every miser; every debauched man; every drunkard; every thief; every murderer; every proud man; every slanderer; every liar. Not one of the vices, in fact, which abuse our poor humanity, which did not constitute itself their adversary. To combat so many enemies, and surmount so many obstacles, they had only their ignorance; their poverty; their obscurity; their weakness; their fewness; the cross and miracles.' Miracles of *healing* and of other displays of supernatural physical power wrought by Christ and His apostles, were intended as demonstrations, to the people then living, of their claim to be received as ambassadors from God. On the other hand PROPHECY (which is not less supernatural) supplies miraculous attestation, not to the people to whom the prophecies are uttered, but to those of the time of their fulfillment and, *subsequently*, to all who know that they were recorded before their accomplishment and are sufficiently definite and complex to render certain that they could not result from human forecast.

PROPHECY, then, is a standing miracle in evidence of Christianity. It is enough in itself, though there is enough without it, to render certain that God has spoken to man and that Christianity is Divine. Prophecy offers a vast field, in which we might roam for more than our nine nights, but there are only two evenings devoted to the present inquiry, and, as I shall have to pay attention to matters introduced by the other side, I can devote but little more than an hour to this important branch of evidence, and, therefore, only some three or four distinct prophecies can come under notice.

So far as the Old Testament is concerned, I shall, perhaps, fall back chiefly upon the Book of Daniel. The first question is—Did the Old Testament, or this particular book of the Old Testament, exist before the time when it is alleged the predictions were fulfilled? I answer, 'Yes,' and give one fact in proof, viz., that of the translation of the Old Testament into Greek, say some 250 years before the introduction of Christianity. This Greek translation (known as the Septuagint), then renders us certain that the Old Testament existed long before the days of the apostles of Christ. This cannot be gainsaid, and I need no more as the foundation of my argument.

Now turn to the book of Daniel. Observe! I do not care *when* the book was written; nor whether you admit Daniel as its author, I only *insist*, that it was known *two or three* hundred years before the introduction of Christianity. I do not for one moment admit that it was not in existence long before that, but I do not at this time so assert because my argument requires no more than I have now affirmed."

For the arguments presented, in the line indicated by the foregoing, and for the evasion on the other side, the reader can consult the Report, by which he may be both amused and instructed, if, indeed, one can feel amused at the folly of the infidel.

Intelligence of Churches, &c.

NOTTINGHAM DISTRICT ASSOCIATION OF CHRISTIAN CHURCHES.—The Sixth Annual Gathering of the Churches, united for co-operation, took place in Salem Chapel, Barker Gate, Nottingham. J. W. Dawson, of the Bulwell Church, presided. The Churches were represented by those whose names are appended to this Report, who were accompanied by forty or fifty brethren.

Edward Evans, Evangelist, was also present. The New Brinsley brethren gave a good account of the progress of the truth, stating their urgent need for a larger place of meeting. The same want was felt at Green Hill Lane, and after the possibility of helping these Churches had been discussed, a collection was set on foot for the latter Church, which had commenced a fund for building

purposes. The Brinsley Church has some prospect of having a larger meeting place ere long. The Derby Church reported steadfastness and peace. A Sunday School has been recently commenced. Bro. Banbury, late of Leicester, now of Mansfield, reported his having carried the truth into that town; and that two had been immersed into Christ. He begged the meeting to send preachers to their assistance. Mansfield was therefore added to the list of Churches and placed on the preachers' plan. It was also resolved that preaching assistance be sent to Loughbro' if desired. No communication having been received from the Leicester Church, as to their withdrawal from this association of Churches in favour of Birmingham, and the names of their brethren being still on the plan for this district, it was agreed that Leicester be continued on the list for another year until their views be fully known. The accounts from the other Churches, Nottingham, Langley, Loughbro, Bulwell, Marehay, and Carlton, were of a hopeful and cheering character. They all testified of unity, love, and peace abounding and brighter prospects. On Nottingham and Bulwell rested the work chiefly of sending out the Gospel, but others were coming into the field. Nottingham brethren had this year made 106 visits to surrounding Churches. Several Churches acknowledged the counsel and assistance they had received from Bro. Evans. About eighty sat down to dinner provided by the hospitality of the Nottingham Church. In the afternoon the business was resumed and a variety of subjects affecting the interests of the Churches were discussed, ending with an earnest exhortation from the president that the preachers should preach *Christ*—plain Scriptural teaching. The usual tea meeting was then held, about 120 sitting down. The Christians' full flow of soul followed in a meeting the like we had never seen before, long to be remembered by all, as from twelve or thirteen brethren (some fathers, some new converts) the testimonies to the power of the truth proceeded, filling the hearts of all with gladness, thanksgiving, and praise, to God and Christ, to whom be all glory for ever and ever. Amen. The delegates present, were—C. Cook, New Brinsley—J. W. Dawson, Bulwell—J. Britton, Carlton—R. Tomlinson, Derby—J. Heaps, Green Hill Lane—J. Brett, Langley—A. Darby, Loughbro—E. Banbury, Mansfield—E. Manful, Nottingham—A. Harts-horn, Marehay.

BRIGHTON.—We acknowledge with gratitude our Heavenly Father's presence with us in the preaching of the Gospel. Five have been added to our number by immer-

sion. Bro. Ellis is leaving us for awhile to visit the church in Chelsea. We know not how to spare him, but pray that his labours there may be blessed, and that he may speedily return to us laden with the blessings of the Gospel of Peace. **R. STILL.**

LOUGHBOROUGH, December 21.—I have pleasure in stating that two sisters made the good confession and were baptized on Lord's day last. We are thus encouraged to look forward for more responses to the invitations of the Gospel. **A. DARBY.**

CARLISLE.—We had five baptisms the week before last. We have been much pleased with Bro. Strang's visit; he is a labourer of the right kind. **W. BROWN.**

MARYBOROUGH, VICTORIA, AUSTRALIA.—The cause of Christ, commenced here in the year 1862, has for some time been in a very languishing condition, arising from the removal of several members to other localities; from those remaining being located very far apart; and from there being no evangelist. The few brethren, however, continued to hold together, observing the institutions of the Lord's house, and endeavouring to bear their testimony to the truth. At length, in the last week of July, Bro. Surber came amongst us for the first time, for a brief visit and to introduce our Bro. Wright, who was prepared to devote himself to the work of an evangelist. Bro. Surber commenced his public labours here on the evening of Friday, the 29th July, by addressing an audience of about fifty persons, which included several of the brethren who had come a distance of fourteen miles through pelting rain in order to be present. The audience were evidently favourably impressed, and from that night went on increasing at almost every meeting, till the chapel could hold no more. Meetings were held on the Lord's-day, and three other evenings of the week, at which Bro. S. spoke eloquently and earnestly of the glorious gospel in its various relations to man. The ear of the people was thus gradually gained, the interest continued to deepen, and the numbers to increase, whilst during the addresses the attention was riveted. Still, it was not till the second week's labours were closing that one man responded to our brothers' appeals, came forward and confessed Christ. In the third week three were restored to the Church, and four other persons came forward, including two who had been members of the Wesleyan Society. This roused opposition, and during the fourth week, lectures were given to counteract Bro. Surber's teachings; nevertheless the meetings were crowded, many were

unable to gain admission; and during that week eight persons came forward. At the close of the fourth week Bro. S. was obliged to leave for Melbourne, and so occasioned a break in the interest; but on his return on the following Wednesday, the congregation at once rallied, and fresh interest was manifested. Bro. S. was now accompanied by Bro. Wright, who assisted in the services. The Methodist ministers had previously appeared as opponents of our principles; the Episcopalian minister now came forward in the same way, and announced a continuation of discourses with the same object. It was now considered incumbent on Bro. S. to appear more prominently in support of our principles, and accordingly the largest hall in the town was engaged, in which on Tuesday and Thursday evenings, the 6th and 8th September, Bro. S. lectured on the "Mode and Subjects of Baptism" to crowded audiences, notwithstanding the then prevailing rains and floods. The attention was most respectful, and many were led to think. The services were still continued in the chapel, and this week thirteen persons came forward, and confessing Christ, were baptized into His name. Friday evening, the 9th, closed Bro. Surber's labours and the special effort thus conducted with so much zeal and talent, and love. The immediate result of this effort is, the addition of twenty-seven members to the Church of Christ here—namely, twenty by faith and baptism, five by restoration, and two received from other churches, besides six others baptized and added to the church at Adelaide Lead. A general congregation has been brought together, the Sunday-school has been materially increased, much misapprehension and prejudice have been corrected, many have been led to "search the Scriptures," and we trust an impetus has been given to the cause which will be continued. Our Bro Wright has commenced his labours under encouraging circumstances. At each of the two meetings he has conducted since Bro. Surber's departure two persons came forward and confessed the Saviour. For all these successes we feel we are, under God, indebted to our Bro. Surber's self-denying labour of love. He came among us a stranger, but his amenity and kindness, as well as Christian zeal and talent, have secured a hold on our affections and gratitude which we desire to cherish through life. We have but one regret—Bro. Surber's extreme labour has told painfully on his health. Will the brethren unite with us in praying that his valuable life may be long spared for the Master's work, and that the "Good Lord will also raise up and send forth many more such labourers into his vineyard."

GEORGE HENKEL.

MELBOURNE.—September 23rd, 1870.—During this month fifteen have been added.
G. L. S.

THE MORMONS.—The Mormon question has been one of much concern to many persons; and many unpleasant predictions have been made with regard to efforts which should be made to remove the excrescence of polygamy from their social habits, and to bring the territory thoroughly under the control of the government. But the autocracy of Brigham Young, and his "many-wived system," may be safely said to have had their best days. Within a few months past a well defined opposition to Brigham has set in, and is rapidly increasing in strength. His once supreme authority over Utah is now openly defied, and his pretended infallibility heretofore acknowledged, is now being invalidated. A schism under the lead of Godbe, is increasing its forces, and Gentile influence is rapidly extending. The Methodists, Episcopalians, and other Christian denominations are establishing churches and schools, and are drawing converts from the Mormon ranks. Within the past few days, Mr. T. B. H. Stenhouse, for years the editor of the *Telegraph* in Salt Lake City, and allied by a "plural marriage," with Brigham Young, has been in Washington City, consulting the President and other officials in regard to affairs in Utah. He is a man of ability, and although a polygamist, is in favour of prohibiting such marriages in the future. He also desires the Government to establish guarantees for the exercise of the rights and liberties of all the people of the territory. This visit of Mr. Stenhouse is full of significance, and taken in connection with many other important circumstances, justifies the prediction of the speedy downfall of Mormonism in its present obnoxious forms.
Chris. Stand.

Obituary.

EDINBURGH, January 10, 1870.—Our esteemed Bro. *Somerville*, died on Friday last, aged 57 years. It is now almost five years since I intimated in the *Harbinger* the death of Bro. Thomas H. Milner, and since then the church in Edinburgh has not suffered a loss equal to that which it has sustained in the demise of Bro. *Somerville*. As he was personally known to many brethren both in England and Scotland, as well as in America, a brief notice of his life, will not be unacceptable. Early in life he became a Christian, and having married in Edinburgh his sister-wife, who remains to mourn his loss, he left for the United States of America. Being a printer, he was, for some time, employed in the office of the late Alexander Campbell at Bethany. While there he attended some of the

classes, and doubtless profited largely from the teaching of that great Christian minister. Bro. Somerville, early in his Christian life, began to addict himself to the edification of the brethren. Shortly after landing in America he was in attendance at one of the churches when the Minister for the day failing to appear, he offered his services, and addressed the meeting with much acceptance. This readiness of resource in the edification of the church, exhibited thus early, was manifested in all his after life. Teaching the church was his forte, and both in the United States and in Scotland he continued to exercise this gift. After several years' residence in America, he paid a visit to his native country intending to return to the United States; but certain considerations led him to forego this purpose, and ever since he has been in Edinburgh the constant supporter of the cause of New Testament truth. Bro. Milner's labours in Edinburgh resulted in the formation of a flourishing church, which in 1860 removed from Nicolson Street Hall to Roxburgh Place Chapel. Shortly after this, Bro. Somerville sought fellowship with the brethren meeting there, thinking he would find a wider field for Christian effort than with the church meeting in South Bridge Hall, where he had hitherto held his membership. The fact of Bro. Somerville leaving South Bridge Hall led, with other considerations, to the union of the two churches in Roxburgh Place Chapel, and since then he has continued to occupy the position of Elder in the united church. The esteem in which he was held by the brethren is sufficient testimony to his faithful labours. There are one or two prominent characteristics in his life which invite notice. His uprightness of character was most conspicuous. Those who knew him could not conceive of him doing anything mean or truckling; the wisdom of this world had no illustration in his life; and, indeed, so severe was his sense of moral rectitude that, in the estimation of some, he occasionally took an extreme view of the faults of others. His independence of thought was another marked feature of his character, and manifested itself in his adoption of New Testament principles while a very young man, and that too, while all his early training had been of an extremely opposite tendency, having been brought up in the Established Church of Scotland. No one who conversed with him or listened to his teaching could fail to mark this characteristic; it was at once felt that he was not merely repeating the views of others, but his own convictions arrived at after mature consideration. As may be supposed he had a profound knowledge of the Scriptures of

the Old and New Testament, and his high appreciation of the Sacred volume was as marked as his knowledge of its contents. He had the greatest reverence for the Word of God, and, while he concurred in verbal alterations of the text of Scripture suggested by improved translations, he resented any suggestion which would call in question the Divine inspiration or supreme authority of the Bible. There is reason to believe that most of those questions, which, from time to time, have agitated the religious world, and especially the Churches of the Reformation, have occupied his attention, and that he had formed an intelligent judgment upon many of them; and it is ground of confidence for younger men to know that one of so much independence of thought, and so little under the influence of sectarianism, remained one with us in all the great principles advocated by the Churches in Great Britain. His addresses were full of instruction drawn almost exclusively from the Scriptures, and he was peculiarly happy in his expositions of Old Testament truth as illustrating, and enforcing the doctrines of the New. Often too, especially of late, there was a spirit of the deepest earnestness manifest in his exhortations, as if he growingly felt the power of the world to come. For some years he had ceased from his usual occupation on account of failing health, and several months ago alarming symptoms manifested themselves. Care, and the usual appliances, did not ward off the encroachments of the disease, and, for some weeks before his death his most sanguine friends could not hope for any recovery. He knew his end was drawing near, and in his own quiet and methodical way, began to set his house in order, arranging in the most minute and thoughtful manner for the coming change. In the midst of much unrest and suffering he was able to say, "Not my will, but thine be done;" and in the last days of his life on earth he enjoyed much of that comfort which only a firm trust in the Saviour can give. Among his last words was a quotation from the 43rd Psalm, "O send out Thy light and Thy truth," repeating with emphasis, "Why art thou cast down O my soul, and why art thou disquieted within me? Hope in God: for I shall yet praise Him who is the health of my countenance and my God." As I have said, he leaves behind him the partner of his life. Not having had any family they were peculiarly each other's companions, and in his last illness Mrs. Somerville showed more than a wife's devotion in the constant and tender care with which she ministered to his comforts. She has many friends who will seek her good; but her great support must be the love of Him of whom it is said, "He

doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment." The church has sustained a great loss, but if it results in awakening brethren to more earnest effort, our experience may be the fulfilment of the declaration that "All things work together for good to those who love God."

JOHN AITKEN.

John Lennox died of consumption, Jan. 12, 1871, at Creetown, Wigtonshire, aged 20. About four years ago he came to this city, having made the good confession previous to his leaving home. He had considerable knowledge and ability, was deeply interested in all spiritual matters, and was most

regular in his attendance at all church meetings. To him "to live was Christ, and to die was gain." He was held in high estimation by all with whom he was acquainted here. Glasgow—T. McL.

Departed this life on January 5, 1871, *Sister Henderson*, of Sanquhar. She has been a member of the church there for about thirty years. The illness which terminated fatally lasted four years, during which time she endured great bodily suffering. Five little ones mourn their loss, whom she committed to the care of her Heavenly Father. Her end was peace, and calmly she passed away, in the blessed hope of a glorious immortality. T. McL.

Family Room.

DOING NOTHING.

It is very surprising how differently men are too often disposed to regard the two classes of sins which are usually characterized as sins of *omission*, and of *commission*. The former are generally regarded as very light and unimportant, while the persons so regarding would not, for any consideration whatever, be guilty of the latter. A man who "does nothing" may be, and often is, regarded as a pious, consistent, Christian; while the man who violates even the "least of the commandments" is, as a matter of course, scouted and despised. And yet I am persuaded that, if we look at the matter aright, it must be evident that this view is an erroneous one, and that it may lead to the most awful guilt in the sight of God.

Look at the position which men take in regard to the reforms of the day. Some earnest and philanthropic movement, charged with the redemption of the degraded or oppressed, presents itself to a man, asking his sympathy and support, and he quietly gives it the go-by, soothing his conscience with the plea—that if he is no help to the good work, he is at least no hindrance. *To be no help is a thing for*

which he feels little or no compunction. Merely to let the movement alone is so far from being a very grievous offence, that it is a stand entitled to considerable praise, because it is not rancorous opposition; to have no part in the self-denying labours which win victories for the cause—to throw no contribution of name, or toil, or money for its successes—to deserve nothing of gratitude from its beneficiaries, is a trifling short-coming, so that he set not himself vehemently against it.

There comes to the door of a man of fortune an appeal to his humanity. The case is a clear one—a destitute widow asks relief on behalf of her fatherless children. This man of fortune is a man of honour. He would not, for all the gold of California, cheat his fellow out of a farthing. He never exacts from any man more than his due. No price would tempt him to engage in a fraudulent transaction. *But he can turn a deaf ear to the widow's cry.* "He doesn't owe her anything." And it is a light thing in his estimation, that she turns empty-handed and sorrowing from his door. Has he not a right to do what he will with his own? He passes on his

way calm and erect, with no burden on his conscience, no tinge of shame on his cheek. What has he done? Nothing. He has defrauded no one; he has not laid a finger on what did not belong to him; he has not oppressed the poor suppliant whose prayer he rejected; he did not reduce her to poverty; he has not taken the bread from her babes; he has—*only* let her alone. Is theft, then, the only crime in God's sight? Is there no record on high for this negative action of his? I make bold to say that, compared with his cold-blooded, hard-hearted inhumanity, it would have been innocent in him to have stolen a purse of gold! It will be more tolerable in the day of judgment for many a swindler and highwayman than for this just and honourable man of marble!

The grand principle is, that God holds us responsible for the good we might do as well as the deeds we actually perform. And a member of a Christian Church, who is just pursuing the even tenor of his way, practising fair dealing in all his business relations with the world, and not staining the ermine of his profession with positive misdemeanours, may—just by his want of spirituality, his neglect of spiritual duties—by what he does *not* do—be all the while making out a terrible accusation against himself in the sight of God, and heaping up a terrible retribution. Was it enough for the fig-tree in the parable, that all the demonstrations which met the eye were fair and full of promise—an upright trunk, with branches, boughs and a wreath of green leaves, but—*only no fruit*.

It is quite conceivable, then, and perfectly capable of illustration, that this negative action, that is, the *not acting at all*, may be of all things the most heinous and horrible. Look at a case or two! Here is a man walking at the dead of night through our streets, and he sees a

dwelling-house on fire; the flames are leaping from room to room, and mounting the stairway, and rioting in their mastery; no sound is heard from the sleepers, the whole household are wrapped in the slumbers of midnight. No watchman, pacing his distant round, discerns the light. No other soul of the whole population seems awake or conscious of this peril but himself. There is not a moment to be lost; even now he is well-nigh too late. But he passes coolly by, and goes silently on his way. What has he done? *Done? Nothing!* If manhood, and matron, and babe be consumed there together, and the dawn behold the ruin complete—~~none~~ living to tell how or in what agony of suffering and despair the dead met their fate—it is not his work. He is no incendiary; he did not kindle the fire; he did not burn the house and its inmates. He—*did nothing*. Would your hearts accept such a defence from his lips? Would an indignant community pronounce him acquitted of blame on such a plea? He did burn those fellow-creatures, in the sight of heaven; in the judgment of your own unperturbed consciences he did commit the awful murder, for he might have saved them. His excuse is just his crime—that *he did nothing*, when he ought to have roused every sleeper far and near with his alarming shout, and steeled his heart to deeds of desperate courage and strength. But look again. A company of reapers are seated quietly beneath the shade, taking their noontide repast. Their attention is attracted by the sight of a solitary figure crossing the field with slow and irregular steps. He carries a staff before him, and now and then trips and stumbles on the unseen surface. They perceive that he is blind. He is out of the path, too, and has no guide. A little way off, in the direction he is following, is a precipice looking down a hundred feet. The blind man moves on

towards the brow, piloted with his staff, nearer and nearer he draws, all unconscious of what is before him. They who watch him are silent and *unmoved*. No voice is lifted up; no hand is stretched out. They see him pacing steadily to the awful verge. His staff, meeting no obstacle, slips from his hand into the abyss. He takes a step forward and stoops to recover it. Still no warning, no interposition from the reapers. His foot overhangs vacancy—his bending form leans from the brink—a wild cry, and he is gone. What have they done? *Nothing*. They did not put out his eyes. They did not lead him to the precipice. They did not push him down. They have done nothing. They only neglected to do. And yet his blood is on their skirts; it cries like Abel's to heaven against them. They knew he was blind; they could have saved him, and did nothing.

Do not think these illustrations are extravagant or wide of the mark. Let us give them application to a single point. The impenitent around us are as it were asleep in burning dwellings—going blindfold down to ruin. Their peril deepens with every hour of delay. They push on unconscious of danger. Soon it will be too late to interpose. The summer of hope and mercy is waning—the day of grace is fast passing away. Death, judgment, and eternity are on the wing—are near; their awful shadows fall upon the path so securely trodden. The hapless traveller stands gaily on the verge of perdition.

Do we see? Do we know? Have we faith in eternal realities? While we sit idle and voiceless, they reel over the tremendous brink and are *lost, lost for ever*. Who has done this? Not we; their sins were their own, the course they pursued their own choosing. We wrought no violence upon them, we put no constraint upon their liberty, we did not drag them down to woe.

Ah! but we knew they were out of the way; we knew of the precipice, we knew they were nearing it. We knew they were blind, blinded by the delusions of sin, and we left them to their fate. We gave them no caution, we offered them no word of warning, we were often with them, on friendly terms with them; perhaps members of the same family—our children, our parents, our husbands, our wives, our brothers and sisters, we knew they were not in the kingdom of our Saviour, but we allowed them to go on in their alien state, and never spoke to them about their danger.

Stand still, now, and hear the word of God written for our offence, and behold the divine judgment against us—“*When I say unto the wicked, thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at THINE hand.*” Behold the fearful guilt of being at ease in Zion! Behold the responsibility that attaches to the neglect of duty.

How many there are who “do nothing” towards making the world better. They are drones. If they were to die, they would not be missed by either Church or world, only as the dead branches of the tree are when the gardener lops them off. How many there are in our Church who merely come to the meetings and do no more. You never see them give away a tract; you never hear of them speaking a word for Jesus to their friends and companions. They can talk about anything and everything else. But Jesus and his salvation—that is placed in the background altogether. All such act as though Christianity was a farce, and the day of judgment mere fiction. They do nothing themselves, and are generally the parties to find fault with those who do try to make themselves useful. Brethren, there is no time to be

idle. The world needs workers, not dreamers. We want to act upon the wise man's advice—"Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." The time is short, we cannot afford to waste it. If we all lived in the light of our funerals, how well should we live. Some of the old Romish monks always read

their Bibles with a candle stuck in a skull. The light from a death's head may be an awful one, but it is a very profitable one. Surely if we all do what we can, and do it in the right way, the Master will crown our efforts, feeble though they be, with success, and it shall be ours one day to hear the blissful commendation—WELL DONE.

Brighton.

B. ELLIS.

NOTES BY THE EDITOR.

FUTURE PUNISHMENT.—In all directions this subject has come into consideration, and opinions and convictions are changing. It has had no attention in our pages, but it must come under notice. An Australian reader sends a well-written article, designed to prove that eternal torment is anti-scriptural. This article is not at all exhaustive, and would chiefly serve to provoke controversy. Then, a debate with one who is so located that he could only reply at intervals of five months is certainly undesirable; however competent the writers might prove, the lengthy intervals would tire the most patient and exhaust the interest. Nor do we desire a somewhat long and desultory discussion of the subject by such of our home readers as may have some small insight into the subject. There are three parties whose conclusions challenge attention. One defines *hell* as a place into which it is *good* but *honourable* for the wicked to be cast. The good is supposed to exist in the purgatorial element thereof, by means of which *all* will be fitted for, and, in the end attain to, eternal glory. The *second* holds to never-ending punishment, the final element of which is extinction of being, so that, finally, in all the universe there will be no suffering creature, and God's triumph over evil will be complete. The *third* believe that the lost must endure interminable suffering. Now, certainly, it is desirable that every Christian understand what that condemnation is from which he is saved and to which surrounding millions are hastening. When, then, the subject is under investigation in all directions, there can be no reason why we should completely shut it out. We, therefore, purpose to do equal justice to each of the before-named conclusions. To accomplish this we shall endeavour to obtain a clear and powerful statement and defence of the three, each to be independent of the others, and not to reply to or arise thereout. We shall not be particular whether original or reprinted, so that the work in each case is by a fully competent hand. Suggestions, as to the writers whom we can thus call to our aid, will be welcome.

There are those who hold that the men who do not believe in everlasting torment are unfit for fellowship in the Church of Christ, and there are those who teach that no one should be received into His Church who believes in the immortality of the soul or the possibility of eternal suffering. But both are wrong, and unduly exalt the question. What shall be the ultimate fate of the damned is not put among the things to be believed in order to salvation, but among the things to be learned by those who are added to the Church, if not understood before. Of course a man might make such improper use of his opinions upon this question as to disturb the Church and arrest its work, in which case he should be handled as an offender and faction-maker; not, however, on account of his opinion, but because of the bad use made of it.

CAN A CHRISTIAN BE A SOLDIER? We are informed that brethren in the Colonies desire the question examined. There is also a war-party whose voice will be heard in the next Session of our Parliament, in favour of compulsory military service. We do not think that the country will allow that state of things to be restored, but it is still *possible*, and we may have the question before us, sooner than we expect, in a very practicable form. We shall seek to supply an affirmative and also a negative article.

THE FELLOWSHIP. A Subscriber asks whether the term *fellowship*, in Acts ii. 42, merely implies a collection of money? We think not. "The Fellowship" embraces contribution but is not exhausted thereby. But the whole subject requires examination. We have a paper partly prepared, and shall be glad to present it as early as possible.

A SURVEY OF HISTORICAL SUPERNATURALISM.—No. I.

IN a record which we receive as authentic, it reads "In the beginning God created the heaven and the earth." There is music, simplicity, and power in the ancient document. The facts speak for themselves in their greatness and glory, and the style is never an encumbrance. Such a history could not be written now, for the old solemn harmonies of life, the childlike faith, and the limpid colourless style are equally departed. A modern historian would want to begin with some demonstration of the necessary existence of God and the possibility of absolute creation, and as soon as ever philosophy and science began to march into the field the chronicle would be spoiled by the war of dialectics.

Man is a maker, but not a creator. He must have his raw material of iron or of gold, to fashion into some given shape. But it is certainly creation absolute which is intimated in this document. Eternal matter would give us something independent of God—a sort of brute-god from eternity as well as the living God. When our faith is weak why should we choose the hardest side? It would remove no difficulty to insist that the material was as old as the Creator, but would only lay upon reason an additional burden. It is through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. But while we agree with those who say that the worlds were not made from pre-existing materials, we dislike the common language, "made out of nothing." *Nothing* is such a curious material to operate upon. We receive by faith the whole testimony in its integrity, that matter and spirit equally proceed from God. It is enough to say that the sufficiency was in God to produce and evolve from His own almightiness, matter and form, spirit and life. All is the outcome of the Everlasting One. The jewelled midnight, and the fathomless sea, the great forest and the stately river, the sun-god and the summer fields, the cedar of Lebanon, the rose of Sharôn and the lily of the valley, were all the "thoughts of God," for His thinking went before His working, and the thought was made visible in the architectural stories of heaven as well as in the masonry and paintings of the earth.

It was "in the BEGINNING that God created the heaven and the earth," a period of hoary antiquity far back in the remote abysses of duration, not to be described to us more definitely, for the great lights had not been burning or revolving, by which we now measure off duration, and so get our little time-river from the deep sea of eternity.

"And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." We agree with those who say that the first verse in Genesis stands alone, as preface, referring to the purely creative work. Between that prime work and the formative or fashioning operation there is immense interval—a chasm of ages which we are unable to measure. Whether the earth had been continuously under the formless darkness, or whether it had been inhabited by an order of spiritual intelligences and subjected to convulsion and desolation upon their revolt, we are not able to determine. Nor is the matter one of any practical importance, though it may lawfully find a place in cabinet speculation. The making, as distinct from creation, is the thing which is approaching when the Spirit of God moves upon the face of the waters, awakening the cosmos from the chaos. "God said, Let there be light, and light was." How sublime! The language is as

supreme and astonishing as the result. The revealing radiance, the holy light, God's own daughter, invades the normal or penal darkness, and lo! the glories of His work begin to shine forth. The six days' work, though substantially accurate, is not a scientific record for savans, or a paper for the transactions of some philosophical society, but a popular narrative for humanity. The Bible is not given to teach men philosophy or science, though it does contain the crowning science and the most profound philosophy, in revealing the science of spiritual relations and the philosophy of spiritual life. We have in the book the moral history of man in relation to nature, to God, and to eternity; and all other matters are only of importance as they bear on this end or serve this dominating purpose.

We regard the work of the five days as the successive decrees of God, bringing the earth and the atmosphere into receptive condition and established intercommunion with the higher materialism already in existence. Neither the Chronology of Archbishop Usher nor that of the Septuagint will permit us to assign much over six thousand years as the period of human existence on the earth, but this meets all the necessities of the case. Some of the geologists demand six millions of years for the pre-human formations. Like other men, they sometimes talk in their dreams, and mingle fact with fable. But even were their time-table reliable, we could grant them all they need between the positive creation of matter and the introduction of man. By their own cherished records the *recent* introduction of man is a verity. Mr. Pattison says, "The fossil catacombs have been well searched. No human bones ever whitened the floors of the oldest ocean-life period, the Laurentian rocks; no human footprints appear amongst the sun cracks, and rain and ripple marks of the primordial zone; no human fragments are there amidst the sea shells of the silurian, nor with the armour-plated fish of the old red sandstone; no canoe wrecked on the coral reefs of the mountain limestone; no marks of human toil on the fern trees of the coal measures; no human footprints are there on the track of the turtles haunting the salt lakes of the trias; no human vertebræ amidst the myriads of saurian skeletons in the blue lias, nor with the opossums of the oolite, nor strewn on the shores of the deep chalk sea, nor on the banks of the lower tertiary, nor amidst the tropical forms of the middle tertiary, nor even on the basin-like inland seas of the upper tertiary, nor even under the glacial clays and sands of the great drift period. There is positively no mark whatever which can be attributed to the human race amidst the innumerable fossils of old geology. By the common consent of all scientific observers the existence of man at any period prior to the deposit of the local gravel beds of the present surface is absolutely negated."*

It is the work of the sixth day, in the creation and enthroning of man, which comes before us according to our plan. "And God said, Let us make man in our own image, after our likeness: and let them have dominion over . . . all the earth. . . . So God created man in his own image, in the image of God created he him." The plural form seems to shadow forth that distinction in the Godhead which was more fully manifested in the Christian revelation. At the same time it shows the superior glory of the work about to be accomplished, when compared with purple seas, or sunshine on the shore, or animal life in field or forest. In the mysterious abysses of the Divine nature which admits plurality, there is consultation and concerted action—"Let us make man in our image, after

* "New Facts and Old Records." By S. B. Pattison, F.G.S., page 8.

our likeness." The long preparation in the visible strictly corresponds with the regality of man ; all revolutions of fire and flood, all the confluence or antagonism among great forces, all the successive creations and developments, looked onward to his arrival and coronation. The God who had been gradually preparing a country and a palace, in ripe time brought forth the monarch and crowned him. Under God, he was made master of the elements and lord of the country, with all things put into his hands.

The first stage was making the body—a fine structure, no doubt, fearfully and wonderfully made, superior in organization to anything which had gone before. But organization is not life. The perfect organism was silent, motionless, breathless, until a second work proceeded. God breathed into his nostrils the breath of life, and he became a living soul. The writer is no materialist ; he believes in spirit distinct from matter ; but certainly the passage concerning "soul" does not prove the point. Soul—"living soul"—is the designation of the man in his unity and wholeness. When the breath of God entered he became a living soul ; all the wheels of the fine machine began to revolve ; all the senses, all the gates in the house of life opened to receive impressions and tidings from the heavens and from the earth ; and, from the manner in which he marshalled the facts and interpreted the tidings, it was soon manifest that a king had arrived.

"In our own image, after our likeness." The likeness has been sought by theologians in various fields, and with widely diverse conclusions. Intellect, Form, Moral Sense, Dominion, Immortality, have each been assigned as the attribute which determines the likeness. We may assume as a postulate, that the image must be something in which man stands alone and unapproachable. It cannot be mere Intellect, for though man has supremacy in the force and range of such power among visible creatures, yet he does not stand alone. The elephant, the horse, the dog, the beaver, have decided mental power in perception, calculation, memory, as well as something bordering on moral feeling, in love and fear, in gratitude and trust. It cannot be Dominion, for though the empire was grand, that was only a consequence of the royalty in his constitution. Because of his creation in the image of God the ruling power was granted. He had the fitness, but still the grant was supplemental—the appointment depended upon the sovereignty of God. It could not be Immortality, for man had the sentence of death hanging over him if law were violated, and even remaining obedient, depended upon the tree of life, the wonderful fruit of which was adapted to preserve perpetual youth and sustain vital force against chemical action from the outside. Immortality was only a potentiality, a possible thing, depending upon adherence to the law of the inheritance, or failing that, to new provision through the grace and love of the Lawgiver.

There remains Form and Moral Sense. We think they will both stand. The enquiry might be made, "What form has God, the invisible Spirit penetrating all things ?" But this settles nothing. We have to remember that redemption by Christ Jesus was not an *afterthought*, but a *forethought*, and that our Lord was the determined Elect Head of humanity before the foundation of the world. Adam was "the figure of Him that was to come." He was made in the image and glory of God by receiving that shape appointed for the Incarnate *Logos*—God manifest in flesh. The Moral Sense will stand likewise, for man alone can discriminate between truth and falsehood, between sin and righteousness. His conscience is a reality, even in ruins, connecting him with a higher

country, and when the reception of the Life-Restorer puts down discord, he is renewed in knowledge after the *image* of Him that created him.

There is another attribute in man, not so commonly considered, which shows him as the image of God. All other creatures in nature are included in the iron materialism of cause and effect. Indeed that government of necessity belongs to what we call nature, which means the be-coming, from the Latin *natura*. But man is not on that plane; by the force of his responsible will and the power of originating his own action, he stands out from and above nature, and is in reality a supernatural being. Indeed without such escape from the life and mechanism of mere nature, his moral sense would only be a snare, for he would perceive the glories or the terrors, but would still be resistlessly driven one road or the other without the choice of his own heart or the volition of his own soul. But his power of originating action corresponds with his power of distinguishing righteousness; hence not merely in the grandeur of his material form, but in spirit-perception, and spiritual power, he is the image and the glory of God. G. G.

(To be continued).

CAN A CHRISTIAN BE A SOLDIER?

Editor of Observer—Dear brother—If you will allow me so to call you, seeing I am a Soldier in the service of Queen Victoria. Recently I have become convinced that the truth advocated in the *Ecclesiastical Observer* is indeed the truth of God. I have, therefore, become an attentive and constant reader. Having lifted the February number I was much struck with your second note at the end—Can a Christian be a Soldier? This question I would like very much to see thoroughly handled, and I also submit the enquiry—Can a Soldier be a Christian and remain a Soldier? I am fully satisfied on the matter myself, yet I might be wrong; and I believe some of the good people about Birmingham are fully decided that a man cannot be a Christian and remain a Soldier.

W. M. W.

The Editor of Ecclesiastical Observer—Several years ago I put a query respecting the non-interference of Christians with war, but was somewhat disappointed that no one took it up. From all appearance we shall very soon be compelled to make up our minds on the subject. War is now one of the chief topics for legislation, and the leading men of our country are seeking to discover the best means of enlisting the whole male population, fit for service, in some way or other, as active agents for offence or defence. There are among the brethren many who would come within the limits of any call likely to be made, and who, while ready to do their duty as faithful subjects of an earthly monarch, are yet in doubt as to whether this particular duty would interfere with their allegiance to the King of Kings. It is true the subject has been often handled, but the ominous signs now visible cause it again to assume a somewhat important aspect. I have read much on one side of the question, but am free to confess that, however applicable non-resistance of evil may be to every day life, the arguments in favour of it seem to have no bearing on national matters. I, and no doubt many others, would gladly have counsel from some experienced warriors of the Supreme Ruler. R. S.

The enquiry mooted in the foregoing is certainly most important. We happen to have to hand the following under the heading—

WHAT IS WAR?

SIR WALTER RALEIGH said, "the practices of war are so hateful to God, that were not His mercies infinite, it were in vain for those of that profession to hope for any portion of them."

NAPOLÉON said, that "war is the business of barbarians."

THE DUKE OF WELLINGTON said, that "men who have nice notions of religion have no business to be soldiers."

SIR CHARLES NAPIER said, that "to overcome all feelings of religion is generally the means of making a warrior."

LORD BACON says, "I am of opinion that, unless you could bray Christianity in a mortar, and mould it into a new paste, there is no possibility of a holy war."

LORD BROUGHAM says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud—everything which can deform the character, alter the nature, and debase the name of man."

SOAME JENYNS says, "if Christian nations were nations of Christians, all war would be impossible and unknown among them."

SOUTHEY says, "whence is it that wars still disgrace the self-styled Christian world? It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless and infernal system of wholesale butchery must long ago have ceased."

LAMARTINE says, "War, very far from being the progress of humanity, is only murder in mass, which retards it, afflicts it, decimates it, dishonours it."

LEIGH HUNT says, "I firmly believe that war, or the sending thousands of our fellow creatures to cut one another to bits, often for what they have no concern in, nor understand, will one day be reckoned far more absurd than if people were to settle an argument over the dinner-table with their knives!—a logic, indeed, which was once fashionable in some places during 'the good old times.'"

JEREMY TAYLOR says, "If men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty is to mercy, tyranny to charity, so is war and blood-shed to the meekness and gentleness of the Christian religion."

BISHOP WARBURTON says, "I look upon war as the blackest mischief ever breathed from hell, upon the fair face of this creation."

ARCHBISHOP WHEATLEY says, "War is a great disgrace to civilized men and Christians."

JOHN WESLEY says, "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world of the benefit of war? Shall Protestant publications proclaim to the nations that war is a blessing of Providence?"

DR. ARNOLD says, "Could there, by any possibility, have been another war in the world if we had accepted the mercies given us? . . . The Sermon on the Mount cannot be read by any good man without the strongest feeling of shame and humiliation for the contrast between the picture of Christian principles there drawn, and the reality he sees around him."

CHALMERS says, "The mere existence of the prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendancy in the world, from that moment war disappears."

JOHN HOWE says, "Very plain it is that war is a mark of the apostasy, and stigmatizes man as fallen from God in a degenerated, revolted state; it is the horrid issue of men's having forsaken God, and of their being abandoned by him to the hurry of their own furious lusts and passions."

THOMAS SCOTT says, "War, in every case, must be deemed the triumph, or the harvest, of the first great murderer—the devil."

SYDNEY SMITH says, "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance, of nations, are mere trifles compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon."

ROBERT HALL says, "War is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included."

DR. CHANNING says, "The chief evil of war is moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew men, it would do little. It turns man into a beast of prey."

ADAM CLARKE says, "War is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each other's blood."

ALBERT BARNES says, "Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? If there is anything in which earth, more than any other, resembles hell, it is in its wars."

LORD CLARENDON says, "We cannot make a more lively representation and emblem to ourselves of hell, than by the view of a kingdom in war."

BURKE says, that "war suspends all the rules of moral obligation."

JEFFERSON says, that "war is an instrument entirely inefficient toward redressing wrong, and multiplies, instead of indemnifying losses."

FRANKLIN says, "I have been apt to think that there never has been, nor ever will be any such thing as a good war, or a bad peace."

SIR THOMAS FOWELL BUXTON says, "I do verily believe that the true, genuine valorous, military spirit is the true and genuine spirit inspired by the enemy of man; and I hope that I shall never refuse or be ashamed to avow these strange, extraordinary sentiments."

THEODORE PARKER says, "War is in utter violation of Christianity. If war be right, then Christianity is wrong, false—a lie. But if Christianity be true—if reason, conscience, religion, the highest faculties of man, are to be trusted—then war is the wrong, the falsehood, the lie."

Thus we have the testimony of Preachers, Authors, Statesmen and Soldiers. It would be very difficult to gainsay much they thus advance. Still the form in which they address us is that of affirmation rather than argument—they, so far, assert their opinions rather than prove them. The article following this exhibits the most recent expression of an earnest body of people who have considered the question and suffered in defence of their faith.

WAR AND CHRISTIANITY *

THE present is a solemn crisis in the history of the world. Our hearts are filled with grief at the appalling waste of human life, at the amount of wretchedness and woe, which, within the brief space of a few months, two of the principal nations of Europe, in the face of professing Christendom, have deliberately inflicted upon each other. The awful conflict is still going on between men acknowledging the same Father in Heaven, and who still avow allegiance to Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35.

When we think of all the agony of this mutual slaughter, and of the sufferings of thousands of the aged, the widows and the fatherless, consequent upon it, whose property has been ravaged or destroyed, and whose homes have been made desolate, as some amongst us have witnessed to our deep sorrow, we are ready to exclaim—Is this Christianity? Is it for this that the counsels of infinite love have been working for ages, and that the Son of God suffered and died? And if the strongest possible negative must be given to these questions, the inquiry may well arise—Upon whom does the guilt of these tremendous iniquities fall? It is not for us to pass judgment upon the actors in this vast tragedy. Their responsibility can only be measured by the great Searcher of Hearts. But we would, with the earnestness which the gravity of the subject demands, invite all who profess the name of Christ, seriously to examine how far they are themselves sharing in that responsibility, by upholding or sanctioning a course of practice which makes such a state of things possible.

We would not here enter upon the question whether war may be justified on grounds which might have been consistently taken by heathen nations. Our present inquiry is a very simple one: Is war consistent with the spirit or the obligations of Christianity?

The promise to the Patriarchs, which as Christians we believe to be fulfilled in and through our Lord Jesus Christ, is one of blessing for "all the families of the earth." And as it becomes more distinctly defined in the predictions of David, of Isaiah, and of the other Hebrew prophets,

* An address recently issued from the *Society of Friends* in Great Britain. It well expresses the horror which every true Christian must experience when he contemplates the battle field. It urges the incompatibility of war with Christianity, but it does not recognize that the Nations are not Christian. There are, however, broad features not looked at in this address. We hope to advance with the investigation next month.
Ed.

"peace"—even "abundance of peace"—is again and again associated with the Messiah's universal and perpetual dominion. (Ps. lxxii. 7, 8.) He is declared to be the "Prince of Peace, of the increase of whose government and peace there shall be no end." The promise is not for individuals or for churches only. Out of the mouths of two inspired witnesses, and in almost the same language, peace under the Messiah, is proclaimed to the nations of the earth. "They shall beat their swords into ploughshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4; Mic. iv. 3.) Are these reiterated assurances without meaning; or does not the promise imply corresponding obligations, affecting not merely the conduct of individuals, but that of nations also?

And when, after long years of waiting, the fulness of time was accomplished, an anthem burst forth at the announcement of the New Dispensation which proclaimed "peace on earth, goodwill toward men," as a theme ministering even to the joy of heaven, and as inseparably associated with "Glory to God in the highest." He, the long-expected Messiah, was at length come; but not as one of earth's mighty conquerors, ascending to the summit of worldly greatness amidst desolation and slaughter. He came with the message of mercy and reconciliation, "not to destroy men's lives but to save them." Upon the cross He prayed for His enemies. His whole life, crowned by suffering and by death, was one continued manifestation of compassion, patience, and love. "We beheld His glory," saith the Apostle, "the glory as of the only begotten of the Father, full of grace and truth." His Deity authenticates the testimony of His manhood. He, and not Cæsar, or any other of the world's conquerors, is "the entire, the perfect man." He is the Divinely-appointed exemplar of all righteousness. Against His authority there can, for the Christian, be no appeal. When He enjoins love upon His followers, how shall they hate? In the face of His express command to love even enemies, how shall the Christian, or any Christian Church, without disclaiming His example and authority, countenance war?

Again, if we duly consider the passions which war arouses, and without which it is difficult to conceive that it can be carried on, the argument against it becomes no less convincing. War tends to foster anger, wrath, revenge, ambition, cruelty, and even a thirst for blood; to say nothing of the other passions which too often follows in its train. Christianity, on the contrary, commands and requires the exercise of compassion, forgiveness, mercy, long-suffering, and love. The two classes of motives appear to be irreconcilably inconsistent. If the one be cherished, the other must to that extent be excluded. To expect war to be carried on under the influence of compassion, mercy, and forgiveness, involves a practical contradiction.

But it has been said that war is the great instrument of international justice. Is that justice which appeals, not to right or to reason, but to force; and which, in its execution, constantly confounds the innocent with the guilty? There are multitudes who admit the authority of the teaching and the example of Christ, who yet allow themselves to postpone the full application of them to an undefined and uncertain future, upon the plea that they are impracticable in the present state of the world. We would, with the love and respect of Christian brethren, call upon these seriously to consider the imputation which they thus, it may be almost unconsciously, cast upon our Lord and Master. Was He who "knew what was in man," and who looked through futurity, incapable of judging

of that which is practicable, or did He command impossibilities? And shall His commands be disregarded with impunity? How, indeed, consistently with man's free agency, are the prophecies to be fulfilled, and the purposes of Christianity to be accomplished, but through voluntary subjection to these commands on the part both of individuals and of nations? To assert that obedience to His law is to be postponed until all shall have submitted to it, is to frustrate that law by suspending its obligation until obedience shall have become impossible. For how can the injunction to love enemies be obeyed when all strife shall have ceased, and there are no enemies to love? With the Apostle we disclaim the expectation of any other gospel. We accept the religion of the New Testament as the absolute Revelation of the will of God to man. It is the dispensation under which we are now actually living, and to which, as Christians, we are bound to believe that the commands of Christ were designed to be especially appropriate. We have no warrant for assuming that some future period will be more favourable than the present for the manifestation of Christian heroism in a course of faithful allegiance to our Divine Master. It is *now*, in the midst of this tossed and sin-stricken world, that Christ is to be glorified by the keeping of His commandments; and it is by the weapons of faith and prayer that the true victory is to be won.

Were we not assured that "the Lord reigneth," and that His truth must at last prevail, the existing circumstances of Europe might well awaken melancholy foreboding. If the same zeal, energy and skill, and the same expenditure of time and money as have been lavished upon the present war, had been on either side sedulously devoted to the promotion of love and goodwill upon the basis of Gospel Truth, how much carnage and misery might have been spared. And instead of the bitter hate and appetite for revenge now, it is to be feared, aroused between two of the mightiest nations, Europe might have rejoiced to see them clasped in a firm confederacy, supported by all that is true and noble in the character of the two peoples. Let it be fixed in our minds that it is not by war, or military renown, or the arts of mutual slaughter, that the progress of civilization, or the sum of human happiness, can be advanced. It is rather by the promotion of sound knowledge, virtuous habits, and moral and religious improvement, grounded on a living practical faith in Christ amongst the great masses of the people, by training and encouraging them in all that is just and good, and by the maintenance of harmony and good feeling, between man and man, and between the various nations of the earth. When difficulties arise between individuals, whether from passion or mistake, these are no longer decided as of old, by an appeal to physical force, but by law, administered upon principles of general application. Can we doubt that the happiness of the world would be promoted, and a vast mass of misery and ruin averted, if a similar method were applied to questions arising between nations? The inevitable tendency of war is to stimulate and beget war: and to refer differences between nations to such an arbitrament is as unpractical as it is irrational and unchristian.

In view of the solemn events passing around us, we would plead with our fellow-Christians earnestly to lay to heart their responsibilities in connection with this great question. If war be opposed to human progress; if its continuance be essentially a backward movement in all that is civilizing and good and holy; if it be, in its varied aspects and in its entire spirit, opposed to the teaching and to the example of the Lord Jesus Christ, is it not the duty of all who bow with reverence at that sacred

name, to pray that they may be themselves thoroughly redeemed from the war spirit; and to seek, as far as in them lies, to discountenance it in others, whether in word or deed. And if such be the obligations incumbent upon every true follower of Jesus, how can any who are the ministers of the Gospel do otherwise than maintain, on all fitting occasions, our Lord's authoritative prohibition of all war?

In speaking thus plainly in the love of Christ, we believe that our appeal will not be altogether in vain. High as is the standard, it cannot be lowered without damage to our just conception of the ends after which, as Christians, we ought to strive. The promotion of harmony amongst nations, the prevention of war, with its attendant misery and crime, may be surely classed amongst these blessed ends. The prayer which our Lord taught His disciples points to the accomplishing of the will of God, not in heaven only, but upon earth also. Such a prayer implies more than the bare possibility of its fulfillment. The disciple of Christ rests in the assurance that the purposes of infinite wisdom and grace correspond with the petition. He knows that the kingdom of which he is a citizen is "righteousness and peace and joy," and that as often as he truly prays, "Thy kingdom come," he confesses not only the duty of his own present subjection to it, but the solemn obligation resting upon him to do all in his power for its universal establishment.

THE PERILS OF THIS REFORMATION—No. I.*

THE wives of Jacob brought with them into the land of Canaan the gods of their father Laban. The Israelites in the wilderness murmured at Moses, and "in their hearts turned back into Egypt." They were not equal to the high enterprize to which they had been called. When the Jews returned from their Babylonian captivity, they mournfully realized that they were a mongrel race, that many of the people had married pagan wives, that they spoke an impure speech, and that they were sadly degenerated from the religion of their fathers.

Even in the days of the apostles a defection began to appear, which, after their death, developed itself into a full grown Man of Sin. Since the great apostacy, progress toward a better order of things has been secured by a perpetual recurrence of schism. Thus, the Greek Church is better than the Oriental Churches, the Roman Catholic Church is better than the Greek Church, Lutheranism is better than Roman Catholicism, and Calvinism better than Lutheranism. The Church of England is better than the Church of Rome, and the Methodist Church is better than the Church of England. Thus also Congregationalism is better than Presbyterianism, and, when the Congregationalists of New England separated Roger Williams from their communion, the Baptistism of Roger Williams was better than the Congregationalism of his Puritan persecutors.

Yet sects are the bane and curse of Protestant Christianity.

We in this Reformation have supposed it possible to avoid the necessity of all future schism, first, by building on the Bible alone, which is always

* Most of our readers are aware that the return to the Faith and Order of the Apostolic Church, advocated in our pages, is in accordance with the pleading of some hundreds of thousands of Disciples of Christ in America. Large success has crowned their efforts, and, of course, numerous perils beset their way. In this country we are fewer, but, perhaps, upon the whole, nearer the Primitive Order than very many of the Churches in America. But then their perils, or at least most of them, are ours, so we can well afford to consider their cautions. A Series of Articles under the above heading are in progress in the *Christian Standard*, which, therefore, in part or altogether, we shall reproduce.

infallible, and second, by never attempting to say to human growth and human intelligence, "thus far shalt thou go and no further, and here shall all thy progress be stayed." Hence, we profess to be not a reformed people, but Reformers. Indeed may we not conclude from the considerations already submitted, that it is not to be expected from any people under the whole heaven, that they will be able to leap, at a single bound, from such a condition as that in which we found ourselves at the beginning of this Reformation, into Primitive Christianity?

There are those to whom it is offensive to speak of reforming the Reformation. We *must* do one of two things. Either we must accept this necessity, and look it calmly in the face, or we must accept that progress that comes through a perpetual recurrence of schism.

But there is a question that more immediately concerns us: Is that order of things that now actually exists in a majority, or even in a large minority, of our churches, the order that was conceived in the hearts of the men that originally built up this Reformation; or have such churches, whether a majority or a minority of our whole number, like Israel of old, stopped in the wilderness, and refused to enter the promised Canaan?

This Reformation, in the rapidity of its growth, is without a parallel in the history of Protestant parties. At its beginning Alexander Campbell was a middle-aged man, and was at the maturity of his powers, and before his death, it had attained to a membership of more than three hundred thousand persons. Those acquainted with its history need not be told that a large number of its members were, at the first, from the Baptists. It is, indeed, a matter of wonder that a Presbyterian minister, but a short time identified with the Baptists, should exert such an influence over them as to induce a great multitude of churches to resolve, that when he was driven out of the Baptist Church, they, also, would share his fortune, and accept loss of representation and exclusion from their former brotherhood, for the sake of the principles which they had learned from him. Now when we reflect that this embraced not only young men, but old men—men already arrived at that period of life in which it is most difficult to change our habits of thinking and acting, it becomes a question of profoundest interest. Were these men able to make a change so radical as to plant themselves completely on our reformation principles, and abandon everything in their old Baptist doctrine and practice incompatible therewith?

When we remember that this movement embraced not merely church-members, but gray-haired Baptist ministers, who, all their lives, had been accustomed to lead and not to follow, we curiously inquire, was their change perfect and complete, or did they locate themselves on a sort of half-way ground, which was a compromise between Reformation principles and old Baptism?

We propose to build up a Church that shall never be broken by schism; but shall continue to gather Christians into its fold, until it shall be merged in the glories of the coming millennium. There are those who regard this as an insufferable arrogance on our part; nevertheless, we do entertain this thought. Now, it is evident, that while other Churches have their respective bonds of union largely made up of worldly compromises, ours, if we continue to entertain such expectations, must be wholly divine. Again we ask, did Baptists coming into the Reformation, adopt an order which is a compromise between Reformation principles and Baptist usages?

Let us briefly notice wherein they changed, and wherein they did not change.

1. They laid aside the name Baptist, and took the name Christian.
2. They built upon the Bible alone, instead of the Philadelphia Confession of Faith.
3. They taught that the Church began at Pentecost, rather than with the preaching of John the Baptist.
4. They baptized men into a profession of faith in the Lord Jesus, that He is the Messiah, rather than into a Christian experience, made up of marvellous sights, strange voices, trances, and rapturous feelings.
5. They taught that in conversion and sanctification the Spirit operates through the truth.

Thus far the change was radical ; but here a large minority paused, or brought with them their old Baptist polity.

The Baptists in the great West and South are known as Missionary Baptists, and Old Baptists, or "Hard Shell" Baptists. The Missionary Baptists are by far the most enterprising in all that pertains to the spread of Christianity ; they are the most numerous, most wealthy, best educated, and most liberal. In translating the Bible into all languages ; in carrying it into all lands, and in sending the Gospel into all nations, they have made some amends for that unrelenting bitterness which they have shown toward our own brethren from the first day till now. We shall glance at their present order in the South and West, by making certain extracts from the *Central Baptist* :

"In Arkansas, there are but four Missionary Baptist Churches that sustain a regular pastor, or sustain preaching other than once a month. In north Alabama, two ; in the whole of Alabama, twelve ; in Missouri, twenty-seven.

"Missouri has six hundred white Churches, with a membership of fifty thousand, which have preaching once a month.

"Once a month preaching by a secularized minister ! Is it any wonder that the cause does not go forward faster ?

"Not more than two dozen out of seven hundred Churches in Missouri have service every Sunday."

Let us pause a moment over this picture of Southern and Western Baptist Churches, drawn by themselves. In Arkansas, but four Churches have preaching every Lord's day ; in Alabama, only twelve ; and in Missouri only twenty-four out of seven hundred ! *Twenty-four out of seven hundred !* In other words, only one in twenty eight of Missionary Baptist Church members, in the State of Missouri, sanctifies the Lord's day with Christian worship at the Lord's house !! Well may the writer ask, "Is it any wonder that the cause does not go forward faster ?"

Now let the members of a Christian Church fail to meet at the Lord's house for Christian worship on the Lord's day, and to what snares and temptations of the devil do they not subject themselves and their children ? What temptations to idleness, and to wasting of the Lord's day in visiting and gossiping, or in drowsy lethargy ! Again, let it be noted, that there is one Lord's day in every seven days. In every seven years there is, then, one Sabbatical year, and in fifty years there are seven unbroken years of Lord's days. Now when we consider man's relations to God, angels and men, to time and eternity, to earth and heaven, and that he must be educated in reference to all these relations, there is not one school on the face of the green earth, by whomsoever taught, that in all its results is equal to the school of Christ. What treasures untold reside in the Lord's house, the Lord's day, the Lord's Book, and the ordinances of the Lord ! It is the glory of Christianity, that in a Christian country there is not one Christian

so oppressed with poverty and overwork, so utterly ignorant, degraded and cast down, that he may not spend seven years in a life of fifty years in the best school taught under these broad and high heavens. And what an audacious wrong and unutterable blunder would it be for God's people to adopt an order that defrauds themselves, their children, their neighbours, and their neighbours' children of such a glorious privilege!

If we could imagine two communities, one of which should, with their children and their childrens' children, diligently devote the Lord's day to purposes of moral, religious, and intellectual improvement, while the other community should waste the day in idle and frivolous dissipation, what unmeasured progress would ultimately be made by the one beyond that made by the other. And to which of these two classes will that favoured people belong; to whom will be awarded the high privilege of introducing among jarring sects and parties the true millennial Church.

Who will say how far these considerations may go to explain the contrast that is everywhere seen to exist between Protestant and Catholic communities? Among Protestants the day is a day to be sanctified to purposes of religious worship, among Catholics it is a holiday.

The excuse made by the *Central Baptist* for its Baptist brethren is, that "the poverty of the Church is the first excuse for monthly preaching, but the habit continues even when the Church has become rich." This, then, is an evil habit, once excused because of their poverty, but continued in the Church by the force of habit, when the excuse for its original introduction has passed away. Now, therefore, if it should appear that our own brethren, that were once Baptists, have brought with them, into the Reformation, this ill-starred habit of monthly meeting, which must in the very nature of things bring such a blight on every religious community that adopts it, then we cannot at all award to such Churches, that their order is the "ancient order of things."

But if this is the order of Missionary Baptists, now, in the year 1870, what must have been the order of the Old Baptists, seventy years ago, when Raccoon John Smith was groping his way out of darkness into the light of the Gospel, all unconscious in his utter blindness, that the reading of the Scriptures would in any way conduce, either directly or indirectly, to his regeneration or sanctification? And what a justification does this bring to Alexander Campbell for demanding reform among their people, even though the peace of the Church was sacrificed, and an inconceivable amount of bitterness and tumult were the result? *

PARDEE BUTLER.

CIRCULAR LETTER. †

BRETHREN :—No intelligent Christian can contemplate the present aspect of the various religious denominations, without emotions of bitter regret and painful apprehension. If like a well-disciplined army, their peculiarities of name and costume presented no obstacle to concentrated action

* In this country we have no such instances. In America there are many. It appears, from the above, that the practice came in with the Baptists. Well let it go out entirely and immediately. Poverty is claimed as the cause; which means that they had not money to pay a parson every Sunday, and so they hired the fourth of a man and met once a month. But poverty is, after all, only a secondary cause. The confounding of preaching and worship is the true cause. A half dozen disciples can worship and break the bread in any locality every Lord's day; and for that they are bound to meet. Preaching they should have weekly, monthly, or yearly, as they are able. Ed.

† This letter formed the *Circular* of the *Philadelphia Baptists Association*. It is reproduced here as testimony in the right direction and as containing lessons valuable to Baptists in this country. Google Ed.

against the common enemies, there would be no occasion for dissatisfaction and alarm; but alas! it is an undeniable and most melancholy fact, that their arms are frequently employed, and their ammunition expended against each other. The results are deplorably disastrous. Religion, whose origin is divine, and whose tendencies and results are glorious, even beyond angelic conception, is impeded, in her onward and triumphant march; her friends are dejected and discouraged; and her adversaries acquire fresh strength and energy. In order that this state of things may cease to afflict the churches, and that union and co-operation may be promoted, various plans have been suggested, none of which have secured universal concurrence. Imperfection, an attribute to everything that pertains to man's moral nature, is, in these systems, radical. The principal and obvious defects of them all are, that they are founded in carnal policy; that they endorse heresy, and therefore, virtually repudiate Scripture truths. They have not for their foundation immutable and eternal truth. While every biblical edifice is symmetrical in its proportions, and beautiful in its finishings, its grand and final attribute is, its foundation of truth. We conceive, then, that the only practicable method to secure harmony and concentrated action is, to "buy the truth and sell it not." That we may contribute our humble instrumentality, to facilitate a union, which is the subject of prophetic inspiration; which will clothe our holy religion in her most lovely attire, and which will constrain adversaries to acknowledge her heavenly origin, is our object, on the present occasion, in offering a plea for the Bible.

1. The Bible is the only infallible directory of faith and morals.

It is inconceivable that God should express his approbation of the man who trembles at his word, unless it comes to us clothed with authoritative majesty, requiring implicit faith and universal obedience. The origin, the perfection, the design and the practical tendency of the Scriptures are eulogized by the apostle of the Gentiles. To his beloved Timothy he writes, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." To the Romans he testifies, "Whatsoever things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope." The apostolic exhortation, "Receive with meekness the ingrafted word which is able to save your souls," while it illustrates the power and grace of the gospel, teaches us that, with a patient temper, we must yield acquiescence and submission to its sacred instructions. The Master has distinctly and emphatically taught that practical concurrence in the divine will is essential to Christian integrity. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven." It was criminal inattention to the Scripture to which Christ referred, the sin of the Jews in rejecting him as the Messiah. "Search the Scripture, for in them ye think ye have eternal life, and they are they which testify of me." It was a practical attention to them, which procured for the Bereans the commendation which the apostle so justly awarded them. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Universal respect to the commands of the Bible is explicitly demanded, and a partial conformity is reprehended by our Lord.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be great in the kingdom of heaven." "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithe of the mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." The commands of God are of perpetual obligation. The closing language of Christ's commission is, "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." To those who erroneously thought he came into the world to relax the claims of the divine law, he says, "Think not that I am come to destroy, the law or the prophets, I am not come to destroy, but to fulfill; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The sacred oracles are perfect and exactly adapted to the wants and conditions of the human family. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Well, then, might the apostle exultingly exclaim: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The infallibility of the Bible is demonstrated by the fact that Infinite Majesty has interdicted any attempt either to increase or diminish it by denunciatory and penal language of terrific import. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." In this consideration may be seen a satisfactory reason for the pertinent answer which the Father of the faithful is represented as having given to the earnest but fruitless prayers of the rich man: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This may also reconcile us to the very strong phraseology employed by the apostle when rebuking the Galatians, whose marvellous instability furnished a sufficient provocation to denounce both the heresy with which their faith had been subverted and the authors and propagators of it. His words are, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Considering the Scriptural argument alone sufficient to prove the paramount and ultimate authority of the Bible, as a directory of faith and morals, we shall not employ any other.

2. In every age of the world, the disposition to neglect the sacred oracles has been deplorably prevalent.

The proofs of the truth of this proposition are so abundant that we are at a loss to make a selection. We shall content ourselves with two exemplifications, the first being drawn from the Old Testament, the second from the New. In the degenerate times of Isaiah, there was a very general

propensity to delve into the future, to gratify which they sought familiar spirits and wizards, which was strictly forbidden in the law, and under appalling liabilities. "And the soul that turneth after such, as have familiar spirits and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." That this evil was of very extensive prevalence in the time of the prophets, is notorious. We shall satisfy ourselves with a few references: Exodus, xxii: 18; Deut. xviii: 9-12; Lev. xx: 6; 1 Sam. xxviii: 9; Isa. xlvii: 12-5. This evil was the legitimate result of dissatisfaction with the communications of God by his servants, and in some instances of contempt; and as far as it prevailed, it set aside the inspired oracles. Hence as the appropriate corrective of it, the prophet exhorts them to come back to the Scripture, as the infallible standard: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Although the divinity of Christ's mission was attested by the literal fulfillment of prophecy; by the supernatural appearance of the star which guided the eastern magi to the humble spot of His nativity; by the harmonious accents of the hymn of angels; by the signs which attended the baptism in Jordan; by the long line of His miracles; by His pure and energetic doctrine, and His immaculate life; yet the multitude of the Jews rejected this mass of evidence; and, excited and goaded forward by the lawless and infuriated rulers and priests, were clamorous in demanding His death. To what is this marvellous infatuation to be ascribed? The answer is furnished by him who possessed the faculty to inspect the thoughts. He traced it to the powerful influence of unbelief, resulting from criminal neglect of the Bible. "And ye have not his word abiding in you: for, whom he hath sent, him ye believe not. Search the Scriptures: for, in them ye think ye have eternal life, and they are they which testify of me." The apostle to the Gentiles referred his unparalleled hostility to the gospel to the same cause—"I did it ignorantly in unbelief." "We do well, then, to take heed to the more sure word of prophecy as unto a light that shineth in a dark place."

3. Such a disposition is greatly offensive to God, and its practical tendency is injurious and dangerous.

Saul was commanded to destroy the Amalekites. Such had been their cruelty to the tribes that he was commissioned to carry on a war of extermination against them. His imperative orders were, "Now go and smite Amalek, utterly destroy all they have and spare them not; but slay both men and women, infant and suckling, ox and sheep, camel and ass."—Saul spread death and carnage through the enemy's devoted country. Nevertheless, he did not fulfill the letter of his instructions. This was communicated to Samuel by the Lord. The next morning when Saul met the prophet, so confident was he of receiving expressions of his approbation, that he exultantly exclaimed, "Blessed be thou of the Lord, I have performed the commandment." Saul was doubtless surprised when the Seer of God thus addressed him: "What meaneth, then, this bleating of sheep in mine ears, and lowing of oxen which I hear?" It was in vain that Saul referred to the piety of the motive which had governed him, to justify the conduct. He had not fully obeyed God. And Samuel in charging his sin upon him, assured him that, "to obey is better than sacrifice, and to hearken than the fat of rams." To the Pharisees who transgressed the commandment of God by their traditions, and made it of no effect, Christ addressed phraseology of fearful import: "Ye hypocrites, well did Isaiah prophesy of you, saying, This people draw nigh unto me with their

mouth, and honoreth me with their lips; but their heart is far from me.' But in vain do they worship me, teaching for doctrines the commandments of men."

Had our first parents cherished becoming reverence for the command of God, they could not have recklessly violated the reasonable prohibition, the transgression of which procured their expulsion from the garden, and entailed upon their posterity innumerable woes and death. It was unbelief in relation to God's word of promise, which gave rise to disaffection and rebellion in the wilderness, and provoked Jehovah to cut off the Israelites from the possession of Canaan; and this judgment was referred to as a beacon to warn the Hebrews of the apostle's time, lest God should give them a curse, as he did their ancestors, instead of a blessing. "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Had the primitive disciples been more extensively conversant with the ancient Scriptures, they would not have been incredulous when informed of the resurrection of Christ; nor would they have exposed themselves to the severe reproof which he administered. "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." If the morality of the Bible had been better understood, the dark spirit of intolerance and persecution, doubtless, would not have reared its impious head among the disciples of the Prince of Peace. The fires of Geneva and Smithfield would never have been kindled! Ecclesiastical history would never have recorded those scenes of cruelty and blood, at the bare thought of which the Christian's face is mantled with shame! Like Saul of Tarsus, who "being exceedingly mad" against the disciples of Christ, "persecuted them even unto strange cities," the authors of these inhuman barbarities "verily thought they did God service." Their conduct, however, was a virtual rejection of the decalogue, "Thou shalt love . . . thy neighbour as thyself;" and the injunction of Christ, "Love your enemies." And what did they gain by their cruel and unchristian intolerance? "The death of Servetus raised such a flame as set Poland, Transylvania, and Hungary all on fire." It must not be forgotten that Cranmer, Ridley and Rogers, who were conspicuous in bringing Baptists to the stake in the reign of Edward VI., were all burned by the Romanists in the succeeding reign of Mary!—"Vengeance belongeth to me, I will recompense, saith the Lord."

The words of Witsius are so adapted to our purpose that although they were written expressly for candidates for the Christian ministry, yet we cannot deny ourselves the pleasure of concluding this communication with them. "Let the theologian delight in these sacred oracles; let him exercise himself in them, day and night; let him meditate in them; let him live in them; let him draw all his wisdom from them; let him compare all his thoughts with them; let him embrace nothing in religion which he does not find there. Let him not bind his faith to a man, nor to a prophet, apostle, nor even an angel himself, as if the dictum of either man or angel were to be the rule of faith. Let his whole ground of faith be in God, alone. For it is a divine, not a human faith, which we learn and teach; so pure that it can rest upon no ground but the authority of God, who is never false, and can never deceive."

Apostolic Times.

THE TRIUMPH OF CHRISTIANITY.

UNDER this title, the New York Herald gives the following general and comprehensive summary of the present condition of Christianity. It would not be difficult to criticise some of the statements, but we are glad to find in the Herald such a recognition of the mighty and resistless movements of the gospel.

It has become so much the fashion of late, in certain quarters, to speak of Christianity as worn out and effete, that we gladly seize the opportunity to note some facts, and point out some tendencies which warrant the belief that the triumph of Christianity is certain, and not so far distant as some may imagine.

It is a fact to be deplored that, in the nineteenth century of the Christian era, scarcely one-third of the human family belong to the religion of Jesus. That it might have been otherwise is easy to say. That it ought to have been different, and more to the advantage of Christianity, might not be difficult to prove. The fact, however, is as we have stated, and the fact we must accept. One-third of the human family nominally Christian, and two-thirds non-Christian—such, in brief, is the world religiously.

On the other hand, it must be admitted that the shadow of Christianity overspreads the nations. Everywhere it is felt to be a great and growing force. It is already the controlling power of the world. Wherever there is progress, energy, enterprise; wherever there is true freedom, culture, intellectual independence, there is Christianity—and of all these she must be regarded as the parent and the nurse. What have the non-Christian two-thirds of the human family given us during these last ten centuries in the shape of literature? Absolutely nothing. We are not forgetful of the literary out-burst of infidelity which preceded and followed the French Revolution; but this we claim for Christianity quite as much as anything ever written in its defence; for it sprung out of Christianity, and some of the literature of that period is more Christian than either its authors or its enemies believed. What have the non-Christian two-thirds done for us in the shape of mechanical invention? Absolutely nothing. The steam-engine, with its countless applications, the electric telegraph, the printing press,—all these modern forces which are revolutionizing the world, which are breaking down the barrier walls of nations, which are bridging the mighty waters, piercing the everlasting hills, annihilating distance, creating a common interest world-wide in their range—have they not all sprung from, and are they not allied to Christianity?

Such are the facts of which Christianity has just cause to be proud. If we turn aside from these facts for a moment, and look at what we may call the dominant tendencies of the age, we find equal reason to be hopeful. Prominent among these must be noticed the aggressiveness of Western civilization; which in Europe and America marches with rapid strides, and is making itself felt in all lands and on every sea. Not only have the millions of Asia ceased to send forth their conquering hordes; they no longer feel it possible or prudent to resist the aggressive energy of these Western forces. With Europe on the one hand, and America on the other, the day is not far off, when the Asiatic Continent, in all its length and breadth, shall be revolutionized, transformed, regenerated, by what it is still the fashion to call Western civilization. This civilization is nothing if it is not Christian. With the railroad, the steamboat, the steam-plough, and other mechanical appliances, developing the wealth and utilizing the products of the continent; with the printing press and the electric telegraph,

quicken thought and facilitating expression, the doctrines of Christianity will be more successfully preached than they have ever been by any missionary in any age. As it will be with Asia, so will it be with Africa, so with every island of the sea. The tide of Christian civilization will roll on. Where it is accepted, it will remain and bless. Where it is resisted, it will roll on and destroy. This, however, is not all. Inside of this Western civilization itself, there are certain marked tendencies, the result of which cannot fail to be a gain to Christianity. From a variety of causes, all of which are in active operation, nations are becoming fewer but larger. The lesser are gradually being absorbed by the greater. Language is following a similar law, and evidence is not wanting to convince us that this tendency is destined to become more characteristic of the future than it is of the present. A common nationality and a common language for all mankind, is no longer an impossible dream. In proportion as this is realized, so will the conquering forces of Christianity be multiplied, and so will its success be secured. The race will be to the swift, and the battle will be to the strong; and in this great future the United States, the second home of the English tongue, will play a conspicuous part. Let us hope that while the Christian religion thus marches to universal empire, and while the most glowing predictions of the inspired penman are being fulfilled, it may grow also in purity and intrinsic worth. Certainly the Church, as we now see her, is not what she ought to be. The Bride, to use the language of the Book, is not yet adorned for her Husband. The preachers, so far as their work is concerned, have no cause to glory.

Western Presbyterian.

AN ARCHBISHOP ON CHURCH REFORM.

WHEN an Archbishop of Canterbury takes up the subject of Church Reform, and urges that something should be done, it is quite clear that reform is urgent. There must be danger at hand from some quarter or other—immediate danger, and, above all, danger to temporalities. There must be a disestablishment and disendowment motion looming in the distance. Something, therefore, must be done to lighten the Church, so as to enable her to run her race with greater swiftness and strength, and to fight with cleaner hands. Abuses must be thrown over at once. The laity must be called in to help. The enemy is at hand and in force; work must be done, and done instantly, for who knows what may happen, or what may be threatened?

Urged, we may safely assume, by some such considerations as these, the Archbishop of Canterbury has drawn up a programme of Church Reform for the ensuing session of Parliament. He is in a despondent mood as respects the past. There were several measures submitted in the last session, but they were "unaccountably thwarted." The good hopes that were entertained all "came to nothing." Everything "failed to command such attention as was necessary to ensure their passage through Parliament." The Archbishop cannot understand this. It is inexplicable. We understand it perfectly well, and can also understand the cause of his own want of apprehension. The Archbishop, like most, if not all, of his class and his conviction, lives under the impression that every one is thinking, as much as himself, of the importance of the Established Church; that the nation watches all its doings with eager curiosity; is anxious about its every step, and ready to promote its interests in every direction. It

happens, however, that this is not the case. For some reasons, we wish that it were so to a greater extent than it is. But the truth is, that the majority of the people are utterly indifferent about it. The merely nominal Churchmen, who form by far the larger section of the Established Communion, care very little whether it stands or whether it falls, and care nothing whatever about any proposed small reforms. It would be found, we believe, that extremely few laymen ever heard of one of the measures referred to by the Archbishop. The subject is not a matter of interest to them. This is the reason why they were "thwarted" and "failed to command attention." They were thwarted because other measures, in which greater interest was taken, stood in the way. They commanded little attention because people did not care to think about them. To any one who knows the state of English society, these facts will not seem "unaccountable."

The Archbishop is naturally anxious that the history of last session shall not be repeated. He, has, therefore, given the utmost publicity to the subject, in the hope that "the attention of our clergy and laity may be directed to what *we* deem desirable." We can briefly sum up what is considered to be desirable. First, there should be a revision of the "Table of Lessons," the order for the use of the Burial Service, and some amendment in the rubric relating to the Athanasian Creed. These proposals have to do with Church worship, and, of them all, it may be said that, if they should be adopted, scarcely any one will know that they have been adopted. Secondly, it is thought that some measure should be brought forward which shall "give the laity of each parish their legitimate influence, and yet not interfere unnecessarily with the discretion of the parish clergy." This has to do with the government of the Church, and may be important or not, according to the character of the measure. Then follow five measures relating to Church administration, viz. 1. Ecclesiastical dilapidations; 2. The retirement of disabled clergymen from their cures; 3. The sale of next presentations; 4. The reform of the Ecclesiastical Courts; 5. The sequestration of Benefices. Having enumerated these, the Archbishop solemnly says, "I do not think that we shall have done our duty to the Church and nation till all these questions have been finally settled."

We were on the point of saying that we read the sentence we have just quoted with unmitigated astonishment, but, on consideration, we are not astonished. It is just such a programme of Church Reform as might be expected to be introduced under the patronage of the Bishops. It is not merely small; it is miserable, tinkering, and patching. It leaves out every question, which has to do with the moral influence of the Church over the nation. It was hardly to be expected, perhaps, that the Bishops would themselves bring in a bill for their removal from the House of Lords. There has been only one "self-denying" ordinance in our history, and it was proposed and carried by men of a very different stamp from the spiritual peers of the realm. It is scarcely reasonable to expect another. But there are other questions about which something might have been said. Lay patronage, Bishops' patronage, Government patronage, Church discipline, the manner in which Bishops are elected, the mal-administration of ecclesiastical funds;—nearly all that causes scandal is to be left alone. Yet the Archbishop of Canterbury thinks that the duty of the Bishops "to the Church and nation" will have been discharged by accomplishing a reform which leaves untouched every one of these things. With all of them left as they are, the Establishment will be an ideal Church. There

will be nothing more for either Archbishops or Bishops to do. If the demoralising effects of a Church Establishment were ever seen, they can be seen now. When its chief officers, having the opportunity, decline, not merely to touch abuses that cry out for removal, but intimate that they are not abuses at all, what sort of conscience must such men have acquired?

Liberator.

THE STATE CHURCH, AMERICA, AND MR. MIALl.

"MR. MIALl and other advocates of disestablishment in this country must be somewhat puzzled by the agitation in a contrary direction which is gathering strength in the United States. It appears that a numerous and influential party have begun to take objection to the fact that all reference to 'God and Christianity' is omitted in the Constitution; and the object of the movement is to secure such an amendment as shall indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation."

The above cutting is forwarded by a constant reader of the *Observer*, with something like an expression of approval and with intimation that the State is in duty bound to take care of the spiritual interests of the people.

We know Mr. Miall very well. We have heard him as a preacher, read him as an author, and followed him as a politician. Of course we have no authority to speak for him; but we know enough to enable us to say that he is not at all "puzzled by the agitation in a contrary direction which is gaining strength in America." Mr. Miall and "other advocates of disestablishment" enunciate a simple scriptural principle, and if all the States in the world go against it there will be nothing puzzling in that fact, because the governments of the nations have almost always gone wrong in matters of religion. We have no objection to the Constitution of the United States being amended, and shall not be at all puzzled if they so amend as to recognize God and Christianity. This they can do without setting up a State Church. Nor is there any danger of the Americans establishing a Church; nor do we believe in the existence of a party so desiring, if the Roman Catholics be excepted. They, of course, desire a State Church where Romanism can be established and abominate it where their own Church is not the favoured one.

We say not, that it is not the duty of the State to care for the spiritual welfare of the people. But all proper care, in that direction, can be bestowed without establishing a Church. Indeed the spiritual welfare of the people cannot be properly provided for where there is an Established Church. This is said because spiritual welfare requires perfect freedom in faith and worship—which freedom includes the right to worship as the worshipper considers best pleasing to God and the right to abstain from paying for or supporting forms and modes of worship of which we do not approve and consider not acceptable. If the Americans were to establish a Church, that Church must be the Roman Church or the Church of one of the Protestant sects. The whole nation must contribute to sustain it; and thus Romanists must be made to pay for the religion of those whom they deem heretics, or Protestants must be compelled to support a system which they ascribe to Satan. In our country the Church of Rome has been the Established Church, and then Protestants were burned for non-conformity. Then came the Protestant Established Church and Romanists and Puritans were sent to the stake or the gallows. We have a State Church now. Its hands are stained with blood, and its treasury, to this very hour, is enriched by monies forced from men who do not belong to it but who hold it in abhorrence.

The State can best care for religion by securing to every man perfect freedom in all matters of religious belief and worship; so far, at least, as such freedom is compatible with the proper liberty of every other man. God never authorized humanly organized governments to determine forms of worship for those who would serve and honour Him, and any attempt to do so is an insult to God and a usurpation of the common rights of man.

Ed.

BRADLAUGH AND WATTS AT THEIR WORK.

THE *Sword and Shield* of last month gives a sample of the doings of the above-named persons, comment is not requisite. We merely reproduce the facts.

"BRADLAUGH'S WANT OF CANDOUR."

"Sir.—Many of your readers will be aware of the following facts:—

1.—That Dr. Tischendorf published a pamphlet, entitled, 'When were our Gospels written?'

2.—That Mr. Bradlaugh published a reply to it with the same title.

3.—That I had a discussion on the subject with Mr. Bradlaugh in the *National Reformer*.

A second edition of Mr. B.'s pamphlet has since appeared, and I am sorry to find that he utterly ignores most of the corrections with which I supplied him. If that gentleman continues to circulate what he has been told is false, and what he can ascertain to be false if he likes to enquire, I want to know what claim he can have to confidence. In illustration of my meaning I shall give an example: Dr. Tischendorf quoted a statement from the *Philosophumena* of Hippolytus, upon which, among other things, Mr. B. said, 'The very work which Dr. Tischendorf quotes is not even mentioned by Eusebius, in the list he gives of the writings of Hippolytus.' In my rejoinder, I stated that the work of Hippolytus has two titles, one of which is given by Eusebius, though Tischendorf cites it by the other. A copy of the book is now before me bearing the title given it by Eusebius (printed at Gottingen, in 1859). But Mr. Bradlaugh after being informed of his error and after being able to correct it, repeats it without note or comment in his second edition! This is only one of the instances in which he has refused to retract false statements, and I beg to call attention to it as indicative of want of candour which must sooner or later shake the faith of his disciples, and which compels us to subject all his statements to the severest scrutiny before we accept them.—I am, &c., B. H. COWPER."

"THE MORALITY OF THE CHRISTIAN FATHERS AND PIOUS FRAUDS."

"Nothing pleases an Infidel so much as the discovery of what is called pious frauds. He gloats over any admission on the part of an ecclesiastical writer, who is found boldly exposing error among the early professors of Christianity; and no class of persons are more successful in their determination *not to see* the distinction between profession and principle. They reason, that if the early Christians were only proved to be immoral, therefore, Christianity is immoral; that if they forged books under the names of eminent men, therefore the New Testament is, or may be, a forgery. Such a mode of reasoning, if universally admitted, would destroy all literary morality. But it must be borne in mind that Infidels only apply this most unreasonable mode of all reasoning to men, books, and subjects they dislike, and wish to destroy.

What is most singular in the case is, that the modern Infidels practice themselves what they condemn in the early Fathers, and still more strange is it, they practice the same deceit for a precisely similar purpose, with this difference that, the early forgers were often clever enough to conceal themselves, so that only their forgeries were known, whereas the Infidels of our day expose themselves to such an extent as to render search superfluous.

The early heretics, or schismatics, could only hope for success by forging books, or corrupting passages in other books, and attributing the forgery to some well-known and accredited author. Mr. O. Watts can only hope to persuade ignorant people that the Church has done nothing to this hour 'to settle by authority, either the Hebrew or the Greek text,' except by using a well-known and accredited name, but like the early heretics, he is compelled to make his author say what he does not say, and mean what he does not mean.

Here is the real passage and the forgery in parallel columns :

MR. WATTS.

"Dr. Irons is of opinion that the Church did nothing to the Canon for 400 years; nothing except by individual and much neglected and opposed doctors, for 600 more; nothing authoritative till the sixteenth century; nothing satisfactory to herself even then; nothing to settle by authority, either the Hebrew or Greek text till this hour."—Reply to Bishop of London, No. 2, pages 11 and 12.

DR. IRONS.

"Such then are the facts bearing on the claim of the Church of Rome to rule over Scripture, and subordinate it to herself. She did nothing to the Canon for 400 years. Any claim on her part to paramount authority over the Written Word is contrary to every fact of history."—The Bible and its Interpreters, pages 58-9.

Here it is plain that Dr. Irons is speaking of one thing and Mr. C. Watts makes him say another—in other words, Mr. Watts *forges* for the Doctor an *opinion* which he does not hold, and which he has nowhere expressed.

But, admitting, as we must, forgeries and pious frauds in the early times of Christianity, to whom are they due? Can the Infidel charge John, Peter, Paul, Polycarp, Clement, Papias, Justin Martyr, Irenæus, or Tertullian, with any of these crimes? No, he cannot! Can he carry home any forgery to any orthodox Father? No, he cannot. Who then were the guilty parties? Let the much-abused Mosheim answer, cen. 2, part 2, chap. 3, sec. 15; 'The Platonists and Pythagoreans deemed it not only lawful but commendable to deceive and to lie, for the sake of truth and piety. The Jews, living in Egypt, learned from them this sentiment before the Christian era, as appears from many proofs.' Take the next, cen. 3, part 1, chap. 2, sec. 5; 'If, what I would not pertinaciously deny, pious frauds and impositions deserve a place among the causes of the extension of Christianity, they doubtless held the *lowest place, and were employed only by a few.*' Again sec 10: 'The Platonists contributed to the currency of the practice (*i.e.* victory rather than truth) by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being bound down.' It was then, as it is now, in proportion to the amount of Infidelity, Platonism, or Heresy, did fraud and lying abound; and no Infidel can point to a time, place, or man, where the Bible was the sole rule of faith and practice, such faith being according to knowledge, and find at the same time, and with such person, practices other than just and true.—

H. D. JEFFRIES."

Mr. Cowper is perfectly correct. Every statement made by these hireling infidels should be tested before reception as true. ED.

REV. F. FERGUSON ON THE PROPOSAL TO RE-ARRAIGN HIM FOR HERESY.

In the January part of the *Observer* extracts were given from the speech of the Rev. Fergus Ferguson, of Dalkeith, delivered at a meeting of the Edinburgh U. P. Presbytery, when a charge of heresy was preferred against him, founded upon an interpretation of 1 Peter iii. 19. Notice of motion has been given by Mr. Brodie, one of the members of the reverend court, to resuscitate the charge. The annual soiree of Mr. Ferguson's congregation took place on Friday evening, the 4th February, and in referring to the charge of heresy made against him, and its proposed resuscitation, that gentleman said that Mr. Brodie's plea for reviving the case was that he did not hear the whole of the statement made by Mr. Ferguson. The latter, after remarking that he would offer no opposition to the further investigation of the subject, went on to say:—

"The fact that the Church has a constitution does not appear to give that protection to the character and position of its ministers which, in my inexperience, I had hoped it would; and I am therefore warned against being too sanguine as to the value of its protection for the future. * * * I am free to confess that I have no interest in the United Presbyterian Church except in so far as it is a branch of the one true catholic progressive Church. If it cannot allow liberty of thought, which is the real question at issue, it is a fortunate circumstance that the world is wide enough for all of us; and I hope there is no disloyalty in thinking that just men and true methods are not confined to any section of the Church."

That the Confession is *not* the only rule of faith, Mr. Ferguson next proceeded to affirm—

"It is a large matter, this question of religious belief. In connection with a motion made by Dr. Peddie some time ago, recommending some sort of action against heresies or heresies, Dr. Bruce said that he supposed we had all drifted, more or less, from the Confession. I do not mention this to irritate any one, but to suggest an impartial administration of the law. With all deference and respect, I think it might be a good thing to purge the roll, beginning at the top. The younger men, whose names are at the bottom, would then have ample time to mature their opinions, before the investigation could possibly reach them. I firmly believe that I am quite as orthodox, if not more so, than some of my respected counsellors; and if there is a disposition to push the matter to extremities, discoveries may be made on more sides than one. This whole case has proceeded hitherto on the purest assumption—the assumption that my interpretation of a text was neither correct in itself nor in harmony with the Confession. If my interpretation was not correct, why is it that the Presbytery has not given to the world the orthodox interpretation? Of course, the view taken by the majority of the Presbytery may be the right one, even although it should contradict the majority of the ablest expositors. But was it respectful to any man's intelligence to counsel him as a person who was not to be reasoned with, and instruct him authoritatively to avoid all speculation in the future? To say that there was nothing in Scripture to support the interpretation I advanced, was simply to deny, without proof, that the passage in question could bear the construction put upon it; and that was to beg the whole question. Besides, it did not by any means follow that, because those who drew up the report could not find any other scriptures in support of my view, that therefore such scriptures do not exist. I am of opinion that they do exist; and consequently cannot regard the matter as 'lying beyond the line of divine revelation.' The counsel, then, proceeded upon an assertion that ought to have been proved. In addition to that, it was based upon an insinuation which I repudiated—the insinuation that it involved consequences incompatible with the Confession. But that, also, was a foregone conclusion, for the proof of which I had waited in vain. I am not aware that I have said anything more disrespectful of the Confession than that it is inferior to the Bible. After all this, I was coolly lectured on 'the mildness of the sentence' by members of the Court who had been unable to make good one point in the case."

Disapproving of having his beliefs pinned to fixed and unchangeable dogmas, his dislike to the proposed union of the U. P. and Free Churches, on the basis suggested, is equally strong, as is seen from the following:—

"How can men come to intellectual agreement who are not previously united by generosity of sentiment? Union surely means confidence in each other's Christian character, however widely our thoughts may range on certain topics; and not in the concurring of one another into cold and killing formulæ. And yet we have men in our midst who take part in discussions about union, and at the same time, in the actual intercourse of life, cut themselves off at once from the society of those who dare to differ from them in thought even by a hair's breadth. Papal Rome cannot be much worse than that; and one is constrained sorrowfully to ask—What can such men mean by union? It would appear that the nine-tenths, if not more, of the religious discussions that take place spring from an equivocal use of words. Certain words suggest to certain minds not a clear scientific idea, but a vague, monstrous, shifting form; whereupon they sound the trumpet, and with the most frantic party cries rush into the arena of debate, and make the strangest contortions, battling with the mist. An anxious inquirer is ready to exclaim—What can all this mingled turmoil of ghosts and men actually mean? A good dictionary would often settle the matter with reasonable minds. * * * * *

Emerson says of Plato—'At last a man was born into the world who could see two sides of a thing.' All sectarian and mere party-men are such as, having taken up a side, insist that truth has only one side, and that is the side to which they belong. A very melancholy illustration of bitter and narrow bigotry, with the consequent perversion of all fairness and truthfulness to which it leads, is presented to us in the movements of the Anti-Union party. Singularly weak in their defence of the high citadel of Scripture, they make a tremendous noise as they retreat with confused cries into the redoubt of the lower Standards. They seem unable to understand how any one can have an interest in truth and not belong to them. Influenced by worldly ideas of the Church, they fight for what is obsolete; and if their position seems a tenable one, it is because the living world has no interest in dislodging them from it, having turned its back upon the whole affair. They mistake the sepulchre and the ceremonies of the grave for the risen and victorious life, and would have us engaged in a crusade for the possession of a place from which the very truth itself has fled. It is not by planting the banner of Christianity on the top of every political tower of Babel that we bear witness to that kingdom which is yet to come. Alas, no! although there is much fruitless

industry in that direction. How can a nation or an individual promote Christianity except by becoming thoroughly Christian in daily thought and action? But the prospect of the Civil State being thoroughly permeated by Christian principles, is one which may fill not a few minds with considerable dismay; and, therefore, it is more convenient for bellicose theologians who are given to lecturing the State, to recommend the hoisting of a mere flag, and the making of a fair show of religion, although the structure underneath, in many of its departments, is rotten with ungodliness."

From the above it does not seem that Mr. Ferguson is impressed with bright views of the Union of the Churches, should it be consummated on a human basis.

On liberty of opinion, apart from any human code of beliefs, Mr. David Macrae, a guest at the festive gathering, spoke no less strongly than Mr. Ferguson—

"But there is one thing I do believe in, and would contend for, and that is Mr. Ferguson's right to search the Scriptures for himself, and to accept that interpretation of the passage if he believes it to be the right one. We claim this right for him and for ourselves as Protestants. If Mr. Ferguson has no right to judge for himself, even though his judgment leads him to differ from Dr. Peddie's view, or Dr. Harper's view, or anybody else's view, and if the same right does not belong to you to judge for yourselves, even if your judgment leads you to differ from Mr. Ferguson's view—I say if this right of private judgment does not belong to all of us, the Reformation was a mistake, and Protestantism is a lie."

When such sentiments as the above are being uttered, and creating alarm among creed-bound Presbyteries and Churches, they surely indicate an awakening to the realization of the fact that the basis of the union of sectarian bodies is beginning to break up, because it is human, while the only solid and imperishable basis, because divine—the Bible—is that alone upon which true union can be expected.

T. Y. M.

"GONE DOWN IN THE CAMBRIA."

Gravel Bank, Rothessay, February 13th, 1871.

DEAR SIR.—I received from Mr. Dick a letter some months ago, a copy of which appears in the December number of your magazine. I did not at the time think it necessary to take any notice of its contents, but seeing he has given such publicity to the letter I feel it my duty, considering the impression it is calculated to produce on the minds of your readers, to make some reference to it. As it is impossible for me to enter into details, I shall only notice one or two of the more prominent points in Mr. Dick's remarks. He says "When he (Henry Seymour) comes forward and professes repentance and his belief in Jesus, wishes to be baptized in His name, and place himself under His government and guidance, you say 'No!'" And again—"You asked Henry Seymour why he wished to be baptized, he replied that he did not consider himself perfect as a Christian unless he was baptized." Now had I really acted in this manner I should indeed have just cause for grief and shame. But I could never refuse to baptize anyone who made such a profession, however deficient he might be in knowledge and experience. In our interview Henry Seymour made no mention of repentance, belief in Jesus, or desire to be under His government and guidance; in fact, he seemed quite ignorant of the way of salvation. When I asked his reason for wishing to be baptized, instead of saying he did not consider himself perfect as a Christian without baptism, he said his peace had been broken by an expression at the close of a sermon he heard when in Glasgow a few weeks before, and that unless he were baptized he could not be saved. These are, as nearly as I can remember, his own words. Seeing that he was a perfect stranger to me, and aware of his intention to leave Rothessay the next day, I could not say otherwise than "No" to his request. I stated the Gospel to him as clearly as I could, and, in accordance with his expressed wish, gave him a letter to a Baptist minister in Glasgow whom he desired to see before he sailed. If you will allow this to appear in your next issue you will oblige, yours respectfully,

SAMUEL CRABB.

REMARKS.

It is due to Mr. Crabb to publish his letter. If Henry Seymour seemed

quite ignorant of the way of salvation it was, of course, quite proper to refuse baptism. But his "own words," as given in the above letter, do not show that he was thus ignorant. One thing seems clear—that very soon after leaving Mr. Crabb he satisfied more than one person that he knew his need of a Saviour and that he had repentance toward God and faith in the Lord Jesus Christ, and he was, therefore, entitled to baptism. We know the Elder by whom he was baptized, and are satisfied he would not have immersed anyone without clear indication that that much had been realized. Of course we understand that many Baptist ministers would deem it wise to send a sailor youth, who believes in Jesus, upon another voyage before baptizing him. Some longer probation and gathering up of "Christian experience" being deemed desirable. But not so the Apostles—their converts were sometimes in open sin, and yet before the close of the day or night they had heard, believed, and been baptized. With them Christian experience was expected to follow baptism and never to precede it. Still they would baptize no one, nor should we, who does not avow an intelligent faith in the Lord Jesus Christ and repentance towards God. We are satisfied that Henry Seymour had that when he was baptized; what he possessed at the time of his interview with Mr. Crabb is not for us to determine. This much we are bound to believe—that that gentleman acted as he considered right and proper in the sight of God.

ED.

THE UNION MOVEMENT IN AMERICA.

We have now before us two Union movements; one between Disciples and Baptists, and the other among the Presbyterians. We do not think there is much in the former, for the following reasons:

1. The main parties concerned appear to have had nothing higher in view than *more friendly relations* between Disciples and Baptists. True, there are allusions to complete and ultimate union, but of such a nature as to make the impression that such a thing, if attainable at all, is far in the distance and very improbable.
2. A shyness and timidity run through the correspondence, making the impression that they are approaching something fearful, wonderfully delicate, and almost an unspeakable thing.
3. They simply talk timidly about points in which the two bodies are agreed, and certainly could have extended the list of items to a much greater number.
4. The impression made by these men, on the part of the Disciples, of their representing 30,000, might mislead many. They were in no way *chosen* by the 30,000 of whom they speak, nor *sent* to the work in which they are now enlisted. So far as those assembled in the missionary convention were representatives at all, it was in the *missionary work* and *nothing else*. When the move was made in the convention to make this appointment, it was an *outside* matter, not in the legitimate scope of the work of the convention, and the committee represented *the few who appointed them in the convention, and nobody else*. But they had no authority as *representatives* of the churches, to make any overtures *for the churches* in this matter as to their relation to the Baptists.

5. We do not think it any great achievement, or any exalted triumph of the Spirit for these brethren to meet Baptists and talk kindly and friendly on a few points in which they and Baptists agree, nor that Baptists return a kind and friendly reply. They must have placed a very low estimate on themselves, their temper and spirit, to think all they did any achievement, and an equally low estimate on Baptists to think their reply any great achievement. What less could have been expected of Christians on either side? especially when moving so cautiously, guardedly, and on their very best behaviour, with a clear understanding that the whole would go into print? We think they conducted themselves pretty well, quite kindly and friendly. We have no fault to find in this regard, and yet, there was nothing even in this better than we had reason to expect. Indeed, we should have been surprised if they had not done as well. It is certainly not astonishing for highly cultivated preachers of the gospel and religious editors to act kindly and politely towards each other. If it is, we have fallen upon sad times. Suffice it to say, then, that in all these respects their conduct in the correspondence, so far as we see, was faultless.

6. The statements made of points of agreement, so far as they go, are in the main good and worthy of consideration. We rejoice that these points of agreement exist, and hope that their importance will rise up into the minds of all, and that the importance of an agreement throughout—of being of the same mind and of the same judgment—perfectly joined together and having no division, may appear to all.

7. This correspondence in no goodly degree grasps the subject of union, or the evil of division, or the grounds of union, or the method of obviating division. It submits nothing tangible, practical, or intelligible, touching the union, of the two bodies involved, and so far amounts to nothing only a friendly correspondence and interview, with some indefinite references and allusions to union. We shall be happy if some good results shall follow.

But in the Report presented to the Synod of Cincinnati, on Christian Union, presented by Mr. W. C. McCune, from a special committee appointed last year, which appeared in our columns last week, the reader will find the *ground of union* described by a master hand and defended with great boldness and manly ability. We had a brief correspondence with Mr. McCune on this subject several years ago, and not only esteemed him as a kind and good man, a fair and honourable man in investigation, but one who, in a higher degree than most men who talk on the subject, comprehended the situation. We see now that he has grasped the subject more fully, completely overcome some difficulties he had then, and handles the whole subject with a master hand. The fact, too, that the Synod commended the subject of Christian Union to the consideration of all her people, advising them diligently and prayerfully to search the Scriptures concerning this matter; requested all the ministers to preach on the subject during the Synodical year, appointed a committee to memorialize the subject of Christian Union, and ordered the Report to be printed, show that the Report was well received—that it was not an empty formality, but a theme of deep interest. In this report the union of Christians is treated as a matter of *divine authority*, and not a matter of *human expediency* or *policy*. Mr. McCune is a man of *faith*. He believes and reverences the Bible, and the Lord Jesus the Christ. He has gone back and lifted up his eyes to the great Head of the Church—Head over all and blessed forever and ever, and searched His teaching, for His ground, of union with determina-

tion to take it and stand on it. We cannot see how a mind of such justness, such clearness, and under the influence of such full assurance of faith, with the clear light now in it, can fail to work its way out of the narrow limits of sectarianism, not into "Liberal Christianity," which means *anything* or *nothing*, *faith* or *unbelief*, but into the full and clear light and liberties of the children of God; free from all that is human, and bound by all that is divine.

There is one idea running through this Report, that we think incorrect and an embarrassment to the argument from first to last, and that is the idea of an *organic union of churches*, or the confederation of churches into an organized body. The kingdom of God is not an organized body with a visible head on earth, nor can there be such an organization without a class of officers and many terms not found in Scripture. We get this idea of confederation, or organizing churches into a general body, from the Pope. He is the highest authority we have for that kind of confederation or union. That is not the union that Jesus prayed for. John xvii. 20, 21. He prayed that we might be one *as He and his Father are one*. They are not one in that sense—in a confederation of churches—in an ecclesiastical organization. In what sense are they *one*? They are one in mind, in spirit, in the scheme to save men, or, as it is sometimes expressed, one in "the plan of redemption"—one in the gospel—of one mind in the entire work of recovering man. They work in all matters unitedly, in harmony and together. They never work in antagonism. So the Saints should be one in the faith, in the gospel, in the church, of the same mind and the same judgment; work together in union and harmony; worship together in the unity of the Spirit and bond of peace, in the same communion; act together in the same good works, spreading the gospel and building up the kingdom of God. They should preach the same gospel, believe the same and practice the same. In the one body, the one Spirit and the one hope, the one Lord, one faith, one baptism, one God and Father of all above all, and through all, and in all, is "the unity of the Spirit in the bond of peace," and not in a general organization or confederation of churches. The attempts at such confederations, the despotic rule in them, their oppressions and the efforts to break them off and free men from them, have been most fruitful sources of division. They are the machinery for the schismatic to rive churches asunder. The Lord did not create them. His kingdom is on a much simpler plan than that, and his arrangement for the accomplishment of every good word and work is much more effective. There is no waste in his divine and glorious system of means in making and running expensive machinery, or literally, in supporting ecclesiastical dignitaries, or great organizations, more fruitful in rending the body asunder than in any good work. The Lord has arranged so that all the means and men can be applied directly to the work without any waste or squandering of means. There is not an evidence of the existence of any combination, or confederation, beyond a single congregation in an organized body. And even in the single congregation the whole affair was simple, not having an officer except the overseers and deacons. Any co-operation beyond this was a voluntary thing for uniting their efforts to assist their poor brethren at a distance, or evangelize the world, and was simply a temporary arrangement for an exigency, and no perpetual organization.

We feel a deep interest in this matter, and specially in Mr. McCune, the chief mover in it, and unite with him in saying, "Let us all frankly and fully confess our obligation to submit to Christ's authority in this

matter of Church organization as in all else pertaining to our holy religion, and as His apostles organized (established) but one church, let us cheerfully and implicitly follow their inspired example and obey their inspired precepts in the organization (establishment) of this church, which He has purchased with His own blood." This is *union talk* that means something, and that can be understood. We have simply space to add, that all turned to the Lord—made Christians, are united with the Father and his Son Jesus the Christ, and really made one with, or united with, the holy family in heaven and on earth, and ought from the time of their conversion look on every child of God as a fellow disciple. "Circumcision is nothing and uncircumcision is nothing but a new creature." When a man is born of God, he is born into the heavenly family, and is in union by right with every other child in the family, or when "born of water and of the Spirit," or naturalized into the kingdom of God, he is a fellow-citizen with all the other citizens of the kingdom. When he enters the Union by complying with the law of induction, he is legally in the Union, and one with all in that Union.

The great matter is to get men to set the kingdom of God before their minds, the Church of God, or the body of Christ, and put the idea of party or the building of a party, out of their minds. Then simply labour to turn men to the Lord, to make them Christians, members of the body of Christ, and nothing else. This is *one* work and those engaged in it are *one*; not in some opinions, theories or speculations of men, nor in a human organization that becomes a bar in the way of union, but they are one in the Father, in the Son and in the Holy Spirit—one in the same kingdom, under the same law—the same Supreme Head, the Lord Jesus the Anointed, full of grace and truth—the way, the truth and the life; one with him in all he says and requires, to love him, adore and honour him. It is not union in the opinions of men, but the *person* of the Lord Messiah, whom God has lifted up to draw all men to Him. The true union is union under Him, in His kingdom, His body—the church, under His name; which is adored by all the heavenly hosts. God commanded all the angels to worship Him. Make His cause our cause, His work, our work, His will our will; let Him lead us to the fountains of living water. He will lead us to glory and honour. Blessed be His name forever and ever.

American Christian Review.

Literature.

SECULARISM—WHAT CAN IT DO FOR MAN THAT CHRISTIANITY CANNOT? A REPORT OF A DISCUSSION BETWEEN D. KING, AND C. BRADLAUGH, IN BURY, OCTOBER 25, 26, 1870.

We have already noticed the first and second questions of this debate of six evenings. This last topic afforded opportunity to take down the shutters and allow outsiders to peep into the abode of Secularism, very much to the chagrin of its President and Champion. Such revelations Mr. Bradlaugh does not admire, and over them he became frantic with rage, at least, so the reader will conclude as he goes over the report. The sort of handling he met with will be seen by the following quotations. Mr. King said—

"We then proceeded to consider the moral basis of Secularism; taking Mr. Holyoake's statement of the case—'that there is in human nature guarantees of morality in utility and intelligence.' I argued that if there were in human nature guarantees of morality we could not have immorality. I asked Mr. Bradlaugh how immorality came and whence it came? He could not attribute it to God, because he does not believe in the existence of Deity. He could not attribute it to the devil, because he does not believe in the existence of a devil. Where did it come from, then? It can only have come from human nature, and if it thus came of course there can be no guarantees against it in that human nature from which it comes. Then as to Mr. Bradlaugh's code of morals. I did, perhaps, an imprudent thing last night when I ventured to turn prophet, because I am neither a prophet nor the son of a prophet; but I ventured to predict that he would not give us his moral code last night. But I have nothing, as yet, to regret in regard to the prophecy, because it has been fulfilled. (Laughter.) Well, then, having been thus far successful, I venture the assertion that he will not, during this debate, produce his moral code. As I have not been able to get his code of morals, and having only received, in its place, a statement as to the results of morality, I must proceed to look a little into that demoralizing literature which has so largely gone forth, in consequence of the recommendations of Mr. Bradlaugh and the assistance of the *National Reformer*. Of course I fully join with Mr. Holyoake in regard to this matter. He does not only denounce what Mr. Bradlaugh recommends, but even goes the length of intimating, that any superstition—and he is not a lover of superstition—is preferable to this Sexual Religion. It was then objected, on the other side, that I am not right in attributing these things to Mr. Bradlaugh. But why am I abused? In fact I have simply given you Mr. Holyoake's statement, as sustained by that of Mr. Barker, and if wrong is chargeable on any one it must be on Mr. Holyoake. Mr. Bradlaugh's storm of abuse against me is most inconsistent, seeing I did but repeat what Mr. Holyoake affirmed. (Applause.) Let him deal with Mr. Holyoake like a man. Why insist upon treating his sayings as though they were harmless, and abuse me for merely repeating them. (Hear, hear.) Well, then, in reference to the literature so denounced by Mr. Holyoake and others—the literature, as it has been called, of the 'Unbounded License party,'—I proceed to note, that about the old Socialist movement there was one thing, in this particular, which recommended itself to me; it was open, frank, and manly; its statements were put forth on public platforms and printed with the names of the men who wrote them, and, therefore, they could be got at and grappled with. And I believe, as the result of that openness, Socialism came to a close. It failed and was crumpled up and done with so soon as the public came to understand its morality and when its Sexual Religion was fully understood. On the 64th page of the debate between Mr. Bradlaugh and Mr. Hutchings I read thus, as from B. Owen: 'For people to be trained to say *my* house, *my* wife, *my* estate, *my* children, or *my* husband, *our* estate, and *our* children,—or *my* parents, *my* brothers, *my* sisters, and *our* house and property, is most ignorant and selfish, and that wives, children, &c., should all be as common as in a flock of sheep or in a herd of swine.' Now, you are not to think I imply that Mr. Hutchings quoted this and that Mr. Bradlaugh acknowledged the sentiment. Nothing of the kind. I do not attribute it to Mr. Bradlaugh. I give it as an illustration of the kind of thing put forth by the old Socialist movement; and I insist that if anything in that direction is to be advocated in connection with the Secularism of to-day, it ought to come in an open way and not in an underground manner. (Hear, hear.) I complain of the kind of advocacy, against which Mr. Holyoake protests, which has not been characterized by ordinary manliness. Now, the literature against which I speak, and against which Mr. J. G. Holyoake inveighs, gains its circulation very largely through the medium of the *National Reformer*. Mr. Austin Holyoake has a good deal to do with matters connected with that paper, and has used the *National Reformer* frequently, if not constantly, for advertising certain papers and pamphlets adapted to pioneer the way of the work denounced by his brother, J. G. Holyoake. The *National Reformer*, then, is the agency by which his small pamphlets, (designed to promote the circulation of the larger work) are brought into circulation. For instance, in his 'Large or Small Families,' on the first page he gives a list of books tending in this direction and finishing with the one in question—about which Mr. Austin Holyoake says,—'it has had the honour of reviving a subject which had become dormant from the close of the Socialistic agitation of 1844.' By the bye, you may note here that Mr. Austin Holyoake says that the Socialistic movement closed in 1844. Movements of that kind usually close from one of two causes—either because they have gained their end or have failed. Now, certainly, the end proposed by Mr. Owen's Socialism has not been gained. He proposed to produce a 'New Moral World,' and the old immoral one is still here. Yet it closed, and, therefore, it failed, which, however, Mr. Bradlaugh denied last night. But I leave him to settle that with

Mr. Austin Holyoake. - But to return to the pamphlets. On the first page of this little paper of Austin Holyoake's, and on the last page he recommends for further information, in reference to this matter, another penny tract. That tract on its first pages, on its last, and in the middle, largely quotes and recommends the same abominable book in the highest possible terms. Then in another penny book by the author of the '*Elements*' (therein recommended), we read, 'That about one third of the births in Paris are illegitimate. This is not in itself a proof of licentiousness, it is only a proof that the institution of indissoluble marriage is held in far less estimation in France than in this country.' (Shame, shame). Now I ask what is the moralizing, or rather demoralizing effect of that teaching? We now turn to the *National Reformer* of August 28th, and we find another book reviewed by Mr. Bradlaugh. It is a book by one Richard Harte. Mr. Bradlaugh comments upon it thus: 'With Mr. Harte's view as to what ought to be essential in the inception, duration, and termination of the marriage contract we cordially concur.' So then I take it that, in this particular, we are enabled at once to ascertain Mr. Bradlaugh's views in reference to the inception, duration, and termination of the marriage contract. We shall, therefore, refer to Mr. Harte on this point. He defines marriage thus—'That union of the sexes which is most in accordance with the moral and physical necessities of human beings; and which harmonises best with their other relations in life.' Now that is one of those Secularistic definitions which leaves the subject undefined and the hearer no wiser than he was before. It compels us to reply, 'Oh yes, but what kind of sexual union is that which is thus concordant with men's best moral and physical necessities?' There is sexual union in the farm yard and in the pig sty. Is it that? If not, is it in any way or measure approached in that direction? The definition given by Mr. Harte does not define anything, but leaves the entire question open for such enquiries as we have just suggested. But let us hear Mr. Harte further. Turning to page 26 we read—'Love is a combination of three sympathies—the moral, the intellectual, and the physical. And since it is impossible to develop these sympathies, or even to be certain that they actually exist without the experience of intimate association, it is imperative that marriage should be, to a certain extent, a matter of experiment. Not only are human beings exceedingly liable to judge wrongly in matters of love, but moreover they are liable to develop in character unequally and in different directions; therefore the dissolution of marriage should be as free and honourable a transaction as its formation.' That is, that two persons live together as man and wife for some time to know whether they suit each other. (Laughter, and shame). Then again Mr. Harte writes—'The dissolution of marriage should be as FREE and as honourable a transaction as its formation.' Well then, any person would be at liberty to enter into a marriage contract to-day, and equally at liberty to revoke the contract to-morrow. That is the result as I understand it. If not accurately interpreted, I shall be glad to be corrected. On page 47 of the same book we read (of course I understand I am now reading Mr. Bradlaugh's sentiments) thus—'Far from making all women prostitutes, the effects of freedom to dissolve the marriage contract at will, (that is whenever you please), 'would, by reason of the pecuniary and social independence it presupposes, make prostitution impossible.' I only quote this to show that the theory is, that marriage should be dissolved at will—that we should be free to marry one day, and as free to dissolve the union on any subsequent day. (Hear, hear from Mr. Bradlaugh). My opponent says 'Hear, hear' so that I presume I do not misunderstand him and that we are going on so far all right. Then turn to page 66, and read 'Finally there can be little doubt that much of that *a priori* contempt and hatred for free love which has hitherto been a fruitful source of want of self-respect in the classes deemed disreputable, and consequently of their degradation, is disappearing from the philosophy of our time.' Here then you have free love coming into vogue. On the next page we read—'And we may conclude that, even if the effect of the changes I have advocated be to cause all women to become little better than prostitutes; that, at all events, they will also have the effect of putting all women into a much better position than wives.' Now, I confess I do not understand what this means, unless it is that now the position of the wife is worse than the position of the prostitute. Thus, then, we have what this book sets forth in reference to marriage, which Mr. Bradlaugh heartily endorses. Now, it is only fair to state that Mr. Bradlaugh is not responsible for what this book contains beyond this one topic—marriage. It was only on this point that he endorsed it. Mr. Bradlaugh warmed up very considerably last night when I read Mr. Holyoake's statement that the *Elements of Social Science* seemed, in the estimation of some people, to imply that seduction is a sort of physiological virtue, and in a very violent way he designated it a lie in my teeth, whatever that may mean. (Hear, hear, from Mr. Bradlaugh.) But I was simply reading Mr. Holyoake's statement, therefore if there be any lie about it the lie is Mr. Holyoake's not mine. (Applause.)

THE MODEL PREACHER. A SERIES OF LETTERS ON THE BEST MODE
OF PREACHING THE GOSPEL. BY W. TAYLOR. *London: H. J. Tresulder.*

THIS is not a new book, but the recent edition is reduced in price, and the book cannot be read without advantage. Who is the "*Model Preacher?*" The Author finds his Model Preacher in the one and only perfect Model Man—Jesus the Christ of God. We cannot say that everything presented by Mr. Taylor, who is a Methodist, is acceptable, but the book abounds with good thoughts. How much better it would be if some preachers were to realize the following lesson:—

"To preach the Gospel effectively, you must first arrest the attention of your hearers. The mind of every man, woman, or child you meet is pre-occupied, either revolving some theme, or, more probably, indulging a reverie.

The same is true also of every person who comes to hear you preach. Every memory and imagination constitute the scene of a vast panoramic display of images and associations as wide as the world. If, like the prophet Ezekiel in the ancient temple of Israel, you could dig a hole through the wall, and look into the secret chambers of the souls of your hearers, you would see, right there in the Lord's house, farms and farming implements; horses, hogs, and cattle; lumber yards and merchandise of every kind; railroads and canals; bank stocks, commercial contracts; deeds and bonds; houses of every style of architecture, household furniture, and instruments of music; an association of old friends and new ones, engaged in public discussions and private confabs on all the exciting subjects of the times. In many minds you would see a train of gloomy associations—mistakes, forgets, mishaps, and wrongs unredressed. All these images, and a thousand more, pre-occupy the minds of your hearers, and hold their pre-occupancy, passing in and out in almost endless succession and variety.

Now it avails nothing for you to arise before such an assembly and say, 'Please to give me your attention.' They can't do it. Not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it by some power stronger than the sparkling reverie tide which bears him along so gently as scarcely to awake his consciousness of the fact. High intellectual development and piety on the part of your hearers, do not enable them to give you their attention unless you arrest it.

Your friend selects a good position in the chapel, from which he can see every gesture and catch every flash of your eye, determining to give you undivided attention. Just as he gets himself well fixed for receiving and digesting every word of truth you may dispense, his attention is arrested by the opening of the door behind him; he involuntarily turns his head towards the fellow worshipper, as he walks up the aisle, looking for a seat, and says to himself, 'That man looks very much like an old friend of mine—my old friend. He went to Chicago and bought land—increased in value—sold it for one thousand dollars per acre—went to California—wrought in the mines—made a pile—went to trading and lost it—made another raise and went to Oregon—was in the Indian wars there—came very near losing his life—went to Australia, was shipwrecked on his voyage, and came very near going under. I wish I could hear what has become of him. Fudge! what am I thinking about? I've lost a part of the sermon.'

He then tries to gather up and connect the loose ends of the chain of your discourse, riven and cast out of his mind by the image of his old friend, and now he is intent on hearing you through without interruption. Eyes and ears open to receive some stirring truth that will wake the sympathies of his soul. Following along in the path you have marked out for his thoughts, he hears you say, 'Some fastidious persons are like the old Pharisees, of whom our blessed Saviour said, 'Ye strain at a gnat and swallow a camel.'

'Yes,' says he to himself, 'the boys at school used to read it, 'Strain at a gnat and swallow a sawmill.' A great set of boys! Bill Moore married his cousin. Bart got drowned, poor fellow! Andy Snider went to Shenandoah and learned the blacksmith's trade. Bob M'Crown is a poor old bachelor, &c.' He chases those boys nearly all over creation before he wakes up, arrests his reverie, and comes back to the subject of discourse. Now he's your friend, and doing his best to give you his attention.

Around him are others who don't care much whether they hear you or not. There sits the architect, criticising, not your sermon, but the style of your church.

In the next seat is the physiognomist, scanning the faces of his neighbours, and by his side the phrenologist, counting the bumps on their heads.

Farther back is the young lover, casting his glances towards the other side of the church.

Up in the amen corner sit the good old fathers, looking up at you with longing eyes and thirsty souls, thinking about the good times they had long ago under old Father Miller.

The good sisters, on the other side, are as variously and fully engaged, some examining bonnets and ribbons, some taking patterns of the new style of dress, some pricing goods.

The mother imagines she sees her boys in neighbour Jones' orchard stealing apples, which excites her holy horror. Another just remembers that she forgot to return the clothes-line she borrowed last week, and regrets it. Another wonders if poor little Jimmy mightn't get into the wall before she gets back. Another is wondering who did up your linen, saying to herself, 'It's a pity our preacher can't find somebody who can do up a bosom for him.'

Others are praying and trying to get their spiritual strength renewed; but in spite of their efforts to gather in the wanderings of their minds, and to have their souls watered under the droppings of the sanctuary, their roving thoughts will run to and fro in the earth, while you are proclaiming the tidings of mercy to guilty souls.

They are there to hear the tidings, and waiting to be arrested and interested. Some, to be sure, care not for you nor your message, but you have them within range of your Gospel gun, and ought to draw a bead on them and fetch them down.

Frank Dodge once said in my hearing, 'The best time I can get for maturing a commercial scheme, or planning a sea voyage, is at Church while the preacher is preaching. Away from the care and bustle of business, under the soothing sounds of the Gospel, I have nothing to disturb my meditations.'

Now, my brother, don't suppose that these cases of inattention I have enumerated are rare cases. I have only given you a glimpse at the mental workings, or, rather, wanderings, of every congregation you address, and of every congregation that assemble anywhere, till their attention is arrested. Not all indulging in vain thoughts, to be sure, for many are thinking of God, and in His law do they meditate day and night. All occupied with their own favourite themes and thoughts, but none closely following the train of your thoughts, till you take them captive, and draw them after you, by the power of truth and sympathy.

You have no right to complain of their inattention, and it will do no good to scold them about it. It is your business to arrest them; knock their thoughts and reveries into pye; and, sweeping them away, insert your theme in their minds and hearts. To do this, you must wake them up, stir the sympathies of their souls, and thrill them, by all sorts of unanticipated means, with the joyful tidings of sovereign mercy, or the thundering peals of coming retribution."

We have said that our author takes the Saviour for his model: a few lines will give an idea of the leading traits in the preaching of our Lord which receive special attention:—

"Sermonizing is but a means to that end, and not the end itself. It is but the scaffolding, and not the building. If the end of preaching may, in any instance, be more directly attained without formal sermonizing, do not lose your time, nor encumber your message with needless formality; if necessary, let the necessity determine the extent of its use. But the practice of sacrificing nearly everything necessary to the success of gospel preaching for the mere idea of being a systematic sermonizer is a humbug, nay, a sin against the souls of perishing men and women.

I opened a book of sermons a few days since, and the first one I glanced at contained forty-two divisions all numbered. What time has such a preacher left for the illustration and application of truth? The great teacher's model for gospel preaching embraces five essential characteristics:—

I. **CLEARNESS.**—Clearness of perception, and hence clearness of statement, illustration, and application.

II. **EARNESTNESS.**—Earnestness of thought and feeling, burdening and thrilling the soul of the preacher.

III. **NATURALNESS.**—Naturalness of delivery, embracing gesture, tones of voice, everything pertaining to the act of proclaiming the tidings of mercy to the souls of the people.

IV. **LITERALNESS.**—Literal facts demonstrating the truth and power of the gospel, and literal figures, from real life, illustrating the great principles of the gospel.

V. **APPROPRIATENESS.**—A wise selection and adaptation of truth to the varied condition of the hearers.

I will take up these characteristics or essential elements of power in the order in which I have stated them, and, to some extent, illustrate them separately, and then bring them

out in their harmonious, symmetrical combination, as the model of Jesus, for efficient gospel preaching, and then, by a careful test, show its conformity to the examples furnished by Christ and His Apostles."

We can recommend a careful reading of this book, feeling no doubt but every preacher must be the better for going through its pages.

Intelligence of Churches, &c.

LETTER FROM J. ADAM.—According to agreement with the General Evangelist Committee I left Birmingham on February 11th, to be engaged under their auspices for the ensuing six months. Because of special and hopeful prospects Leicester has been chosen as a suitable locality for my first few weeks' labour; after which the desirability of visiting the smaller churches spread throughout the kingdom (expressed at last Annual Meeting) will receive special attention, as the Committee may point out to me. Having left my *alma mater*, a short outline of my reasons for going, and of what has been done while there, may not be out of place. Being earnestly desirous of preaching the word and to be useful in the churches, and being deemed by the church in Dundee (my native town) and other brethren to have a fair measure of qualification for the work, which might be largely increased by requisite leisure and study, application was made accordingly for the advantages afforded by the Training Fund, and a course of study under Bro. King. The result was that I left my carpenter's bench in Dundee, and came to Birmingham to enter upon the work. I began on Jan. 1, 1869, so that up to the present date, Feb. 11, 1871, embraces a period of rather more than twenty-five months. Of that time fully twenty-two have been spent in Birmingham, three of which (from Nov. 9, 1870 to Feb. 11, 1871) were devoted to work in the Birmingham District, and under the direction and support of the District Committee. During the two years some ten weeks were devoted to visiting Liverpool, Mollington, Wigan, Manchester, Dundee, Glasgow, North Shields, Bedlington, Ratcliffe, and Leicester. Of the time spent in each place, the *Harbinger* for 1869-70 and the *Observer* for 1871 give an idea. It will of course be understood that, with the exception of the time above accounted for, I was supported from the Training Fund, of which Bro. King is Treasurer. To him specially and to the Birmingham brethren generally, for their social kindness as well as their practical help in my studies, &c., I cannot be too grateful. And now, with this measure

of preparation for the work of evangelization, and having some conception of its nature and difficulties, I would enter upon it "in the strength of the Lord." To all who have the cause of Christ at heart I would, therefore, appeal for still further kindness, and say "Brethren, pray for me," that I may have all needful wisdom, love, and power given me to do the work which may come before me either in edifying the saints or in preaching the gospel to unsaved sinners. And to all the brethren whose love to Christ constrains them to support the present Training scheme, either by contributions of time or money, I now, as the immediate recipient of their grace, beg to return my heartfelt thanks. I shall endeavour, by Divine help, to show that their bestowments have not been in vain. May the Lord reward you and stimulate others also to increased devotion in such good works. Thus by the enlargement of means the scheme of training may be placed upon a yet more advantageous footing, and the disciples of Christ enabled to compete with the learning and enterprise of the religious world by the establishment of a regular Training Institution similar to those of our brethren in America, &c., not to mention those of our friends the Baptists and Independents of England and Scotland, &c., to be under the guidance of Bro. King and others. In this way, in my opinion, as a people professing primitive Christianity, we might be able to respond more effectively to the Macedonian cries of "Come over and help us," now heard all over the land, and at the same time to improve our position and influence as a religious community. May the Lord guide us all to nobler views of the missionary work of His Church, and to a deeper sense of personal responsibility thereto, and then, with clear minds, warm hearts, and liberal offerings, we shall be prepared to advance with the times to larger efficiency, to more earnest and loving service in the cause of our Redeemer.

JOSEPH ADAM.

Let no one suppose that we have any desire to develop the present training arrangements into a college; like unto those of "our friends, the Baptists and

Independents of England and Scotland." If that be done the "*others*," without "*Bro. King*," will have the entire doing of it. We hold those institutions, generally, as failures, completely so, so far as their training of evangelists or preachers and pastors are concerned. Students devote some five years to the college course, and generally come out largely unfit for the work before them. In scholarship they acquire considerable advantages; but in our large towns, *in the same time and at less cost*, superior results, in the same direction, could be realized. ED.

BIRMINGHAM.—During the last month additions have been made to the Churches in Charles Henry Street and Summer Lane, by immersion. The Church in Summer Lane held a tea and special meeting for the purpose of presenting a gift of books to Joseph Adam, upon his leaving Birmingham, and in token of esteem for him and recognition of help rendered during the latter part of his sojourn here. A similar meeting was also held by the Church in Icknield Port Road. D. K.

The United Young Men's Mutual Improvement Society, consisting of members in connection with the Churches of Christ, meeting in Charles Henry Street, Summer Lane, and Icknield Port Road, Birmingham, (having for its object the fitting of its members for usefulness in the Churches,) on Saturday evening, February 4, had the pleasure of presenting our beloved Bro. J. Adam with a writing desk, fitted complete, bearing an inscription, as a small testimonial upon his leaving to enter upon the work of an evangelist. A number of brethren addressed the meeting expressing their desires in reference to his future labours, testifying the love and esteem which he has won for himself whilst labouring in our midst, commending him to the brotherhood generally not only as a useful but in every sense a Christian Brother. Thus ended a happy and we trust a profitable meeting long to be remembered. G. WALTERS.

WEDNESBURY.—On Sunday, February 5, Mr. Bradlaugh broke new ground for the Infidel cause by delivering lectures in this place. On the following Lord's day D. King lectured afternoon and evening in the theatre, which is a commodious building, holding, perhaps, some 900 people. The place was crowded. The afternoon lecture was an exposure of Secularism and Bradlaugh; and that of the evening was devoted to the effects of Christianity. Questions were permitted. In the afternoon a Secularist from Birmingham made the audience indignant by his folly. In the evening he was prudent enough to be silent, and no questions were presented. Mr. Bradlaugh

charged for admission, and gained his end—pocketing the cash. To Mr. King's lectures the admission was free, followed by a collection, the residue, after paying rent of theatre and printing, was given to the local institution for the indigent poor.

BURY.—Sir,—Secularism is now at a very low ebb in Bury. The bold lying and immorality exhibited during the debate have covered the Secularists with infamy. The Sermons by W. R. Sunman have crushed them lower than the ground. J. BARRETT.

AMERICA.—*Fayette City*.—We have just closed a most glorious meeting of twenty-two days, resulting in forty accessions to the Church of Christ, at the above place. Thirty-five of this number were immersed. This congregation now numbers about one hundred communicants, strong in the faith, and working with commendable zeal.

They have lately completed their beautiful house of worship, which is a model of neatness and simplicity, attractive to the worshipper on account of its charming simplicity. These brethren have been amply rewarded for their outlay and the community is greatly benefited by the efforts made at this meeting in their behalf. Most of these converts are heads of families, and just in the prime of life, intelligent, energetic, and ready for every good work. The whole country was roused up by the meetings. Never before, have we witnessed such an eager inquiry as to what the Bible teaches in respect to Christ and His gospel. All denominations were largely represented. It was fortunate for the cause of Christ, as well as for the salvation of the people, that no sectarian preachers live in this town, who, for reasons best known to themselves, prefer to abide in the rural districts. The house was so densely packed at times that it was with difficulty the writer could find room for his feet, the vestibule being filled and a crowd surging around the entrance. While immersing in the romantic Monongahela River, a crowd of five hundred gathered along the banks to witness, at various times, the solemn and impressive scene; some standing on the opposite side of the river, while many in skiffs would scud out in the stream, and in a moment, form a semicircle about us while in the act of administering the sacred ordinance. While the stillness of death pervaded the large concourse of people, young men and maidens would strike up the most transporting songs, among which was the song—"Shall we gather at the river?"—the beautiful strains of which could be heard across the river, while at the same time the melting and plaintive power of these sacred songs subdued every heart within hearing. A deep religious feeling pervaded the entire

community, and nothing was talked of for twenty days but the subject of salvation. Meantime Bro. L. Southmayd had just opened a very encouraging meeting at Belle Vernon, three miles further down the river.

We feel assured that the brethren all through this beautiful Monongahela valley are determined to revolutionize that country by a united and aggressive movement. Denominationalism is at a very low ebb, and the candid and honest-hearted people disgusted with all sorts of contradictory systems of belief. Sectarianism quails before this aggressive power, and the clerical force who support creedism are paralyzed with fear as they witness the triumphant march of the primitive gospel. We suppose that if the clergy will stand apart from the people and permit the masses to examine the Scriptures for themselves, the time is near at hand when all the professed people of God shall work by the same rule, and stand together on the same Apostolic foundation.

The church in Fayette City is composed largely of working men and women, who stand exclusively for the primitive faith, admitting of no ecclesiastical crotchets, and approving no silly measures of sectarian conciliation. For is it not apparent to the most casual observer that wherever those preachers and churches fritter away our distinctive plea for Christian unity, by coquetting with the Delilah daughters of denominationalism, there is no Christian progress made in those regions, and both preachers and churches lose their identity, even falling below the level of Protestant platforms, and in this way making a grand but humiliating failure? This church is the parent stem of two other churches in the same neighborhood—Maple Creek and Belle Vernon churches—two young and thrifty swarms that migrated from the old hive, both of which are now as busy as bees making honey for the support of the cause.

R.

AUSTRALIA.—The following are reported in the *Pioneer* for December.—*Adelaide*.—Since last month twenty-four have been added to the Church, four by faith and baptism. We have lately begun a cause in Norwood—a suburb of Adelaide. Bro. Porter and myself have been preaching there on Lord's-day afternoon for the past three months. We have now commenced to meet there on Lord's-day mornings and evenings. We have obtained a chapel, eating about 250. Fifteen of the number reported above were from those worshipping in this chapel before we took it. There are yet more of the number who will join. We have a good prospect of success. H. S. Earl as just returned from America.

T. J. G.

Hindmarsh.—With gratitude to God we have to report seven additions to the Church in this place during the past month, six by faith and baptism, and one by commendation.

T. PORTER.

Langhorne's Bridge.—Since last report two have been added to the Church here by faith, repentance, and immersion.—S. J.

Milang.—One useful sister has been received into this Church by letter of commendation.

S. J.

Hotham, Melbourne, November 22.—It will no doubt be interesting to your readers to learn that another Church of Christ has been formed in the neighbourhood of Melbourne under most favourable circumstances, and with a bright prospect of being instrumental under God of winning precious souls to Christ. During the year, which expired on November 8, I have been preaching on the Wednesday evening of each week in a rented hall in Hotham. Having completed my year's engagement in Melbourne, and there being a chapel vacant in Hotham, it was rented, and on Lord's-day, November 18, was opened for worship and the preaching of the Gospel. On that day a company of between seventy and eighty brethren sat down together at the Lord's table, and the right hand of Christian fellowship was extended to four brethren and sisters, who had been baptized on the previous Wednesday evening. In the evening of the same day the chapel, which will seat 300 persons, was about three parts full, many of whom were strangers. On Thursday evening a tea meeting was held in the chapel, when over 200 persons enjoyed themselves in the old-fashioned style. The public meeting, held after tea, was full to overflowing, and many persons went away being unable to obtain seats. The chair was kindly taken by Wm. Hindle, Evangelist, recently arrived from England, who gave a most stirring address, and was followed by Bro. Green, who narrated the steps which had led to the formation of the church. After listening to pointed and earnest addresses from brethren Surber and Carr, the first social gathering of the Church of Christ at Hotham terminated.

M. W. GREEN.

Maryborough, November 21, 1870.—Dear brethren,—Since my report of the 17th September the good work here has continued to progress, and the result of our Bro. Surber's recent labours has been further manifested. During these nine weeks eighteen have been added to the Church, three by reception, having been baptized in connection with the Baptists, and fifteen by baptism upon a profession of faith in Christ.

G. HESKETH.

Wedderburne, November 17, 1870.—After a long interval it is again a pleasure

to communicate to the brethren, through the *Pioneer*, the good news of more souls brought to Jesus. We have just been favoured with a visit from J. Colbourn, from New Zealand, who is about to devote himself to "the work of an evangelist," and during his stay *four* have been added to our number, three by immersion and one previously immersed. The brethren have also been stirred up to renewed earnestness, and "that love which binds Christian hearts in one" has been pleasingly manifested. We are dwelling together in love and peace, and endeavouring, according to the ability which God as given, to contend for the one faith. R. T.

NEW SOUTH WALES.—*Sydney*, September 12, 1870.—Four additional disciples have been received into the fold of Christ since my last report. S. H. C.

NEW ZEALAND.—*Tuturau Mataura, Otago*.—In May last our small company was reduced by the death of our much-esteemed sister Mrs. J. H. Perkins. Since this sad event *three* have confessed and obeyed the Lord. Others are inquiring for the *Old Paths* and the good way. May the Lord help them to find it and enable us all to walk therein! J. WATT.

DUNEDIN.—During October and November five have been added to the Church in this place.

Obituary.

Thomas Butler, for more than thirty years an Elder of the Church of Christ, in Shrewsbury, died on February 8, aged seventy-three years. The Church was planted by him and his late Bro. William

Butler, who spared neither zeal nor expense in making known Primitive Christianity in this place. By the help of Brn. Jenkins, Read, Thompson, Hill, &c., the cause we so much loved and enjoyed was carried on. He continued to attend to his office till within the last two months, and during his illness, about nine days, was joyful in hope and patient in suffering. He calmly fell asleep in Jesus, leaving the Church, by whom he was loved, and his partner and one daughter to mourn their loss.

H. RICHARDS.

William Boden, in the 68th year of his age, fell asleep in Jesus on the morning of the Lord's-day, January 22. Early in life he made the good confession and was laid upon the foundation in the Lord's appointed way. For many years he worshipped with the Scotch Baptists, whose faith and practice are for the most part in accordance with New Testament teaching; but when the effort was put forth to plant a congregation in Manchester, on the model of those planted in Judea, irrespective of creeds and party names, he heartily cast in his lot, and was always found in private and public contending for the faith once delivered to the saints. For several years he was called to take part in the oversight of the Church. Those who visited him during his last illness bear pleasing testimony to his calm, steadfast confidence in the finished work of the Lord Jesus Christ, into whose keeping he had committed his soul. His end was peace; his prospects bright; his hope firm. Absent in the body, present with the Lord. Thus the saints below part company until the resurrection morn.

W. P.

"WONDERFUL."

Highest of names! replete with wonders rare;
Wisdom and power dwell in thee, and combine
All that is lovely, all that is most fair,
All that is mighty, all that is divine.
Truth's noblest temple, Love's great sacrifice,
Fountain of Life, and Life's most noble form,
Casket of treasures, past all merchandise—
Gentle to solace, potent to transform.
Sin and its train no more with terrors seize us,
Praises for ever to thy name O Jesus.

J. —————

OVERTURES FOR UNION WITH THE BAPTISTS.*

WE have read with great interest the comments of the Press upon the recent movement in Ohio, towards the union of the Baptists and Disciples of that State. Generally, these comments have indicated a cordial approval of the efforts which have been made in this direction. The *Western Recorder*, of Louisville, Ky., however, treats the effort in quite a different spirit. This we anticipated, from the general hostility of this paper to the Disciples, as well as from its very narrow view of the catholic spirit of Christianity. The *Western Recorder* is an earnest, and we doubt not a very sincere, representative of the most rigid sectarianism of the Baptists. "Old Landmarks" are very dear to it, and on no account to be departed from. Hence it stands unmoved by the noble Christian impulses of a large number of Baptists, who love Christ and the union of His people more than their own fond conceits of orthodoxy, and who, in the faith which love inspires, are trying to enlarge Zion, and build again her waste places. Well, since this is so, all the more earnestly let us work to overcome the hindrances which it presents to our union. We must first talk together, and if the spirit of Cain rise not up in violence on either side, we may come to see the way of the Lord more perfectly. Here is a sample of the style and reasoning of one of the opposition, as given in the columns of the *Western Recorder*. The writer, A. S. Worrell, of Lexington, Ky., says:

"It seems that whether the common people are ready or not, some of the Baptists in Ohio are resolved on union with the Campbellites. Before our brethren take this step, it certainly would be well to weigh the matter thoroughly, and ascertain, if possible, the effect of even such *talks* about union. I have not the slightest idea that anything *more* will be ever realized in our day. The differences between the two are too great, both as regards their *faith* and *ecclesiastical status*, to admit of any (rational) conference between them.

1. Let us look at the difference of their 'creeds.'

[a] Baptists believe that, before baptism, the candidate should be born of the Spirit—should be a 'new creature in Christ Jesus;' and that his baptism is (subjectively considered) declarative of this most important fact. The Reformers (if we have any means of knowing what they do believe) hold that any man who professes to believe that Jesus Christ is the Son of God, is entitled to the ordinance of baptism, and that this ordinance is essential to the remission of sins.

Here is a *difference*—a chasm as wide as the difference between *conversion* and *impenitence*, between a *saved* and a *lost* soul! It is not alleged that there are no converted Reformers, but we do believe that those of them who are converted, were converted *in spite* of their system of salvation.

Are Baptists ready to occupy common ground with the Reformers on this primary and most important doctrine?

[b] Baptists believe in an 'experience of grace;' the Reformers, so far as we know, ignore, or else ridicule this doctrine. Are Baptists willing to abandon this old landmark?

[c] Baptists believe that man is totally depraved; the Reformers squarely repudiate this doctrine.

[d] Baptists believe that the truly converted man will persevere so as to be saved; the Reformers, generally, do not believe this.

But why multiply differences? These are sufficient to render all idea of union utterly out of the question.

2. Let us look at the ecclesiastical status of the two denominations.

The Baptists constitute, as they believe, the visible church of Christ—they believe that their history reaches back to the time of the Apostles. But all Baptists (who know anything about the matter) are aware that the Campbellite church is not *fifty years old*; that it had its origin in gross heresy; that its existence was contrary to the spirit of the Scriptures; and the demands of truth would have been better subserved if that church had never had an existence.

And here the question may arise, can any organization arising out of heresy, whose existence, in its incipency, at least, was anti-scriptural, and whose history reaches backwards less than *half a century*, be so reformed as, of right, to be considered the church of Christ? Will those brethren who are so jubilant at the idea of union, consider these questions?

The ecclesiastical status of the two denominations is just this: the Baptists (in their belief) are the true church, and the Reformers constitute no part of it. For Baptists, therefore, to talk about union with them, is to yield the whole question. Are they willing to admit the Campbellite churches to the same privileges as Baptist churches? Will they admit their ordination and their baptism? These will be practical questions, if the Reformers should announce themselves ready to espouse the Baptist faith. I would caution these brethren to 'look before they leap' lest they should find themselves, ere they are aware of it, in the condition of the man who drew the elephant.

As Baptists, we desire members; but the only way we can receive members, is *one at a time*. We should be willing to receive members from any source, but all on the same principle—hear them relate their 'experience of grace' then, if approved, admit them to the rite of baptism. This is the only way in which we can, consistently, admit any one to the Baptist ranks. And those brethren who are so zealous in the cause of union, may, by their 'liberality,' gain many admirers among the Reformers; but unless we are greatly mistaken, they will lose equally as much in the opposite direction.

Indeed, the Baptist cause could better afford to give the Reformers all those Baptists who see no special difference between the two denominations, than to have even this occasional *talk* about union. It is time for the Baptist denomination to place the seal of condemnation upon all such conferences. If there are members and even churches that like the 'Current Reformation' better than they do the Baptist cause, let them join the former at their earliest convenience; but it is not right that such Baptists still be regarded as exponents of Baptist faith. They are weakening—paralyzing—the Baptist cause; and the longer they are permitted so remain in the Baptist ranks as advocates of such a union, the more harm they will accomplish."

We confess that Bro. Worrell has a way of putting things, that surprises us. Can it be possible that under his division 1, (a) he can think that he has fairly stated our position with respect to the proper subject of baptism! If so, then he knows so little about us, that he ought to keep silent on this great practical question of union, till he has better informed himself. It is true that we teach, "He that believeth and is baptized shall be saved;" but did not the Saviour say the same? How does Bro. Worrell proceed with this utterance of the Saviour? Does he say that "it places a *difference* between him and the Baptists—a chasm as wide as the distance between *conversion* and *impenitence*, between a *saved* and a *lost* soul?" Or does he look more fully into the meaning and ascertain whether it does not involve essentially all that even he demands. Now to represent us as meaning by the simple requisition of faith and baptism, that there shall be no change of heart, no repentance, no passing from death to life, no "new creature in Christ Jesu," no subjective conversion,—that is simply to speak ignorantly or wickedly; most pitifully and shamefully *ignorantly*, if Bro. Worrell does not know better, since it is hard to see how a man of common intelligence, and not oblivious in a more than Rip Van Winkle nap, could live in Kentucky and keep himself in such darkness concerning us;—or, so unpardonably *wickedly*, should he know better, that no "declaration of his baptism (subjectively considered)," could satisfy even the most credulous, that he has ever experienced the change of heart which he so justly demands, as a basis of Christian union.

"(b) But Baptists believe in an 'experience of grace,' and the Reformers ignore or ridicule the doctrine." It is true, that there has existed quite a difference of opinion or belief on this subject, between Baptists and Reformers, and doubtless ridicule has been used, in some cases, with painful freedom. But can Bro. Worrell deny that, in the beginning of this agitation about an "experience of grace," the phrase was understood practically to mean, what the great body of the educated ministry and lay

membership of the Baptist church now agree with us in regarding as delusion—the effect, not so much of the Holy Spirit, as of the overwrought imagination of persons who were taught to look within their own hearts for a sense-evidence of that which was a purely spiritual and governmental act, and which depended upon the promise of a covenanting God, rather than the testimony of human feelings? Is it not true, that what the Baptists once demanded on this subject, as a condition of admission to baptism, is now omitted, and even positively repudiated by the leading minds among them, as of no warrant either in the Scriptures or in sound philosophy? That some of us have gone to an opposite extreme cannot be denied; but union must not wait upon the movements of extremists in either direction. The “experience of grace” which Reformers have objected to or ridiculed, was the substitution of a superstition, as to the operation of the Spirit in conversion, for the real and essential influence which the Scriptures ascribe to Him in this vital change in the heart of the sinner. Dreams, and visions, and imagined voices,—rising up under the morbid excitement of a sin-convicted soul, and purely psychological effects of the mind reacting upon itself by laws perfectly well understood by our metaphysics,—these were ascribed to the Holy Ghost, and taken for evidence of the pardoning mercy of God in the forgiveness of sins. Stories of this kind, which were told by their subjects, and listened to by examining clergy with respect and encouragement in the early days of this controversy, would not now be allowed, except by the sympathy which we feel for honest and earnest superstition, perhaps, by Bro. Worrell himself. It was extravagance of this nature that was ridiculed, and, whilst it is always seemingly cruel to laugh at human weakness, especially when manifested in the most earnest concerns of the soul, it is a question of judgment sometimes, with the most conscientious and humane, whether it is not justifiable, as the surest and speediest way of correcting injurious errors in the popular delusions.

I allude to these facts of the past, with no purpose to reproach the Baptists, but to explain what seems to be in the way of Bro. Worrell, in a manner that may induce him to review his judgment on this point. We believe in and enjoy the “experience of grace,” and can see no reality in any man’s religion, that does not. Let us be sure of what it is, and how it may be enjoyed in richer measures of blessing, and the Spirit that is the fountain of it in every heart, will the sooner lead us into that fellowship with each other which is among the highest evidences of its possession.

“(c) Baptists believe that man is totally depraved.” Is not Bro. Worrell speaking without commission of authority in this utterance? Do all Baptists believe that man is totally depraved? Surely not. And among those who dogmatically accept the tenet, how many different explanations do they give to it, so modifying its meaning as to change the theological bearing of the doctrine altogether. As a doctrine, the total depravity of man was not held with any marked distinctness by any of the primitive fathers till the time of Augustine. It may be said that it was logically involved in the doctrine of traducianism, held by Tertullion, but it was not consciously held by him even, and cannot be regarded as any recognized part of the creed of the primitive Christians. They held that a man is a sinner, that he needs the atoning sacrifice of Christ, and the aid of the Holy Spirit in his salvation, and were content to leave the question of total depravity to the speculations of theologians.

We believe it necessary that men should be impressed with their sinful

ness, their need of the Saviour, and of the aid of the Holy Spirit in working out their salvation,—and we preach these great scriptural teachings as earnestly and as faithfully as do the Baptists. At the same time we accept the equally clear teachings of the Scriptures as to man's freedom, and consequent responsibility and ability to rise up and act for himself, as he is commanded, doing what he can as he is required to do it, and believing and expecting that in this responsive effort of his own freedom to meet the call of God, he will also meet and receive the help of God, in the measure of his own earnest and prayerful endeavour. This was the doctrine of the primitive church, and it is *practically* the doctrine of the church to-day. The dogma of total depravity in the sense in which, perhaps, Bro. Worrell holds it, is practically held by comparatively few. It is a speculation of the most refined and metaphysical nature, and the absurdity of making it a ground of union between Baptists and Reformers is apparent, when it is known that it is not now in fact a test of union among Baptists themselves. If Bro. Worrell would apply this test *rigidly*, he would soon find himself separated from many whom he, doubtless, justly reveres among his own brethren.

(d) Here again—there is not absolute unity among the Baptists. Will Bro. Worrell exclude from his fellowship a pious Baptist who believes that he must work out his salvation with fear and trembling and who takes heed lest he may fall; who believes that after having preached to others, it is possible that he himself may be a castaway? Is unity of opinion on this subject necessary to union of fellowship? Suppose that it should turn out in the day of final account that the doctrine, once in grace always in grace, is true. Then the subject of divine grace, who did not believe this during the conflicts of his earthly life, will be none the less saved. The error did not interfere with his salvation, and, in so far as it excited him to greater diligence, perhaps promoted his growth in grace. Again, suppose on the other hand this doctrine should be untrue. Then to thousands it might prove a source of eternal ruin,—since its practical effect is to give undue assurance to the careless and indifferent, and to destroy one great motive to human action—the motive of reverent and godly fear.

The apostle appeals to this motive. "Let us fear," says Paul, "lest a promise being left of entering into rest, any should seem to come short of it." I am aware, that in answer to this, it is said, that the truly regenerate will not be careless, indifferent, and unduly confident,—but this argument is made to suit the case, not to meet the known facts of experience and the common sense of mankind. With us, the question is a practical one,—and our position rests upon the plain, common sense view that all men take of human weakness and motives, as well as upon the literal declaration of the Scriptures. Still we do not make it a test question of fellowship among ourselves—neither do we understand that the Baptists would exclude from their fellowship a member, otherwise sound, simply because he could not intelligibly subscribe to this inference of a theory as to the illapsible nature of the new creature.

2. The remarks of Bro. Worrell in his division No. 2, are written in the purest spirit of sectarianism. We do not propose to reply to them in detail. They are so full of the Pharisaic righteousness which our Saviour condemns, that they are beyond the sphere of argument. The sum of the whole is, that Bro. Worrell would have the Baptists just to fold their arms in ecclesiastical dignity and cry, "We are the people, and wisdom will die with us!" It is easy to say "the Campbellite church is *not fifty years old*, and that it had its origin in gross heresy," &c., but this is not

the question we are discussing. If we are to look to the genesis and antiquity of the people who shall be the recognized church of Christ, there will be some dark places in the line of descent by which the Baptists claim the inheritance. Brother Worrell must not so far forget the facts of history as to overlook the small circumstance, that under the name "Baptist Church," his own organization is not known in the New Testament,—that before he can get back to the times of the apostles he must trace his lineage through many parties not recognized by this comparatively modern name, all of whom were denounced by the established orthodoxy of the times as heretics, and that it is not by any historic claim of descent that any church of any age is to be tried, but by its present living conformity to the requirements of the Scriptures. If the Baptists can lay any just claim to be of the church of Christ, it is not upon the principle of ecclesiastical inheritance, but because they hold the faith and the ordinances of the New Testament as they were delivered by Christ and his apostles. It would be easy to say, that we are not justly accused of heresy—that we do not now and never did hold heretical doctrines—that whatever claims of antiquity the Baptist church may have, we also have, being originally of her, and bringing with us in our unjust exclusion, the pure doctrine and worship of the apostolic age,—that her exclusion of us for the advocacy of the old and apostolic in Christianity did not make us *new*, neither heretical, any more than the exclusion, by the recognized orthodoxy, of the people through whom the Baptists claim connection with the apostolic times, made them new or heretical. Evidently the question we have before us is not to be settled in this way.

Suppose Bro. Worrell should be sent as a missionary to some obscure island of the sea, and were there to find a people possessed of the New Testament, and who, having embraced the faith in Christ, were "walking in all the commandments and ordinances of the Lord blameless," would he require these people to establish their historical connection with the Baptist church, before he would recognize them as Christians, or admit them to the privilege of his personal fellowship? Or would he settle the question by the evidences of their union with the Head of the church, such as were afforded by the faith and obedience of the people? So in this present question. I do not hold the Baptists of the present day to account for the deeds done by all or any of the variously designated organizations through which they claim ecclesiastical connection with the apostolic times. Surely there are many things connected with these organizations that Bro. Worrell would not be willing to subscribe to,—which he would not defend. The Baptists have always been Reformers, and consequently have frequently been divided among themselves. The errors of the past, as the errors of the present of any people, are a separable element, which they may throw off, and by which they are not to be judged afterwards. The same principle applies to us as to the Baptists. We and they must be judged as we *are*, and the question of union must be settled upon the basis of a Scripture, not a historic test. Our present vital union with Christ, not our ecclesiastic succession to other and antecedent organizations,—this should be the criterion. To illustrate. In the case already supposed—what if Bro. Worrell should find another Island, and another worshipping assembly, and they were to say to him, We are ecclesiastically connected with the times of the apostles through the Waldenses and others, and were originally planted in this island by a missionary sent out by the Baptist church of England,—would that be

enough?—would it be a test at all by which he would settle the question of union with them? Would he not rather inquire into their faith and practice, and if he found these defective and unscriptural, would not this single test outweigh all the ecclesiastic title set up through Waldenses, Albigenses, or any other human warrant of authority? 'The day is past, Bro. Worrell, when men can be deluded into the belief that they are to "read their title clear to mansions in the skies," through genealogical rolls of ecclesiastic descent. The true church does not make the true Christians,—but the true Christians make the true church.

We are not hopeful of any immediate consummation of this movement for a union between the Baptists and the Reformers. There are too many men of war yet alive for this. God would not allow David to build His house, because he was a man of blood; and this beautiful work of love can scarcely grow up under the hands of such men as Bro. Worrell. God must take these out of the way first—and the thousands of hearts who are praying for this blessed consummation of Christian union, must work and wait till the men of war are removed. Their idea of final perseverance is as firmly and even more actively directed against Christian union than it is toward salvation. Ecclesiastic inaction, or repugnance perhaps, will, for a season, withstand the growing feeling of the Christian heart in both organizations—and the best we can do is to cultivate the spirit of union, which will ultimately triumph over that of division. Let all disciples who love the Lord, realize that it is their duty also to love one another,—and that no man, no organization of men calling itself the church, has any right to forbid this mutual recognition of brotherhood in Christ,—and soon the keepers of the rolls of ecclesiastical inheritance will find their "occupation gone." Christianity is not a matter of entail, limited to ecclesiastic descendants of Baptists, or any other named organization of men, in the male nor female line,—but it is the free gift of the great Head of the church to every one that believes in Him and lives in His Spirit. Wherever I find such an one he is my brother, through the blood of Christ—and we are kings and priests unto God, whether human criterions of legitimacy agree to it or not. I love every man that loves my Saviour, and am ready to join hand and heart with him in every proper effort to break down the sectarian barriers that now hinder our co-operation in the work which the great Master has committed to his people. The Saviour prayed for all such;—not for the apostles alone, but "for them also," says He, "who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii. 21.) In this spirit let us work in faith and hope and charity, and God will add the blessing.

W. K. P.

THE BIBLE STAGE OF CHRISTIANITY.

As soon as the Roman Catholic power departed from the capital of Spain, in the person of Queen Isabella, a London Bible Society made an appropriation for three millions of Bibles to be scattered in Spain. Then, without delay, the cause was taken up by the American Bible Union, and now there has long been a printing press in Madrid, working day and night, printing Bibles, Bibles, only Bibles.

As soon as Pius the Ninth went out as chief mourner at the funeral of the Catholic power in Italy, colporteurs went with Bibles into Rome.

And wherever the Bibles go, Sunday Schools are opened, and faithful men and women, "beginning at the same Scriptures, preach unto them Jesus."

It is a very suggestive fact, that men do not think of pulpits and pulpit preaching, except in connection with somewhat educated and enlightened sinners. And when we see them very much educated and enlightened, the pulpit teaching gradually divorces itself from any element of Bible teaching, and, as a result, we have "magnificent sermons," sermons that with telling effect go straight to the mark and convert—the *imagination* of every hearer. But when, before the eyes of men, there opens a really great, untrodden field, where sin and ignorance have slept together for ages, they send only Bibles, and the simplest men and women to bring their great truths into contact with the masses.

In Italy there are some seventy Sunday Schools, and a Sunday School paper which has a large circulation.

On the Island of Madagascar a printing house, with its staff of twenty-five printers, is taxed to its utmost, and is unable to supply reading matter for the converts learning to read. Two thousand imported copies of the New Testament were sold at once, and ten times as many were in demand.

About twenty years ago, Mr. Snow, of the Micronesian Mission, went among savages with no written language. He civilized and educated them, caught and fixed the sounds of their words, and to-day is busy superintending the printing of his own translation of Matthew and Luke, in a dialect known to no other white person on the globe but himself and his wife.

The Sandwich Islanders are a Bible-reading people; Chinese Bibles are printed in Peking; copies of the Holy Scriptures are now sold in Constantinople and in Rome; in the royal palace of Antananarivo, the Queen of Madagascar, like another Queen of Sheba, listens to the words of One greater than Solomon.

On the Island of Madagascar there are five millions of people who are so much interested in the new movement that in many places they are actually erecting church buildings in advance, to await the missionaries who are coming to tell them of the great "new God"; yet—with all the simplicity and strength of those two great men—no one wishes that Spurgeon or Beecher could be sent among them, we only think of Bibles, Bibles, battalions of Bibles. We learn that an "English 'bishop,' with a full staff," is to be sent out to this island, upon which the *Independent* observes: "Offences must come, but woe to him by whom the offence cometh."

Ah! why, when we have carried our Bibles to the end of the earth, must we follow them up with our theology? All primitive churches are a sort of Sunday Schools, or if we like the name better, Bible classes, and the missionaries are simply Bible readers and teachers. The Word of God is considered among Protestant people as the centre and circumference of all we are to know among the heathen. No dust gathers upon its leaves. But, this foundation once laid, "evangelical religion," "orthodoxy," and theology in its hundred shapes come in to "perfect" the work; and, that the "man of God may be perfect, thoroughly furnished unto all good work," the Bible is overlaid with a prayer-book, a creed, a confession of faith, a discipline and all manner of codicils to the last "will and testament," until it is well nigh buried out of sight. Then, like the transformations of a dream the "*little children*" of all ages grow up out of the Bible

class stage of Christianity, into the full stature man and woman in—*theology*, and the missionaries, the Bible readers, “decrease” like John the Baptist, having “made straight the ways for the”—great preachers who preach “magnificent sermons,” and the bishops who muster in, according to the “apostolic rite of confirmation,” the troops of the “King Eternal that are led by the Prince of Peace.” Then the good work enters upon another, but not a better, stage. *Chris. Stan.*

A SURVEY OF HISTORICAL SUPERNATURALISM—No. II.

THE new-made king was placed in his Paradise garden eastward in Eden, and a river went out from Eden to water the garden, from whence it was parted, branching into four divisions—Pison, compassing the land of Havilah, where the gravel was gold; Gihon, compassing the land of Ethiopia; Hiddekel, running eastward to Assyria; and the fourth, better known as Euphrates. Milton and Martin have each put forth wonderful strength in describing the place, and the colouring is superb in the poetry and in the painting. But their efforts after realization, how far beneath the reality, though resplendent in genius and in art. The realism was such as no imagination can reproduce; no speech may declare the glory, nor art cause it to live on the canvas. The simple account of the four rivers in Genesis, whose bright glad waters sweep away in different directions, gathering power and magnificence as they run, awakens an exaltation of mind which admits no adequate representation by the poet or painter.

How long Adam maintained his happy dominion it is impossible to say, but the presumptive evidence favours a considerable period. As a trial of his advancement in knowledge and a further step in his education, we find that the Lord brings before him the cattle, the beasts of the field, and the fowls of the air, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. As names were not empty signs, not capriciously given, but represented the realities in each specific nature, his experience must have been wide and various, long and carefully gathered, however much helped by intuition and natural sagacity. Among the creatures which passed before him for discriminate nomenclature there was not found an helpmate for him, no one adapted to heart-fellowship. God suffers us to feel our need before He sends supply, and the solitary king, in the midst of all his wide glories and priceless possessions, wanted a kindred spirit, with whom he might have full communion in the joy of love, in the revelation of power, and in the solemnities of worship.

We learn from the same chapter (Genesis ii.), how the Lord caused a deep sleep to pass upon Adam, and from one of his ribs formed the woman, who likewise named her as he had done all the other creatures. “This is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man.” What interval of time we have between the consummation of wedded love and the transaction of chapter iii. it is impossible to say. The cloud no bigger than a hand begins to form in the azure, and very soon darkness and storm descend at mid-day. In the opening of chap. iii. it reads—“Now the serpent was more subtle than any beast of the field which God had made. And he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden?” After hearing the reply of the woman he adds, “Ye shall not surely die. For God doth know that in the day ye eat thereof then

your eyes shall be opened, and ye shall be as gods, knowing good and evil." The tree seemed good for food, it was pleasant to the eyes, desirable for wisdom, so she partook and gave to her husband.

Doubtless, as stated, the serpent was subtle above all other beasts ; but a reasoning serpent, with power of speech and hostility to God and man, comes not within the province of naturalism. Hence the broad, healthy common sense of Christian humanity rests in the conviction that the serpent was only a vehicle or instrumental force employed by a wicked spirit. A malignant foe to the glory of the Highest as well as to the happiness of man, seeks to make another being wicked and miserable as himself ; such unrest, envy, and hatred belonging to the very nature of impiety. If the most profound and experienced of the human race were to construct a case of temptation, they could not suppose an account more probable or truth-like. First the weaker vessel is assailed, where there was a smaller nature and more limited experience, hence more impressionable to seductive influences. Then the sureness of the threatened penalty is denied, and an imputation artfully thrown out, as though the Lord were selfish in His treatment : curtailing their power and privilege, in fact. God knew that they would become like gods, in the knowledge of good and evil, by partaking of that tree. In this manner flesh and spirit are led out, panting and thirsting after the untried—the domain of knowledge, power, and glory, so rose-coloured. The reception of the satanic lie poisoned the springs of life ; the moral ruin which was finished in positive transgression began by confusion, darkness, and disease within. The threatening might not mean what was said ; the fruit was fair and tempting, the prospect of ambition enchanting and sublime, and so the plunge was made. Holy scripture informs us that Adam was not deceived, hence we can only account for his partnership in the sin by some heroic resolve (but not the less sinful on that account) to share the destinies of his partner in the evil as in the good. The new knowledge is found to be a new horror : in the room of soaring into a loftier region among the gods, they discover that they are naked, guilty, and miserable. Though respited from immediate death, the throne becomes desolate, the inheritance and lordship perish, they are driven out to fight with an intractable soil and wild elements, for the ground shares in the burden and the curse, and in the physical as in the moral atmosphere all is changed ! A severe wind blows, not laden with aromatic perfume as by Paradise rivers, but with undertones of disease and death, and cries of labour and battle. Doubtless the chief poison lay in the disobedience, still it is more than probable that the tree itself contained physical qualities which were noxious and deadly. This conclusion will bring the two trees which were in the midst of the garden into the correspondence of proportion, into the harmony of co-relation as parts of one scheme ; the tree of life containing the wine of immortality, whereas the tree of the knowledge of good and evil contained the poison of corruption and death.

The sentences pronounced upon the serpent, the woman, and the man, are significant. The curse upon the serpent combines the criminal instrument with the infernal person, who used it as the vehicle of temptation. The animal instrument is cursed above all cattle or beasts, as an object of loathing and abhorrence ; how thoroughly this has been fulfilled needs no proving. As regards the prime diabolical workman, there is ceaseless enmity decreed between the seed of the serpent and the seed of the woman ; the serpent is to bruise the heel, and the seed of the woman to bruise the head of the serpent. That the heel of humanity has been

bruised is very manifest, and it has been a dangerous wound. Let the long ages of blasphemy and rebuke bear testimony, with all the fields of carnage and slavery, and all the cries from the oppressed and the oppressor, who are perhaps equally miserable. The slime of the serpent is over all, and all the revels of atheism or superstition, all the works of darkness and cruelty, bear witness to the virulence of his poison and the extent of his dominion. But it, or rather "He shall bruise thy head." Grievous as the wound in the heel has proved it is not fatal or incurable; but the serpent is to be wounded and bruised in a vital region, which admits of no recovery. The Life Restorer came to destroy the works of the devil, and struck such blows of divine force as will eventuate in the utter destruction of the enemy and his sinful kingdom. God will bruise Satan under our feet shortly. He has combined, in some measure, the terrible glory of the fallen angel with the malignity which springs from misery and despair; but his ruin will be as great as his schemes have been vast and daring. We can hear the hoarse murmur, and see the red glare of that lake of fire where the Prince of Evil and his adherents and his works disappear from the fields of mortality and time, without any resurrection in the Age of the City of God.

As to man and his ancient loss. To lose the glories of Paradise and the unquestioned power of monarchy over the visible was a great loss, but how much greater the loss of profound peace within. Death is separation, whether it be in the separation of body and soul which prepares for the grave, or in the separation of the soul from God. The death verily began even then, for the fine gold was dim, and the spiritual lustre faded away. And indeed that moral death or inward ruin which was to terminate in corruption, would have been perpetual had there not been in reserve a higher scheme of Divine compassion, a remedial system of grace and recovery, whose golden splendours began to shine through the glooms.

Immortality would have been no boon, but rather a dreadful thing for persons in sin and disorder. Hence lest the man should put forth his hand and take also of the tree of life, and eat, and live for ever, God sent him forth from the garden of Eden, to till the ground from whence he was taken. "So He drove out the man, and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life." The cherubim guard has been a fruitful field for strange weeds.* The theory of Lactantius is a constant succession of thunderstorms. Tertullian resorts to climate, and explains the matter by the "ardours of the torrid zone." Theodore of Heraclea declares the cherubim to be "wild beasts of some formidable kind." Grotius, who never could lift his feet out of Dutch mire, explains the flaming barrier as the "blaze of a spring of bitumen." Herder finds a mountain at the entrance, "full of wild beasts and subterranean fire." Rosenmuller finds his solution in the "burning of the naphtha wells in Babylon." All this wretched romance is uncalled for. The holy book leaves us in no doubt concerning the Cherubims or the Shekinah glory, or the pillar of fire—(see the journeying of Israel and the first and tenth chapters of Ezekiel). By theories more modern the terrible glories were to inspire with hope rather than with fear; and "keeping the way of the tree of life" is to let the people in and not to shut them out. But in sober truth, the way was open in the sinless time and closed when sin and revolt came, the banishment enforced by fire and sword, sufficient to scare away all rash intruders. The flashing sword proclaimed in clear accents—No road back

to life in this direction ! the gates are closed for ever ! Though we do not suppose that the Almighty is shut up to one method, yet we should always conclude that what He does is the very best. He might have blasted the tree of life, and reduced the garden of Eden into immediate ruin ; but where would the *memorial* have been ? We may surely see the wisdom of God in preserving the place for centuries. The dethroned king could relate the history of his fall and expulsion with tenfold more force while able to point to the eastern gate, with the visible splendour and terror which so powerfully confirmed his story. And while they learned by sight as well as by speech that the primal haunts and fountains of life and beauty were lost for ever, they could learn from his lips that a finer Paradise loomed in the distance, that the seed of the woman would bruise the head of the serpent, that the true golden age was in the future rather than in the past, and that in ripe time, by fortitude and valour for God and truth, they would doubtless come in sight of a more sublime Eden, where no flame or sword would scare away, where no serpent could enter, and where the lost tree of life would flourish again, on each side of the holy river.

That the spectacle in front of Eden was considered the "presence of the Lord," seems more than probable. Cain was driven out from the presence of the Lord. In the large sense that could not be, for whither can we go from His Spirit, or flee from His presence ? But in the narrower sense such presence was a visible and local glory, a place where men were wont to gather so long as any measure of reverence and holy fear remained. When Cain was abandoned to his own darkness and impiety he went out from the presence of the Lord, and far away from the memorial of the Divine wrath and the lost inheritance, and pursued his own projects in the arts of the fleshly life. Such geographical separation, though a loss to him was a decided gain to the children afterwards born to his father, as they were saved from the companionship of evil. G. G.

To be continued.

THE PERIL OF THIS REFORMATION.—No. II.

WHAT is the doctrine of this Reformation with regard to meeting every first day of the week, as taught by Thomas Campbell, Alexander Campbell, Walter Scott, Barton W. Stone, John Smith, John T. Johnson, the two Creaths, and the host of men who were originally associated with them in their work of reform ? We shall first quote from A. Campbell :

"The sanctification of the Lord's day by meeting in honour of the resurrection of the Saviour, and especially with a reference to the celebration of the Lord's Supper, is essential to the edification, to the spirituality, holiness, usefulness, and happiness of the Christian community.

"It is not designed to throw into the shade any other duties of the Christian Church while contending for those above stated ; but because no society save the disciples of Christ, so regard, observe, and celebrate the Lord's day. We endeavour to arrest the attention of our fellow-professors to the great design of it, and of the coming together of the members of Christ's family on that day. When assembled for this chief purpose, the reading of the Scriptures, teaching, exhortation, prayer, praise, contributions for the poor, and discipline when called for, are all in order and necessary to the advancement and growth of the Christian Church in all the graces

of the Spirit and in all the fruits of holiness."—*Millennial Harbinger*, vol. 1, new series, page 534.

"The most generally true and correct report of the Baptist churches which could be given is as follows: Four congregations or churches are under the pastoral care of one shepherd. He visits them every fourth Saturday and Sunday. In their church capacity they meet once a month. Speculations are then sung, and then prayed, and then preached, and then sung, and then prayed, and then blessed: and after being thus fed and feasted, the brethren go home for one month to ruminate and digest this hearty meal. As to the children at home, it is altogether left to heaven when and how to convert them."—*Christian Baptist*, p. 322.

"One of our earliest objections to popular Christianity is its desecration of the Lord's day. When we first joined the Baptists, we had to stipulate for the privilege of sanctifying the natal day of Christ's church by meeting together on every sacred return of that most memorable of all the days of the week—not only of the week but of all the years of time—to partake of the symbolic loaf and cup. They generously, after some debate, allowed us the privilege * * * still our doing so was often alluded to, and with no very kind regard."—*Millennial Harbinger*, 1841, page 541.

We will now quote from the *Christian Messenger*, a communication jointly signed by Barton W. Stone and John T. Johnson:

"We are happy to announce to our brethren, and to the world, the union of Christians, in fact, in our country. A few months ago the Reforming Baptists (known invidiously by the name Campbellites) and the Christians in Georgetown and the neighbourhood, agreed to meet and worship together. To increase and consolidate this union, we, the elders, and brethren, have separated two elders, John Smith and John Rogers. These brethren are to ride together through all the churches."

To the above, Alexander Campbell appended the following remarks:

"With these two brethren we are well acquainted. The one was formerly a Baptist, the other formerly a Christian, in the sectarian import of these words; differing from each other only in some *speculative* opinions, and were employed in building up congregations perfectly alike in their modes of meeting, and in their dependance on an order of men called preachers to dispense ordinances and *perform divine service*. Each of these made a Lord's day in a neighbourhood once a month, when they lifted the light of their countenances on the admiring Baptists and Christians."

In *Memoirs of A. Campbell* by R. Richardson (page 326, vol. ii.), the following notice is found of the result of the above-described movements: "William Morton, John Smith, Jacob Creath, Jr., etc., soon organized a large number of reforming Churches, many of which, especially in towns, adopted weekly communion, while in the country others still continued the Baptist custom of meeting monthly, when only they could have the services of a preacher."

It will be proper to add, that in carrying on this work, Jacob Creath, Sen., and "Raccoon John Smith," like Saul among his fellows, towered a whole head and shoulders above their brethren. But the final issue of that great movement was far from satisfactory. Witness the bitter complaints of some of its most prominent actors. Four years afterwards, Elder James Challen, under date of June 14, 1834, thus writes in the *Millennial Harbinger*:

"I find the churches in these parts in a very prostrate condition, and how to raise them I know not. I believe the reformation is suffering greatly here from the fact of our having an interest in so many Baptist

meeting houses, which precludes the possibility of meeting in the same place on every first day of the week. I have been almost tempted to pray that the disciples may be entirely excluded from every Baptist house in the land."

Under date of June 7, 1834, Elder O. C. Steele, who had been one of the earliest, one of the most ardent and most prominent actors in the movement among the Baptists that had been inaugurated by Elder John Smith, thus pours out the bitterness of his heart, and confesses his disappointment, in a letter to Bro. Campbell.

"I regret that I have no good news to communicate in reference to the advancement of truth and piety among the congregations of this county. Not one of them worships God according to the Word of Truth. Some of them meet twelve times a year to hear twelve sermons from so-called preachers, and break the loaf twice in the time; and thus they grow in grace and in the knowledge of the truth. Others meet twenty-four times, and break the loaf twice. One single congregation meets thirty-six times a year, and commemorates the death and sufferings of Christ twelve times. This is the greatest advancement in the county, and we have no good omen that we shall be able to advance much further; for, be it known to you, many of our reformists think this advance much too far, and would be better content to have two communion seasons, and to meet twelve times a year, and be called Reformers, than to meet on the first day of the week to keep the ordinances as delivered by Christ and his apostles. These are the naked truths in reference to the so-called reformed churches in the county of Madison, and I am not sure, Bro. Campbell, that the picture would not suit many other counties, from my knowledge of them. I would now ask you, How far we have advanced in the proposed Reformation?"

To this question Bro. Campbell replies:

"I fear the brethren who travel so slowly will die in the wilderness. They would require an antediluvian age to fit them for the kingdom of heaven. It will not do, brethren. Jesus says, I would you were cold or hot; and thus still speaks the Holy Spirit to the churches. No congregation has reformed, according to the New Testament (our creed), which does not meet every week to keep the ordinances as delivered to us by the apostles."

Wm. M. Brown, writing under date of April, 1836, says: "Some of the congregations I visited (in Indiana and Kentucky) were accustomed to meet only once a month. Bro. Campbell, have you anything else you can put before the brethren that will induce them to meet and attend to the ordinances of the Lord's house every Lord's day?"

To this Bro. Campbell replies: "Of all sins of omission and commission the foulest and the blackest is ingratitude. Now, how much of this sin will be found in those who neglect the Christian assemblies, and forget the death of their Redeemer, while they profess to expect eternal life through His death?"

Thomas Potts writes to A. Campbell from Henry County, Tenn: "Circumstanced as the congregation has been, as yet, we have not found it convenient to meet oftener than once a month."

A. Campbell replies: "The Lord has given us fifty-two feasts in the year. Let no man be cheated out of forty of them by the plea of *convenience*. Mr. Convenience is the greatest heretic and innovator now living. Take care of him!"

The *Baptist Banner* published the following statistics under date of June 3rd, 1837: "We have in the State of Kentucky upwards of five hundred

churches, with but little over two hundred ministers, and an aggregate of at least forty thousand church members, and we know of but seven churches that have preaching every Lord's day."

The foregoing facts and documents are only a drop in the bucket; but they are enough to show that, as in the days of the apostles the Christians that had been Jews were forever tending back into the weak and beggarly elements of the Jewish law, so it has been the frailty of our own brethren, to be perpetually relapsing into the habits which were ingrained into them while they were Baptists.

The name of John Smith was a tower of strength to the Reformers of Kentucky, but neither his great name nor his great fame was sufficient to enable him to induce a majority of the churches to maintain weekly meetings. We quote from the *Life of John Smith*, by John Augustus Williams: "He had found it very difficult to induce the country churches, whose members were scattered over a widely extended district, and who had been accustomed to meet but once a month, and then mainly to have a sermon, to come together every Lord's day for social worship and mutual instruction. It was not till the year 1836, that the brethren, even at Somerset and Spencer, agreed to meet every Lord's day to observe the ordinances as they were delivered."

Both in the *Life of John Smith*, and in the *Memoirs of A. Campbell*, the fact is noted, that the people of the towns and cities more readily adopted weekly meetings than the people of the country. The explanation of this fact is, not that the country people had further to travel—if they could go a certain distance once a month, they could travel the same distance every Lord day, provided always they were thoroughly in earnest. The true reason is, that the people of the city possessed a higher culture and a more advanced civilization, and found in themselves moral, intellectual and spiritual wants which were not yet felt by the people of the country.

PARDEE BUTLER.

WAR AND CHRISTIANITY—CAN A CHRISTIAN BE A SOLDIER?

I AM deeply anxious upon this question and the more so as there appears a disposition in high quarters to supplement the Militia Ballot by compelling everyone drawn to serve, admitting not of escape by fine or substitute. If Christians are not excluded by the law of Christ from such service they ought to take their share of toil and danger in protecting the country, and if they are so prohibited then on no account should they consent to do so. I am not wholly satisfied with the arguments presented by the ultra-peace advocates, and I have sought the strongest statements on the other side. That which is most conclusive I find in an essay published, some time ago, by a Birmingham gentleman. I beg to submit from his pages the following arguments:—

"Our Saviour has given us a perfect and comprehensive summary in few words of all Christian morality. It is this, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.' This summary is said to contain *all the law*; therefore it includes the entire moral code of the New Testament. All other principles and laws are in perfect harmony with it, and are intended to be only so many developments and illustrations of it. Every principle of morality taught in the

New Testament is a part of, and is explained by this simple compendium. And every law was given out as the application of a great principle to a case in human life; therefore every isolated precept, and every particular case of legislation, must be compared with, and referred to, the principle from which it immediately flows; that principle must again be compared with, and referred to, the great summary of morals before stated, and on no other mode of interpretation can we obtain an enlightened and comprehensive view of the moral philosophy of the New Testament. This method luminously defines both the *value* and the *intention* of every precept; the *intention* being merely to illustrate the great final principle, and the *value*, precisely the amount of illustration it affords.

Let us apply these principles of construction to those passages which are said to condemn defensive war; I say *defensive* war, because it is neither necessary to the question, nor consistent with truth to affirm the lawfulness of any war that cannot be brought within this definition. The passages chiefly relied upon are: 'Whosoever shall smite thee on thy right cheek, turn to him the other also;' and, 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;' 'Whosoever shall compel thee to go a mile, go with him twain;' 'Love your enemies;' 'Vengeance is mine, I will repay, saith the Lord;' 'They that take the sword, shall perish by the sword.' These quotations include all that can be said to have a *direct* bearing on the question. Any other similar passages are entirely comprehended in these. The first quotation is from the 5th chapter of Matthew, the 39th and following verses. We are not left in doubt as to the particular moral principle which these specific precepts illustrate. It is stated at the beginning of the 39th verse, 'But I say unto you, that ye resist not evil.' Then, in illustration of that principle, these specific precepts are given. The value of these passages, then, is to be tested by the quantity of illustration which they afford to the principle announced,—'resist not evil.' They cannot go beyond, but they must be included in, and governed by, that which they illustrate. We must, therefore, compare them with this secondary principle, from which they are given out as manifestations, and we must also take the final principle from which the secondary flows; we then arrive at the following exegesis, 'Love thy neighbour as thyself;' evince it by resisting not evil; show that you do not resist evil, by submitting patiently to different kinds of wrong, *four* of which are specified: first, *personal violence*: 'If any man smite thee on thy right cheek, turn to him the other also;' second, *robbery*: 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;' third, *duress, or personal restraint*: 'Whosoever shall compel thee to go a mile, go with him twain.*' Observe, neither of these three modes of non-resistance to evil is to carry us beyond the command to love our neighbour as ourselves. This is a most important limitation of the precept to submit to wrong; it reduces these precedents to comparatively narrow limits, and indicates the fact that non-resistance is here only enjoined under minor wrongs; and the instruction intended is that we are not to be quick in our resentments, that it is often nobler to submit quietly to insult and injustice in minor matters, than to incur the moral risks of seeking redress. If

* I am indebted to a learned clerical friend for the following very interesting illustration of this passage:—The original Greek term here is, (*angaros*), signifying a Persian courier, authorized to compel the service of the king's subjects, and to make use of their horses, carriages, &c., at discretion. The word is originally Persian, (*angarano*) to compel a person to perform the service of an *angaros*. For the exercise of this power, see Luke xxiii. 26. Our Saviour's teaching here, therefore, had reference to one of those minor oppressive customs of the Roman government from which the Jews suffered so continually.

greater wrongs were included, non-resistance would involve loving our neighbour better than ourselves, which is without the pale of the final principle, and, therefore, *cannot* be intended. Observe, further, it is an essential principle in the interpretation of all legislation, that where a law names only *minor offences*, it cannot by any just construction be made to extend to greater. Offences of an equal or a smaller degree are included; but the mention of a minor class of crimes must not be tortured to mean those of a higher degree. Now, the injuries named here are comparatively unimportant; assault, theft, personal restraint: therefore, even if a literal interpretation be contended for, those who condemn defensive war gain nothing from these precepts; because they only direct us to submit to injuries of the same degree as those specifically named, and not to the vast flood of miseries occasioned by non-resistance to an invading army. There is, therefore, in these passages, even upon a literal interpretation, not the shadow of a precept against defensive war. That the inspired apostles and early Christians understood the principle, 'resist not evil,' as I have here stated, is evident from historical facts. Paul resisted evil, by claiming his privilege as a Roman citizen to appeal to Cæsar against his false accusers. On another occasion, after having been unjustly scourged, he resisted evil by sending a dignified message to the magistracy, giving them to understand that they might not scourge a Roman with impunity. A still more active resistance of evil is recorded of Paul in the 23rd chapter of the Acts of the Apostles, when he took means to obtain a military guard to protect himself from assassination. But there is another criticism upon these quotations, which it would be obviously unfair to omit. The illustrations here given are exclusively confined to individual injuries; the cases afford no type of injuries attempted against the persons and properties of others. War is an attack not only on our own persons and properties, but on those of the entire community in which we dwell, including the endeared objects of our tenderest affection, whom God has placed under our immediate protection, and whom the strongest and noblest instincts of our nature compel us to defend even to death.

But it appears susceptible of easy proof, that a literal interpretation of the verses in question cannot be *consistently* contended for by the holders of ultra peace doctrines. The principle "resist not evil," is considered by *four* specific cases, in which non-resistance is prescribed. Only three of those cases have been yet considered, the fourth is as follows: 'Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away.' This illustration applies to the non-resistance of evil in pecuniary injuries, and if the literal interpretation is to be so scrupulously followed in the other verses, how is this pecuniary precept to be disposed of? If we are patiently to submit to any amount of wrong inflicted by an invading army, we are equally bound patiently to submit to any amount of pecuniary wrong involved in giving to all who ask, and lending to all who would borrow. I ask that estimable, and wealthy, and discreet community, the Society of Friends especially, and all those who assert that war is unlawful on the ground of a literal interpretation of scripture against it, for their theory of the application of this pecuniary clause. I ask them either to abandon the literal interpretation of the precept on submission to violence, or to adopt that construction in this cognate illustration of the principle 'resist not evil.' Literal interpretation would involve giving and lending even to our utter destitution, not prudently, not even usefully, but to any and to every claimant, to provide, it may be,

for as riotous and expenditure as any begging community can desire.

The attempt to condemn defensive war on the ground of these precepts will, I believe, be abandoned sooner or later by every thinking man.

The other quotations I have named, are 'Love your enemies;' 'Vengeance is mine, I will repay, saith the Lord;' and 'They that take the sword, shall perish by the sword.'

It may be insisted that war is perfectly compatible with a literal obedience to the peculiarly Christian precept, "Love your enemies." The beautiful romances of the age of chivalry, apart we may suppose from any powerful Christian influence, afford instances of generous and even devoted love between mortal combatants. A powerful sentiment of benevolence, or even a strong personal affection, sufficient to answer the demands of this precept, may co-exist with, and be controlled by, a lofty consciousness of duty, in the breast of the soldier hero. This state of feeling was often realized in chivalrous times, and the finest virtues of chivalry were only brilliant imitations of some of the graces of Christianity. How much loftier is the love of the Christian soldier to his foe, who, when the battle is hot, the strife fierce, and the carnage bloody, breathes out his soul to God in the midst of this aceldama of horrors, with the sublime prayer of his Master on his dying lips,—'Father, forgive them, for they know not what they do.' Even this has been an actual, and not merely a possible or imagined attainment, in human life. It is not necessary to the argument to show that this is the prevailing military spirit,—to justify war as it is; I only propose to prove that war is necessary, and that it may be consistent with the most elevated piety.

But there is a more effective answer to those who triumphantly quote this precept as conclusive against war. Scripture is the exponent of Scripture, and the command to love our enemies stands side by side with injunctions to love and cherish those who should be endeared to us by the ties of patriotism or of kindred. Thus we obtain a clear and authoritative limitation of the precept, 'Love your enemies;' this love to our enemies is to be perfectly consistent with our natural and moral obligations to protect those who are dependent upon us. In the case of a hostile invasion, circumstances may arise where both these duties cannot be literally performed in the sense in which literal interpretation is claimed by the advocates of ultra-peace doctrines. Where an infinitely greater amount of evil must fall on the innocent, than the forcible prevention of that evil would inflict on the guilty, will those who deny the lawfulness of war show in such a case how their views can be reconciled with either scripture or reason?

The next quotation, 'Vengeance is mine, I will repay, saith the Lord,' is only applicable (in this discussion) to a war of vengeance. It does not give even *prima facie* testimony against a purely defensive war, which cannot be called in any proper sense a war of vengeance. It therefore does not affect the present question.

The remaining passage must be interpreted either literally or exegetically: if it be taken in a strict literal sense, it is untrue; for many who take the sword do not perish by the sword. If it be taken exegetically, it involves merely a condemnation of the particular appeal to the sword to which it was addressed, and a general caution against violence; and in neither sense can it be made to affect defensive war.

Having learned the true meaning of those particular precepts which are said to have a direct bearing upon the question, it is necessary now to exhibit the aspect of the general principles of Christian morals towards

defensive war. The better to understand how to apply these general principles, it is desirable to glance at the condition and exigencies of the first Christians, and to observe the method of practical application adopted by our Saviour and the inspired guides of the churches. Their mode of deducing laws for specific cases from general principles should be our model. One object of the appointment and continuance of inspired guides over the first Christians, was, to instruct *them* and all successive generations of men in the practical adaptation to daily life of the principles of the new revelation. The divinely appointed teachers would, both in their oral and written teaching, address themselves not to abstract and ideal legislation, but to actual, living, exciting circumstances. It is to men's business and bosoms, to their warm hearts, and active minds and feelings, that the truth must be brought home. Not only, or chiefly, to their powers of abstraction; therefore the relations of the first Christians, both in the internal economy of their churches, and in the character of citizens and subjects, are repeatedly dealt with by direct moral precept in the inspired writings. War and bloodshed were rife in the world at the period when the writings of the New Testament were penned; and yet through the whole of those writings there is no precept against defensive war. Those who condemn it must therefore venture to charge the Holy Scriptures with a most serious and perilous omission in respect to a moral question of daily occurrence, and of deep import. But it is not mere omission which they must impute. When we read of an inspired apostle obtaining a military guard for his protection—when we read of soldiers applying to John the Baptist with the enquiry, 'what must we do?' and being told to be content with their wages—when we hear our Saviour pronounce a soldier of rank in the Roman army to possess stronger faith than any man he had previously met, not excepting the apostles—when we read the remarkable narrative in the tenth chapter of the Acts of the Apostles,—where we are informed that another soldier of rank, the centurion of the Italian band, 'a devout man that feared God with all his house, who gave much alms to the people, and prayed to God always,' was selected to be the first Gentile introduced into the Christian church, and that by miraculous means; with these instances before us, unaccompanied by any intimation that the profession of arms was unlawful, do not those who condemn defensive war virtually charge the sacred Scriptures not only with a perilous omission, but with a tendency to mislead?

From these facts we gather two deductions; first, that here is a *prima facie* case in favour of the lawfulness of war; and secondly, that if defensive war be condemned at all, the sentence must be sought in the general principles of Christian morality, and not among the adjudicated cases; in other words, the morals of war are contained in the command, 'Thou shalt love thy neighbour as thyself.'

With only this general precept to reason from, a very few words are decisive of the argument. From these premises it is obvious that we must adopt 'in all the relations of life, that line of action, which in our judgment will best promote the welfare of our fellow-men. This is the true exposition of loving others as we love ourselves, and it must be either *admitted or denied*: if it be denied, if we are not always to take that course which we deem most promotive of the welfare of our fellow-men, then we are sometimes driven to the opposite line of conduct, we must sometimes do less good, or inflict greater evil, than the circumstances of the case may allow. This cannot be loving our neighbour as ourselves, therefore the denial is untrue. If the definition be *admitted*, then defensive war is not

forbidden, because in case of aggression, the community attacked would have to consider whether resistance or non-resistance would best promote the welfare of others, and if they should decide in favour of defence, then according to the admitted definition, they must engage in war. To undertake it becomes a moral obligation. It is matter of divine command, and in such a case, according to New Testament morality, man has no choice or option. He must either nerve his arm for conflict, or he must become a party to the deeds of murder, and rapine, and lust, which any licentious soldiery may choose to perpetrate. He must either defend the innocent or become accomplice with the guilty. He must despise Divine authority and incur Divine displeasure; or he must accept the sublime, stern mission of the Destroying Angel to a guilty and devoted foe.

The condemnation of defensive war appears to involve absurdity. If the passages of Scripture which are quoted to justify the theory, could really be accepted in the sense put upon them, the principle of non-resistance to war would be of universal application. No amount of hostile force, whether small or great, ought in any case to be forcibly resisted. In the application of this principle it matters not how small an invading army may be. Defensive war, if unlawful, is as unlawful in success as in defeat. If a mighty empire be attacked by a score of lawless military barbarians, still defensive war is unlawful. These twenty soldiers may commit a thousand murders, still defensive war is unlawful. Violence must not be used. They must only be requested, persuaded, entreated. If the principle is worth anything it forbids not only such defensive war as would involve death, there is no such limitation in its terms, but it also prohibits any degree of defensive war; any, the smallest amount of force. According to the literal interpretation doctrine, not only is there to be no defence, but there is to be active consenting submission to the attack. Upon this theory it is unscriptural even to run away. The principle, if principle it be, requires that assistance should be rendered to the offending parties. If smitten on the one cheek, you are merely to present the other. If defensive war be prohibited by these passages of Scripture, then not only is the use of force in any degree prohibited also, but the terms of the precept prohibit even any attempt to escape. I have mentioned twenty soldiers as taking possession of an empire. Upon this theory why should not one? If it be unlawful to use violence to twenty men it is unlawful to use violence to one; and those who base a condemnation of defensive war on the positive precepts of the New Testament, must quietly hand over the rights and liberties, the properties, the homes, the persons, and the lives, of any and of every community to any solitary soldier, who foreknowing success, will venture for such a prize to unsheath the sword.

I confess I see no way of escape from this dilemma, and I shall be thankful to hear any respectable theory of non-resistance which does not involve it."

Here I leave the matter at present, signing myself

TRUTH SEEKER.

DESIGN OF AFFLICTION.

EVERY vessel of mercy must be scoured in order to brightness; and, however trees in the wilderness may grow without culture, trees in the garden must be pruned to be fruitful; and cornfields must be broken up, when barren heaths are left untouched.—*Asquith*.

HENRY VARLEY IN NEWCASTLE.

DURING our visit to Newcastle an advertisement set forth that "Mr. Henry Varley, of Notting Hill, London, a man honoured of God in preaching the Gospel to many thousands of working men in London and other large towns, intends visiting Newcastle, and earnestly desires to meet the working men at the following services." The announcement provided for preaching every day, for seven days, using for that purpose five large chapels, two rooms, and the Tyne Theatre. Mr. Varley was brought by the Young Man's Christian Association, and, in like manner, has visited other large towns. Mr. Varley is somewhat of a Revivalist, but not at all of the clap-trap, Hallelujah Band class. He is evidently an earnest, Christ-loving man, filled with love for perishing sinners. He was a London tradesman, and took to preaching, not for a living, but for love. His success was such that he gathered around him a congregation, chiefly of working men, only second to that of Mr. Spurgeon. The requirements of the Church have impelled him to relinquish a prosperous business and devote himself wholly to the work of the Lord. The church has its several elders, and both faith and immersion are preached, but without any right understanding of the design of baptism.

Our engagements enabled us to devote one evening to Mr. Varley's services, and we went, trusting to obtain a lift upward and heavenward; nor were we disappointed. Many things said were highly calculated to advantage both saints and sinners, to which a crowded house listened with marked attention and responded by hearty manifestations of feeling. He addressed himself largely to the young, in a manner calculated to win them to Christ; but there was, with all, a mixture of error calculated to puzzle the truly thoughtful and intelligent, and, we are sorry to say, with a certain class, more calculated to repel them from Christianity (by reason of their intellectual difficulties) than to bring them to it. The sermon was announced as an *exposition* of the parable of the householder who went out to hire labourers. We were informed that Christ is the householder, and His going out early in the morning, at the third hour, and so on till the eleventh, was applied to His desire to save the young in the very morning of life; to His seeking to save the youthful, just entering into manhood, and so on to the aged, ending with an account of a woman of eighty. Many of the things said and the appeals to his hearers were excellent, but, as an exposition of the parable, wholly aside. Now, certainly this kind of treatment of the Bible does not tend to give doubters confidence in the Book, but rather leads to the conclusion that Christians make it say and mean anything that suits them. We have heard Mr. Varley before, and rather think, that though he reads and "expounds" a chapter before his sermon, true, contextual exposition is not much in his line. We regret it, and entreat him to see to it. He may depend that his appeals will not be less effective, nor his illustrations less powerful in association with a contextual, inductive, and, therefore, a true and scientific interpretation of Scripture, than when the Sacred Page is made a sort of rubber-face, to be pulled into any shape that may suit the occasion.

Then, too, there was a strange admixture of true and erroneous doctrine. Parents were made responsible for the conversion of their children at an early age,—“They need not wait till twelve years of age.” Now, we believe in early conversion, and doubt not that children rightly trained would turn early to the Lord. But correct training was not urged—the thing wanting was faith in the parents—conversion would take place very early had

the parents faith, because it is solely the work of the Holy Spirit. This may do for the Irvingites, who contend that infants are regenerated solely by the Holy Spirit (in baptism) but not without faith, which, though not possessed by the infant, is by its sponsors; but such teaching is not of the apostles of Christ. Then we were told that Christ desires to enter into the heart of every sinner. But here comes in the confusion, so distressing to many enquirers, and so tending to produce a rejection of the Bible. The logical mind cannot fail to connect the things thus—Christ desires to convert *every* sinner, conversion is solely and alone the work of the Holy Spirit, then why is not every sinner converted? That such is not the case, can only be accounted for by the supposition that Christ and the Holy Spirit are not of one mind concerning the conversion of all sinners, or, by concluding that Mr. Varley's statement is not correct. He may reply that the reason is found in the fact that sinners are not willing to receive Christ, and that the Holy Spirit will not force them, but that when they are willing the Spirit does the whole work. But this answer fails, because the "making willing" is just part and parcel of the conversion. The truth is, that the word *conversion* is never in the New Testament found coupled with the phrase *Holy Spirit*. On the contrary, men are spoken of as converting one another, and sinners are called upon to convert themselves. If escape is attempted by substituting other words, as *begotten* or *born*, the attempt fails, because though we are said to be begotten of God, and of the Spirit, it is never said that this is accomplished *solely* and *alone* by the Spirit. We are said to be begotten by the Gospel, and by the preacher of the Gospel. We deny not that the result is attributed to the Spirit, but that is widely different from the Spirit solely and alone. It is by the Spirit, because it is by the Gospel, through faith, which Gospel the Spirit has made known and revealed by inspiration, authenticated by miracles, and providentially brought down to us. But where there is no faith, there is no conversion. Faith comes by hearing, and hearing comes by preaching. Were it not so, friend Varley might have continued in his trade and have left the Spirit to do His own work of conversion. Now we *know* that confused teaching, such as here objected to, does drive men from the truth. We deeply regret that so good a man should, while doing much good on the one hand, do also harm on the other. We shall send these words to him, and meanwhile pray, God bless Bro. Varley, and help him to a more perfect understanding of the good old way. D. K.

PRESENT DAY HERESIES.

THE Rev. W. Adamson delivered a discourse in the new Waverley Hall, Edinburgh, on the evening of Sunday, the 19th February, on Present Day Heresies, which, whether it be held merely as setting forth some of the things connected with the progress of religious thought and utterance, which are now occurring among the Churches, or whether it be taken on its own intrinsic merit as the embodiment of his own thoughts on the rights of Christians in respect of liberty of judgment as to what is true or false in those accepted standards of the churches which are entirely of human arrangement, and of appeal therefrom to the Word of God itself, was, certainly, not only a remarkable discourse, but one of a nature calculated to do much good in the way of leading men's minds by straight tracks right back to the "old paths," which after all are the only safe paths Godward.

Mr. Adamson introduced his discourse by reading from 1 Tim. iv., "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith," and proceeded to say that the most noticeable thing in the religious aspect of the times was the number of prosecutions which were occupying the attention of the Church Courts, and which were coming prominently into view everywhere. Heresy had not been without existence in any age, there having been those even in the lifetime of the Apostles themselves, who set themselves in opposition to their teaching, as might readily be gathered from the epistles of their writing; but in these "latter times" the accusations of heresy had very largely increased. One peculiarity in the history of our times was, that it was not now as it was some five hundred years ago, when only the men living in Monasteries, or other religious establishments, thought carefully or definitely on religious subjects,—nor as it was some three hundred years ago, when religious thought was held to be confined to what we might call professional men, as it were, stirred to religious thought by the influences coming in upon their lives—were active in their criticism of what was brought before them as truth, and were making themselves heard where they had an opportunity of utterance.

After referring more pointedly to some of the cases of heresy, so called, at present before the churches in Scotland, the speaker proceeded in an endeavour to trace some of the causes producing this large accession to the number: foremost amongst which he placed the fact above stated, viz., the largely increasing difficulty men felt in putting their own thoughts in other than their own words, most of all in clothing their ideas in phrases which had ceased to bear the same relations to the truths they held in men's minds as they possibly held in a former age.

He remarked that there was a great temptation to men whose living was dependent on their acceptance as professional Christian teachers, being less honest than they ought to be in the utterance of their sentiments, when these happened to be opposed to the Church standard, and he mentioned cases as known to himself in which men of good capabilities and great powers of usefulness had succumbed to the temptation, with the fatal result of destroying their own energy and usefulness by making shipwreck of a good conscience. He was inclined to regard as hopeful features, such indications of increased honesty and fearlessness as were afforded by those writings and utterances which have called forth accusations of heresy against the men making them.

He also referred at considerable length to the folly of regarding such interpretations of Scripture as were set forth in the "Confession of Faith," and the "Shorter Catechism," as of equal value with the statements of Scripture. With regard to many of the doctrines mentioned in the "Confession" he had no difficulty in accepting them as truths, but even where he could accept them in that sense he could not accept the form in which the matter was stated without doing violence to his conscience.

The doctrine of human depravity was one of the doctrines he believed in; but the doctrine of human depravity as formulated in the Confession of Faith he could by no means accept. One other of the hopeful features of the present day heresies, therefore, was that they were indications of departure—not from the Word of God—but from standards of human construction, which were, from the nature of the case, unsuited to be other than partial interpretations. The Word of God being many-sided, and the mind of man being capable of taking only one stand-point at a time, no one had a right to hold any one man's interpretation of a truth as con-

veying all that the truth may hold. One of the evils of making given interpretation stand in place of ultimate truth, appeared to have a remarkable illustration in the fact that much of the avowed infidelity consisted in the rejection of truths as contained in certain formulæ only; this resulting from those who have become sceptical, viewing the standards of the churches in the same way as the churches have themselves done.

The speaker concluded with the practical exhortation to love the Bible—to study the Bible—which was indeed a “lamp to the feet and a light to the path” of those who did study it reverently. He commended this specially to the young men, in view of transitions of mind through which all pass more or less, where for a season darkness and doubt may prevail, but through which the divine light, once perceived, will lead them safely. Such an experience had the poet who sang—

“Once on the raging seas I rode,
The storm was loud,—the night was dark;
The ocean yawned—and rudely blowed
The wind that tossed my foundering bark.
Deep horror then my vitals froze,
Death-struck I ceased the tide to stem;
When suddenly a star arose!
It was the Star of Bethlehem.
It was my guide, my light, my all;
It bade my dark forebodings cease;
And through the storm and danger’s thrall,
It led me to the port of peace.
Now safely moored, my perils o’er,
I’ll sing, first in night’s diadem,
For ever, and for evermore,
The Star! the Star of Bethlehem.”

Writing as I do from memory I may have omitted a good deal of the discourse, but I hope I have written sufficient to show that among religious men there is a hopeful tendency to the pure fountains of knowledge, where only are to be had the truly refreshing draughts of the “Water of Life,” and that in all the Churches called Christian there are rising up men who are conscious of a divergence from the old paths, and who claim fearlessly the right to seek the older and better way, and to lead others thereinto to the best of their ability. May none of them be blind guides, and may many be led into the way of life. M.

THE NEW ERA OF SUNDAY SCHOOLS.

SUCH is the heading of an article in a recent issue of the *Freeman*. According to the Bishop of London the effect of the Elementary Education Act will be to diminish the sectarianism of denominational schools. This, no doubt, will ultimately prove true, but in proportion as the day schools are thus affected the Sunday schools will move in the opposite direction; that is to say—they will be devoted more fully, if not solely, to the teaching of the doctrines of the Churches which sustain them. To this there can be no objection. Those parents who wish their children taught Methodism will send them to a Methodist Sunday School, and those persons only who wish Methodism taught will contribute to the support of that school; and so on with each denomination. Some of our readers are somewhat earnest and anxious as to the future of Sunday schools. Two notes are to hand which may help to awaken prayerful attention—

To the Editor of the E. O.—Dear Sir,—As disciples of Christ, pleading for progress in the religious education of the day, we are in many respects behind the times in the carrying on of Sunday schools, as a means to the training of children in the nurture and admonition of the Lord. The Churches in most of our large towns, it is true, have their schools; still, after all, there is amongst us, as a religious community, a want of sympathy for the work and united action in it, which can only be accounted for on the ground that we take a narrow view of the gracious influences for temporal and spiritual good, which those institutions, properly conducted, are calculated to exercise upon both the old and young in and out of our Churches. I believe that in certain Churches the want of Sunday schools, with the attendant Bible classes, as a means of interesting the young mind far superior to the most excellent platform exhortation, is the cause why parents can see their once hopeful children either mingling among the "sects," or in the world living a godless life. On the other hand many things can doubtless be said against them. "They are unscriptural; the Apostle Paul never taught a Sunday school; they usurp the province of parental instruction, &c., &c." To this we reply, that the law for Sunday schools is not to be found in the mere letter of the book, but, with the authority for other expediences, such as tea meetings, libraries and visiting or other committees, in the spirit or genius of our religion, which is that of love to God and man. Paul lays down the law for the regulation of expediences in such ample terms as to fully cover the whole ground of Sunday schools. "Whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue and any praise think on these things." Again, there is an educational influence in the Sunday school, as every old scholar knows, which can never be so well exercised in the private circle of parental instruction. The spirit of generous and healthy emulation is stirred up and allowed to exert itself in a wider field than that of home. Young hopeful sees far more of human nature in the school than in the family; and thus the sympathies of the heart and aspirations of the soul gain a breadth, height, and beauty often unknown to the subject of mere parental tuition. By all means then let the parents and teachers combine their influence, and thus a double benefit will be secured. In the majority of cases, however, it is found that the fathers and mothers of our children have neither the time nor ability to impart Bible instruction so well as a duly qualified Sunday school teacher. Look at it again on the broad ground of Christian philanthropy. You would save souls. Remember then the power which has been and can still be brought to bear through the medium of the children upon ungodly parents in bringing them under religious influence. All souls are alike, we say, still it is true in ethics as well as in physics, that "prevention is better than cure." Better, then, of the two, make a young and hopeful Christian, than convert an old and used up sinner. Wisdom and true economy in labour thus plead for Sunday schools, and the teacher rising to a full understanding of his noble vocation will be an able auxiliary to the evangelist. But we need not argue upon the mere philosophy of a scheme, which we are sure that most of the brethren feel to be near to their hearts as the only means of supplying known wants amongst us. My desire in the present paper is rather to stir up, by way of remembrance, all our superintendents, Sunday school and Bible class teachers, throughout the country, who profess the faith as at first delivered to the Saints, to a united and sympathetic expression of opinion from their knowledge and experience, in the pages of the *Observer*, upon the work lying to their hands. Why not have a Sunday School Conference either separately or with our Annual Evangelistic Meeting? Brethren, let us come to know one another in relation to our Sunday school work, so that unitedly we may advance with the times to larger usefulness in this direction. We find fault with other schools in their management and literature, and yet recognize the necessity for such institutions. As reformers, and not mere fault finders, it is surely then our duty, to the best of our ability, to embody in word and deed our ideal of the proper method of training the young for the Lord. Let us have the subject freely ventilated and thus come to know where we stand on this important question. English Churchmen, Presbyterians, Independents, Baptists, and Methodists are alive to their duty in it, and are working heart and hand together in the religious education of the young, and necessarily moulding the minds of thousands of children to their peculiar tenets. Let us also be up and doing *as a people*, and show that the principles of Primitive Christianity are dear to our hearts and identified with the welfare of the rising generation.

As a means to this end and that we may have a more united and loving fellowship in the good work, I now suggest to all whom it may concern, who are *able* and willing for the task, that a series of short articles upon Sunday school work be written for insertion in the *Observer*, from month to month. There are brethren who can do this from their own knowledge and experience of Sunday schools. The syllabus of topics might embrace:—Sunday schools and their relations to the Church; superintendent's duties, or how to manage the school; teacher's duties and difficulties; the best way of interesting scholars; when to send them to school; the proper use of class books; our juvenile

literature; or, how to make the *Sunbeam* shine more brightly into many more little hearts; how to distribute prizes, conduct examinations, social meetings, teacher's prayer meetings, bands of hope, &c., &c.

To work then, brethren, and fill up the above outline as it seems good in your sight; and may the Lord grant that a Sunday School Union in body and in spirit may soon be realized in our midst.

Leicester.

J. ADAM.

"THE SUNBEAM."

This subject is one that should interest all who are busily engaged in teaching the young in our Sunday schools. We are sure, from our own observation, that this little work is entirely neglected by some of our school friends; and the sale of other school papers, not published by our own brethren, is encouraged. True, the *Sunbeam* does not contain all the elements necessary to attract the mind of the child, or to enable the work to compete with other publications of the same kind; but we think the sale of it might soon be increased to such an extent as would enable the editor to add other desirable features to it, in picture illustrations, which might give it a wide circulation. We hope ere long to see this worthy little volume illustrated with such pictures as would tend to enforce the lesson taught therein from time to time. But we cannot expect this unless an effort be made to extend its circle of readers in our Sunday schools. How is this to be done? In answer to this, we propose to give an account of what has been done in the school, with which we are connected, in Summer Lane, Birmingham. During the past year we had no regular subscribers in the school for the *Sunbeam*. The secretary purchased a number each month and disposed of them as the scholars required; but at the close of the year, out of eighteen purchased monthly by the secretary, we had twenty-six odd numbers left on hand, thus entailing considerable loss, spoiling the volume purchased by the scholars and also what we had left. During some months all would be sold and in others only four to five. Now, for the present year we have agreed to supply a volume of the *Sunbeam*, neatly bound in cloth, at the close of the year, to every scholar paying one half-penny per month—the price of the work as already sold without the binding, that being given gratis. The result of this has been to obtain over fifty subscribers, and we doubt not that next year this number will be largely increased. But there are other advantages, besides in the increase of the sale, instead of the child taking the paper home every month, and getting it dirty and spoiled in less than a week, he will receive, at the close of the year, a neat little volume that he will prize and take care of. Thus the scholars who attend school and are regular subscribers to this work will, in a few years, have a nice little library, which, doubtless, will have a blessed influence upon their minds as they grow to maturity. We hope our friends in the Sunday schools will carefully consider this, for we feel sure that the extra outlay will be amply repaid by the good results obtained.

THOS. SHAW.

We do not at all conclude that the little we do in Sunday school work is owing largely to indifference. Many of our Churches are small and so circumstanced that Sunday school work is next to impossible. Still there is room to move on, and it is time to look out.

ED.

BAPTISM IN THE APOSTOLIC AGE.

BY A. P. STANLEY, D.D., DEAN OF WESTMINSTER.

WHAT, then, was baptism in the Apostolic age? The fewest words will most reverently tell what indeed it requires but few words to describe. We must place before our minds the greatest religious change which the world has seen or can see. Imagine thousands of men and women seized with one common impulse—abandoning, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society, under the banner of a new faith. Conceive what that new society was—a society of "brothers"; bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered with a moderation, a wisdom, and a holiness such as mere enthusiasts have never possessed. Picture that society, swayed by the presence of men whose

very names seemed too sacred for the converse of ordinary mortals, and by the recollections of One, whom, not seeing, they loved with love unspeakable! Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the express sanction of Him, into whose most holy name they were by that solemn rite “baptized.” The water in those eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. Can we wonder if on such an act were lavished all the figures which language could furnish to express the mighty change. “Regeneration,” “Illumination,” “Resurrection,” “A new creation,” “Forgiveness of sins,” “Salvation?” Well might the Apostle say, “Baptism doth even now save us,” even had he left his statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a divine prescience of coming evils, “Not the putting away the filth of the flesh, but the answer of a good conscience towards God.”

Such was the Apostolic baptism. It is startling to witness the abrupt descent from the first century to the third, the fourth, the fifth. The rite was, indeed, still universally, the great change from darkness to light, from evil to good; the “second birth” of men from the corrupt society of the dying Roman Empire into the purifying and elevating influence of the living Christian church. Nay, in some respects the deep moral responsibility of the act must have been impressed upon the converts by the severe, sometimes the life-long preparation for the final pledge, even more than by the sudden and almost instantaneous transition, which characterized the baptism of the Apostolic age. But gradually the consciousness of this “answer of the good conscience towards God” was lost in the stress laid with greater and greater emphasis on the “putting away the filth of the flesh.” Let us conceive ourselves present at those extraordinary scenes, to which no existing ritual of any European church offers the slightest likeness; when, between Easter and Pentecost, the crowds of catechumens poured into the baptistries of the great basilicas; let us figure to our minds the strange ceremonies handed down to us in the minutest details by contemporary documents; the exorcism and exsufflation—the torch-light of the midnight hour—the naked figures, plunging into the deep waters of the bath,—the bishop, always present to receive them as they emerged,—the white robes,—the anointing with oil,—the laying on of hands. Among the accompaniments of those scenes there were practices and signs which we have long ago discarded as inexpedient or indifferent, but which were then regarded as essential. Immersion, was then, even on death-beds, deemed all but absolutely necessary. The whole modern Church of Western Europe, according to the belief of those times, would be condemned as “unbaptized,” because it has received, without the excuse of a sick-bed, nothing but the clinical or sick-bed aspersion.” (*Essays on Church and State*, pp. 33—34).

The Rev. Dr. Malcolm, now resident in Philadelphia, thus writes in the *National Baptist* :—

“Some years ago, while travelling in Europe, I visited Milan, the most famous city in Northern Italy; and of course went to see the *Duomo*, or cathedral, a building inferior only to St. Peter’s at Rome. It is 500 feet long, 300 wide and 355 high to the top of the dome. It has about 100

handsome spires, and is built entirely of marble. On the outside of the walls are 4,000 niches, each containing a statue. The interior is exceedingly grand; 50 huge pillars support the arches of the naves, and the windows, of stained glass, are superb pictures. While surveying the splendid interior, my attention was drawn to the entrance of a group of well dressed persons, bringing six or seven infants. I found there was to be a baptism; and drawing toward one of the recesses, to which the group were approaching, I observed a beautiful marble baptistry, standing on castors, looking like a high-post bedstead with crimson curtains. It was large enough for the baptism of an adult, and the water was about three feet six inches deep. Each infant was held by its nurse, while the priest, a noble-looking young man in canonicals, stood beside the font, book in hand, reading the ceremony. This done he extended his hands to receive a baby, when an attendant loosened the child's robes at the neck, and stripped them entirely off at a stroke. There it was—wrapped from neck to feet in white linen, stiff as mummy. It was laid on the hands of the priest, who gracefully laid it in the water, pronouncing the usual formula. Not one of the little things cried, and of course they could not struggle. As the company retired, I ventured to approach the priest, and inquired if he spoke French—for I knew nothing of Italian. On his replying in the affirmative, I inquired how it was that he baptized thus. He replied that it had ever been so, and that for centuries that part of Italy had refused adhesion to the Pope of Rome, on account of infant sprinkling. At length it was conceded that they might retain the mode which they had practised from the first, I was of course highly gratified to witness this, to me, new evidence that immersion was the early and only mode of Christian baptism."

Freeman.

Biblical Criticism, Queries, &c.

FELLOWSHIP AND *THE* FELLOWSHIP.—No. I.

THE word *fellowship*, in the New Testament, comes to us as a translation of *κοινωνία*. In the authorized version it is rendered thus—

Acts ii. 42.—"And in *fellowship* and in breaking of bread."

1 Cor. i. 9.—"Called unto the *fellowship* of his Son."

2 Cor. viii. 4.—"And take upon us the *fellowship* of the ministering to the saints."

Gal. ii. 9.—"The right hands of *fellowship*."

Eph. iii. 9.—"Which is the *fellowship* of the mystery."

Phil. i. 5.—"For your *fellowship* in the gospel."

Phil. ii. 1.—"If any *fellowship* of the spirit."

Phil. iii. 10.—"The *fellowship* of his sufferings."

1 John i. 3.—"Have *fellowship* with us: and truly our *fellowship* is with."

1 John i. 6.—"If we say we have *fellowship*."

1 John i. 7.—"We have *fellowship* one with another."

The above are all the occurrences of the word *fellowship* in the common version of the New Testament. But had the rendering of *κοινωνία* been uniform it would appear in eight other instances, in which it is translated thus—

1 Cor. x. 16.—"Is it not the *communion* of the blood."

"Is it not the *communion* of the body."

2 Cor. vi. 14.—"What *communion* has light with darkness."

2 Cor. xiii. 14.—"The *communion* of the Holy Ghost."

2 Cor. ix. 13.—"For your liberal *distribution*."

Rom. xv. 26.—"To make a certain *contribution*."

Philem. 6.—"That the *communication* of your faith."

Heb. xiii. 16.—"And to *communicate* forget not."

It then appears that *κοινωνία* is found *twenty* times in the New Testament, and is translated *twelve* times *fellowship*, four times *communion*, and *communication*, *communicate*, *distribution* and *contribution* once each.

What, then, is the signification of the word thus variously rendered? Was it needful to have it represented by half a dozen words? Is there not one word in the English language which could stand for it in its every occurrence? In this diversity of rendering we can find neither necessity nor utility. Turning to the lexicons, it appears that *κοινωνία* is related to *κοινός*—*common*, *belonging equally to several*; as in Acts ii. 44. Hence the term *common* is used to designate land free alike to the district generally, so that all may use it. Accordingly, Webster has—

"Common, *n.* A tract of land belonging to two or more.

Common, *v.* To use together; to diet together.

Commons, *n., pl.* Common land; food at a common table."

LEXICONS of the New Testament give—*Κοινωνία*: *fellowship, partnership, participation, communion, aid*, etc. LIDDELL & SCOTT give as its meanings—*communion, community, intercourse, common gift*, etc., with a variety of illustrations showing its radical idea to be—*possession in common, partnership, participation on the ground of common right*. SCHREVELIUS gives—*communion, participation, society, beneficence, alms-giving*. With these authorities all others agree; and, therefore, *κοινωνία* is, *participation in common, joint interest, or partnership*. The nature, or quality, of the goods, conjointly possessed, is not even remotely indicated by the word; nor does it give a shade of intimation as to the source whence the possession is derived—whether by original right, purchase, or gift, must be known, if known at all, from information not contained in the word itself.

The next enquiry is, Have we a word in English which will fairly represent this Greek friend to whom we have given so much attention? If we have, it should be used in every instance; and if not, then we should construct a phrase which will do it justice, and thus secure uniformity of representation. There are two words used in the common version open to our consideration,—*communion* and *fellowship*.

The first of these, in its radical idea, might meet the case; but then it cannot be denuded of certain associations, which, by a mischievous lexicography, have been taken into the word as meanings. WALKER gives—"Communion, *s.* *Intercourse, fellowship, common possession; a common or public celebration of the Lord's Supper; union in the common worship of any church*." Now these last two are not meanings of the word *communion*, which has nothing in it either of the Lord's Supper or worship. *Communion* is *joint participation*; and whether that participation is the Lord's Supper, or church worship, or a possession of a wholly different character, the word itself can never determine.

Turning to the word *fellowship*, JOHNSON gives—"Companionship; consort; equality; partnership; joint interest company; fitness and fondness for festal entertainment with goods prefixed; that rule of proportion by which we balance accounts depending between divers persons, having put together a general stock." WALKER, with other meanings, gives—"Association; equality; partnership; an establishment in a college with a share in its revenue." MAUNDERS has—"Companionship; society; equality; establishment in a college." Taking the soul of these words and phrases, we have a similar result to that obtained by an examination of Greek lexicons, *ie.*, *participation in common; joint interest; partnership; and, therefore, fellowship*

may be accepted uniformly to represent *koinonia* in the New Testament.

Going back to our first page will show, that in the four instances in which we have *communion*, the true sense will be well conveyed by *fellowship*. "The cup of blessing which we bless, is it not the *fellowship* of the blood of Christ? The bread which we break, is it not the *fellowship* of the body of Christ?" And so with the other two instances. So, too, where we have *contribution* and *distribution*. It will also take the place of *communication* and *communicate*, and thus give us uniform rendering. If it be said that in Rom. xv. Paul had specially the *contributions* in view, and that, therefore, *contribution* would better express his meaning, the answer is, that had Paul wished to say *contribution*, he could have done so, but as he was pleased to use *koinonia* (*fellowship*), our proper course is to do the same. It may be quite true that he had in view the *contributive* aspect of the *fellowship*, as 2 Cor. ix. 13, he may have had its *distributive* side chiefly in mind. Though words have not figurative meanings, they are used figuratively, and by *synecdoche* the name of the whole is put to express a part, and the name of a part is given to the whole. Thus Paul, having in view the *giving*, or *putting together*, of funds in order to the *participation* of the needing brethren in the goods of this life, granted in more ample measure to others of the family of God, designated it by a term which in its completely literal application covers both the giving and the receiving—the *contribution* and the *distribution*. But this by no means proves that *contribution* is a meaning of the word *fellowship*, nor does it warrant its employment in translating *koinonia*.

A somewhat singular result is obtained by the American Bible Union, through departing from an uniform rendering of this word. In their preliminary issue of "Acts of Apostles" (the work of A. Campbell), *koinonia*, in Acts ii. 42, is represented by *contribution*, and in their "Second Revision," by *distribution*. Thus the word is made to express two acts the very opposite of each other. But why substitute *distribution* for *contribution*? The revisors were, no doubt, influenced by the context, for Luke immediately adds, "And fear came upon every soul; and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common, and sold their possessions and goods, and *distributed* them to all, as any one had need." Now here the *distribution* is that which is most directly and prominently brought into view, and, therefore, if in translating verse 42 we do not retain *fellowship*, the context certainly requires *distribution* rather than *contribution*, and the revisors have improved upon the preliminary issue. But we accept neither the one nor the other; the verse tells us, ~~that~~ they steadfastly attended to the *fellowship*, and the immediate context declares the manifested results.

Having thus established the propriety of uniformly employing *fellowship* as the representative of the original term, we may notice its first occurrence in the New Testament.—

"And they continued stedfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers." (Acts ii. 42.)

Here we have the *doctrine* and *fellowship* of the apostles; but what to understand by the *apostles' fellowship*, we know not. An inspection of the original, however, shews the translation of the verse defective, inasmuch as in place of the several occurrences of the article, the common translation gives it but once. We, then, render the text thus—

"And they attended constantly to the teaching of the apostles, and the *fellowship*, and the breaking of the bread, and the prayers."

Thus read, we have no longer the *apostles' fellowship*, but, THE FELLOWSHIP; the teaching is the apostles' teaching, but the *fellowship* is simply

THE FELLOWSHIP. The breaking of the bread and the prayers also stand disconnected from the word apostles.

What, then, is *the fellowship* to which these first Christians attended? Some have said, in reply to this question, "*that brotherly feeling for which the Church was so proverbial.*" This we reject, because, in the whole usage of the word, we find no instance of its denoting mere feeling. Everywhere it has the idea of *partnership*—a sharing of some possession *common* to all the *fellows*. We have the *fellowship of God's Son*. He is given to, and possessed in common by, all who have a place in the one body. We have *fellowship of the Spirit*, and therein is seen the common participation in the presence and power of the Spirit by every living stone in the temple in which the Spirit dwells. We have the *fellowship of the sufferings of Christ*, by which the apostle indicated participation in the afflictions put upon Christ and his followers. So we may go on through every occurrence of the word, and find no trace of its being used to express merely good, kindly, or brotherly feeling. It always brings us into the region of the substantial and makes us sharers in some common possession. But may it not embrace all that we have and enjoy in the Church of Christ? Certainly not in Acts ii. 42, because there it stands out as one of several specified items. The attending constantly to *the fellowship* cannot include attending to the doctrine of the apostles, nor to the breaking of the bread (elsewhere designated fellowship of the body of Christ), nor can it embrace fellowship in the blessings of the throne of grace, for these are all separately specified in the same verse,—"They attended constantly to the teaching of the apostles, and the fellowship, and the breaking of the bread, and the prayers." Something, then, these items exclude, is **THE FELLOWSHIP**. Remembering the definitions both of *κοινωνία* and *fellowship* (the Greek and English terms), what is more likely than that the mind should at once revert to *community, participation, common gift, beneficence, joint interest company, an establishment in a college with a share in its revenues*, etc.? That the first Church, owing to many of its members being strangers from distant parts, and to the prevailing persecution, did stand in most pressing need of common effort, to provide for the necessities of many, is absolutely certain, as it is also clear that the means came from themselves. What, then, more natural and likely than, that Luke, in after years, writing an account of their constantly attending to the doctrine, the Lord's table, and the prayers, should in the same place indicate that equally constant fellowship in material things, by which the needing were supplied and the holy commonality, or partnership, manifested? That it was so is rendered more certain by the fact, that he immediately adds, "And all that believed were together, and had all things *common*; and sold their possessions and goods, and parted them to all, as every man had need." In this brief verse we have the contribution and distribution specified, as, also, their purpose and extent. Truly, there was a fellowship—each member of the college of Christ giving or receiving, or both, as occasion required. In the putting together and using of this common fund, we see the constant attending to **THE FELLOWSHIP** described in verse 42, and no one word in Greek could better express this than *κοινωνία*, nor can we find a word in our language so well adapted to represent it as the word *fellowship*. In full accordance, too, is the subsequent use of this word when applied to temporalities. The churches of Macedonia abounded in liberality toward the suffering saints in Jerusalem, and of them Paul says, "They were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the *fellowship of administering* to the

saints. (2. Cor. viii. 4.) And again, "For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal *fellowship* (*κοινωνία*) unto them, and unto all men." (2 Cor. ix. 12) To the Christians in Rome Paul wrote—"But I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make *fellowship* for the poor saints which are at Jerusalem." (Rom. xv. 26.) To the Hebrews he wrote—"But of doing good and of *fellowship* be not forgetful; for with such sacrifices God is well pleased. (Heb. xiii. 16.) In these combined statements we have clearly settled, that THE FELLOWSHIP refers to material things and is realized as the Church, by its contributions and distributions, manifests its Divine copartnery.

Having the *fellowship* thus clearly before us as a Divine Ordinance, our next business is that of ascertaining the *law* of the fellowship as to time, place, manner, etc. In a word, we have to learn what there is absolutely binding in reference to the Ordinance, and what is left undetermined and for adjustment by each church, as from time to time may be found expedient. The law must be sought in the positive commands of the Book. and in the examples of the first churches, as approved by the apostles. But here we rest for a while, hoping to meet the reader again in our next issue.

D. K.

QUERIES.

THE following enquiries are to hand. Will our readers supply the information sought, in good time for our next issue?

1. Why did the Apostle Peter need a miracle to convince him that the Gentiles were, equally with the Jews, entitled to receive and obey the Gospel, seeing the Apostles had been commanded to preach it to every creature, and had received the Holy Spirit to guide them into all truth? J. P.

2. If the Disciples at Troas and Corinth met at night to break the bread are we justified in doing so at any other time? ENQUIRER.

3. How is it that our translators have rendered *σαββατον* (*sabbaton*) "the first day of the week," in Acts xx. 7, and 1 Cor. xvi. 2, whilst in Matthew xxviii. 1, they make it the last day of the week as well as the first?

In the first letter to the Corinthians, xi. 20, is the term "*Lord's Supper*" correctly translated? Did this Church celebrate the Lord's death at night? Did the Apostle condemn this Church for coming together at any particular time, or for their manner of coming together? A.

Family Room.

WORDS FROM THE WORK-TABLE.—No. XXXIII.

"Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest"—Ecclesiastes, ix. 10.

"At Stepney Meeting, on Tuesday evening, a testimonial was presented to Miss Thompson, as a parting memorial from the teachers and friends, on her ceasing active work in the Sunday School, with which she

had been connected for more than forty-two years; during which time she had never been absent a single Sunday, except from illness. The testimonial was a *Purse of Twenty-five Guineas*."

THE foregoing paragraph, in a recent issue of the *Christian World*, arrested my attention and set me musing. "Forty-two years, and not absent a single Sunday except from illness!" Miss Thompson must evidently have felt herself *bound* to attend to the work she had undertaken for the Lord. Doubtlessly, during those forty-two years she had been tried in various ways; meeting with ignorance, temper, pride, and obstinacy. We cannot suppose that the scholars were better than those of other schools. Discouragement must occasionally have been felt. Over some of the children she must have wept and prayed. Some will have called for manifestations of great patience. She may occasionally have been tempted to say—"What good am I doing? I see so little fruit for all my labour." Her hands may have fallen listlessly to her side, and her head may have been bowed down by a sense of helplessness and inability to do all she would. But she must have *gloried in the Lord*, and thus have persevered for forty-two years in

"The patience of hope and the labour of love."

In many departments of Church work great laxity is displayed; it is taken up and laid down, seemingly without thought as to the responsibility incurred. The demands of earthly employment must be rigidly regarded, the laws of the shop, the counting-house, or the factory, must be punctiliously observed. The Church member who on no account would be behind time at his work, who would never dream of neglecting his employer's commands, who would scorn to waste the time he is paid to use diligently for the interest of those he works for, frequently forgets that he has covenanted to labor diligently and faithfully for the Saviour who has purchased him with His own blood: forgets that the Saviour exhorts His followers to seek first the kingdom of God and His right-

eousness. The law of love should be more binding upon us than the law of necessity. If we may not neglect, despise, or trifle with earthly things, how much less should we do so with the heavenly. If we fear to displease an employer by want of punctuality, attention and honesty, lest we lose his favour and our money; how much more should we be true to Him who suffered, bled, and died, "to bring us near to God," whose "exceeding great and precious promises should dwell in us so as to *produce* life, growth, and activity in the peculiar duties of His work arising out of our Church position.

Truly, we are to be diligent in business, and our homes and families are to be well ordered and governed. But in a certain sense Christians have no "world's work" to do; all that they engage in should be with an eye to the glory of God; they are to live Christ, to show forth Christ in the work-shop and the home. But in order to do so effectually, they must feed on Christ, learn of Him, follow in His footsteps who went about doing good; whose meat and drink it was to do His Father's will!

"My sister are you coming in this evening? It is just time for our 'Visitors' Meeting,' and we have not had you with us much lately."

"No, I shall not be with you to-night. Indeed, I would not like to feel *bound* to attend every meeting."

"But, do not you think it a good and necessary work? I know we frequently meet with much that might dishearten us, but, then again we have some things to encourage, and at any rate it is but little that we *can* do for the service of God, and surely we should feel 'bound' to do that little faithfully."

"Yes, I admit it is both a good and necessary work, but at the same time, I do not like to be *bound* to do it."

"But, my dear sister, are we not, in common honesty, bound to do

what we have undertaken to do? If the Church asks us to attend to certain matters, and we accede to the request, are we not as much bound to do that work as your husband is bound to do the work his employer gives him to do? I do not think we put Christ in the first place when we treat the requirements of the Church with less deference than the common matters of every day life. I do not think it should content us to give merely our *spare* time, our *spare* cash, and services that cost us *no effort*, to God. I fear that many who have taken upon them the name of Christ, will fail to receive the 'well done, good and faithful servant, enter into the joy of thy Lord;' because they have failed to render loving reverent service to His laws and His Church."

The first Christians rendered no half-hearted service they gave up ALL and followed Christ; and the noble army of martyrs, from Stephen even to the present, have felt *bound* by the dearest, sweetest cords—even the cords of love—to render full free service to the Christ of God. It was this willing bondage that in ancient time nerved weak striplings, and tender women to endure the scourge and cross. It was this willing bondage that caused the fires of Smithfield to be preferred to position and wealth, which were to be purchased with a denial of the Faith as it is in Jesus. It was this willing bondage that sustained Luther and other Reformers, in their struggles, which have resulted in giving us the Bible, The Word of God. And it is

this willing bondage that leads some of our brethren to go hither and thither, carrying the sweet message of the gospel of peace; unmindful of pecuniary reward, and caring little for earthly joys and comforts, feeling "bound" to do their Master's work, braving reproach and contumely without complaint, so that they win souls to Jesus.

Our lines have fallen to us in pleasant places, and we seem well content to sit at ease in Zion, with just as much activity as shows forth a small measure of life and keeps us a place in the assembly of Saints.

The people of God are to be a "peculiar people," and one distinctive peculiarity is, they are to be "zealous of good works." Now, if each Church member, in the line of Church work, best suited to his or her capacity (for we cannot all be teachers or preachers), will for the present year, feel *bound* to be as attentive, as punctual, and as earnest as Miss Thompson has evidently been for forty-two years, when 1872 dawns upon us, there will be a rich increase in number, intelligence, and power, which will make itself felt in the world, and help to hasten the coming of our Lord.

"Oh that each in the day
Of His coming may say,
'I have finish'd the work Thou didst
give me to do!'
Oh that each from his Lord,
May receive the glad word—
'Well and faithfully done;
Enter into my joy and sit down on
my throne.'"

Birmingham.

LOUISE.

NO PLACE LIKE HOME.

How natural are the yearnings and longings after home! "I long to see home," says the sailor from the mast-head, when the ship rocks to and fro from the violence of the storm. "I am going home," thinks

the labourer, as he leaves the fields at eventide, tired with the work of the day. "I must hurry home," says the mother, whose heart is with the baby in its cradle. "Oh, how I wish I was at home," says the school-

boy, disconsolate over his hopeless task. So true is it, "there's no place like home."

"The first sure symptoms of a mind in health,
Are rest of heart, and pleasure felt at home."

A Christian's home should be the abode of warm and loving hearts. The families at Nazareth and at Bethany enjoyed an almost celestial happiness. Their homes were hallowed by the sacred presence of Jesus, for where He is, a divine influence sanctifies the abode. Just as the lamps in the Jewish Temple shed a lustre over the worshippers, so the presence of Jesus hallows domestic life,—the altar is reared, the Bible is read, and the home becomes a Bethel—a heaven begun below; for—

"His presence makes our paradise,
And where He dwells is heaven."

Our Home! What images are brought before us by that word! The houseless stranger listens with tearful eye to the story of home-joys, and sighs for by-gone days. *There* is the gathering around the evening hearth, the interchange of thoughts in kindly words, and the social cup of tea.

"Where social sympathies combine,
And kindred spirits intertwine."

"Here *woman reigns*, the mother,
daughter, wife,

Strews with fresh flowers the narrow
way of life,
In the clear heaven of her delightful
eye

An angel-guard of loves and graces lie.
Around her knees domestic duties meet,
And fireside pleasures gambol at her
feet."

A beautiful epitaph was once written by a husband, after sixty years of wedded life,—“She always made

home happy.” The charm consists in mutual sympathies, mutual love being the ruling power.

“Love rules the earth, the camp, the grove,

And men below, and saints above,
For love is heaven, and heaven is love.”

As a sunbeam is composed of millions of minute rays, even so the home light must consist of little tendernesses, kindly looks, sweet laughter, gentle words, and loving counsels; each must bear the other's burden; there must be mutual confidence, and then the home becomes a cheerful, happy place.

Wives and mothers cannot estimate too highly the importance of such home influence, although they sometimes reach it over the stepping-stones which lie in the brook of daily trial and discomfort. The husband may have to be lured from the public-house, where the landlord aims at making his drinking-room as cheerful and attractive as possible. The children may have to be shielded from the snares of out-door life, so injurious to their future life. The home should be surrounded by an atmosphere of love; it should be a place of happy meeting and endearing friendships.

Let us not forget that each member of a family has his part to play, his influence to exert, his duty to perform, in order to make *home influence* felt. In the earthly abode there should be the foretaste of that calm and joy which the heavenly home provides. There nothing will mar perfect love and joy, for there “the wicked cease from troubling, and the weary are at rest.”—

Homely Feelings.

WAIT ON THE LORD.

“Lord, behold he whom thou lovest is sick.”—JOHN xi. 3.

ONE touch from Thee, the Healer of diseases—

One little touch would make our brother whole;

And yet Thou comest not; O blessed Jesus!

Send a swift answer to our waiting soul.

Full many a message have we sent, and pleaded

That Thou wouldst haste Thy coming, gracious Lord;

Each message was received, and heard, and heeded,
And yet we welcome no responsive word.
We know that Thou art blessing, whilst withholding;
We know that Thou art near us, though apart;
And though we list no answer, Thou art folding
Our poor petitions to Thy smitten heart.
A bright and glorious answer is preparing,
Hid in the heights of love—the depths of grace;
We know that Thou, the Risen, still art bearing
Our cause as Thine within the holy place.
And so we trust our pleadings to Thy keeping;
So at Thy feet we lay our burden down;
Content to bear the earthly cross, with weeping,
Till at Thy feet we cast the heavenly crown.

J. C.

Intelligence of Churches, &c.

CARLISLE.—Since our last report, and while John Strang was with us, two persons were immersed and added to the saved, from the enemy's kingdom; also, two who had wandered from the fold were restored. On the eve of Bro. Strang's departure we had a social meeting, a truly happy and useful one it was. Short and affectionate addresses were delivered, songs of praise, supplications, and thanksgivings ascended to God, whose ears are ever open to the cry of His people, and an answer came back to cheer and encourage us in the good confession being made by two more, whose hearts were melted by the love of Jesus. They were immersed on the evening after the departure of Bro. Strang, the prospect of which event served to cheer his heart in his leave taking. He has left behind him the remembrance of his work of faith and labour of love, and the above results, added to those of our last report, are gracious tokens of the Lord having used him for the advancement of His kingdom and the honour of His name. G. C.

NEWCASTLE.—Mr. Bradlaugh having given some four lectures here, D. King was announced to lecture in the same hall on the Sunday afternoon following. There were some nine hundred people present. Mr. King's exposure of Secularism, and particularly of the charlatany of Mr. Bradlaugh, was so far of a stunning character, that though the leading Secularists, including Mr. Bradlaugh's Chairman, were present, not one, when opportunity was given, ventured a word of denial or defence. In the evening of the same day Mr. King lectured in the commodious chapel of the Brethren, Gloucester Street, upon Christianity as it is and misrepresented by its opponents. The house was crowded to the doors. Mr. King's services are continued, but with almost exclusive reference to the affairs of the Church. One confessor was immersed into the name of the Lord.

March 18.

BEDLINGTON.—The Church here has again

been favoured with the labours of Edward Evans, who arrived on the first of the present year. With his customary zeal he sowed the good seed under very discouraging circumstances. He also opened a preaching station at the Guide Post, a village two miles distant, where by dint of hard labour and Divine assistance four made the good confession, who were, in addition to two others at this place, buried with Christ in baptism on the 19th ult., making in all, six as the fruit of his labours. He left here for Spittal, near Berwick, on the day following, having received a cordial invitation to go to the above place. His visit was very opportune in removing certain difficulties and greatly improving the state of the Church.—R. M.

SPITTAL.—Edward Evans laboured during some good part of the last month in Spittal. Every night in the week a large Mission Hall was occupied and crowded, and such attention and anxiety were manifested as are but rarely seen. D. King, being urgently requested to visit, occupied the Hall on two evenings, upon the things of the Kingdom and Church of Christ. The place was full and the attention intense. Four persons, after confession of faith, were immersed in the rolling sea by Edward Evans. There is a good work waiting to be done in this place.

WOLVERHAMPTON.—The Church meeting in Temple Street had lately the pleasure of receiving two into its fellowship, who, having professed faith in Christ and manifested repentance towards God, were immersed into the name of the Father, of the Son, and of the Holy Spirit. There seems a prospect of further additions. H. F.

EARLSTOWN and BOLTON.—We had excellent meetings at Earlstown. The cause there is hopeful. Two have been restored to fellowship and two have been added by immersion. We immersed a young man at Bolton on Friday evening last.—D. SCOTT.

ROME.—The Rev. James Lewis, D.D., first went to Rome in 1864, and by him the Presbyterian services there have ever since continued to be maintained, despite

all the difficulties. From the first the services were held at the minister's house in the most private manner, so as not to attract the attention of the Papal authorities. No public notice was given, and the people were requested to come and to disperse few at a time, not openly carrying their Bible. Singing, being considered dangerous, was not attempted. But notwithstanding all these precautions, in 1867 Dr. Lewis received an intimation from the British Consul to the effect that the Governor of Rome, unless Mr. Lewis desisted from holding the meetings in his house, would subject him to imprisonment or "exile" (banishment was intended to be signified). But Mr. Lewis was not the man to be imposed upon, and he at once secured an upper room in the Locanda dei Tre Rè, resolving to make a last stand there to preach the Gospel. The attempt at suppression on the part of the Roman Government of the Presbyterian services providentially caused the triumph of the preaching of the Word. The attention of the British and American press being attracted by the event, such publicity was given to the affair that the extramural services became so numerously attended as to overcrowd the spacious hall at the Tre Rè, and the necessity of a larger place of worship being recognised, a collection to build a church was opened. Pecuniary means becoming sufficient, the next question was how to build the church under the eyes of a vigilant police. Heretics could not hold property on Roman soil, and who would risk renting a piece of ground for such a purpose? But even this difficulty was overcome. The landlord of a field behind the English church consented to let a portion of it, and to purchase the building about to be erected upon it when no longer required. During the summer of 1869 the foundations were laid, and the work steadily prosecuted throughout the ensuing year. Though every precaution was taken to give the building as little as possible the outward appearance of a church, it was feared by the most sanguine that the intolerance of the priests might not allow it to be used for divine service. The entrance of the Italian troops into Rome dispelled all apprehensions on that score, and on the 8th of January this first Protestant church ever built on Roman soil was opened, the inauguration being publicly announced by the local press. The Rev. John Macdougall (of Florence) conducted the morning service, taking for his text 2 Cor. viii. 9. The Rev. Dr. Lewis preached in the afternoon on 1 John iv. 9. Though the number of Roman visitors is unusually small this year, both morning and afternoon services were well attended. The interior of the

church is decorated with designs in stucco and marble imitation, in which work the Roman painters excel, and the general appearance of the church is nobler than what had been contemplated under the Papal régime, and is generally admired. Signor Gavazzi is now preaching in Rome. A letter from Italy says:—"I had the pleasure of hearing Gavazzi begin his labours by an excellent Gospel sermon on 'I am not ashamed of the Gospel of Christ.' He and Lagomarsino, another Free Church Evangelist, preach alternately every evening in a large room in Via Seminario. Messrs. Wall and Colt and Giannini are also much encouraged in their work. I had great pleasure in meeting all the brethren labouring in Rome under the hospitable roof of Dr. Lewis, and planning a united effort of an educational character."

Obituary.

MATTHEW TEMPLETON departed this life here on 13th March, aged seventy. He was a member of the Church in Brown Street, Glasgow, for about twenty years, when he became a member of the Church here. He is deeply lamented by all who knew him, being much respected for his steadfastness in the Gospel of Christ. For nine months he has been afflicted, bearing all with patience and resignation. The last words he was heard distinctly to utter were "Come, Lord Jesus, come quickly."

Millport.

Sister HOLLAND, wife of Bro. Holland, of Maidstone, departed this life, after a very short illness, on the 21st of February, aged fifty-four, having been for many years a disciple of Christ, in whom was no guile.

W. C.

Sister LEAVESLEY, Senr., of the Leicester Church, aged seventy-eight, fell asleep in Jesus, March 6, 1871. She has been connected with the Church here since its formation by members of her own family about twelve years ago. As she followed Christ in her keen sympathy with distress, in earnest yet unaffected piety of life, so we hope to tread in her footsteps. A mother in Israel has gone home, leaving her aged partner in life to finish his course alone; yet all the bereaved ones can sorrow with joyful hope, for she was a ripe sheaf ready to be gathered to the garner above. Worn out with life's struggle, after a lingering illness, her desire to depart and be with Christ has been granted, and now waiting for the resurrection morn she lies where there is—

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, way-worn feet,
Rest from all labour now."

J. A.

THE LIFE OF FAITH.

IN every life there is a ruling principle or passion, to which all other forces of one's nature play a subordinate part. Sometimes, indeed, the autocratic power may be so influenced and swayed by a combination of other powers that its supremacy may not be seen; at others a riotous outbreak of the self-passions may sweep away its sovereignty, and it may be even permanently dethroned as the result of revolution, and some other passion succeed to the sovereignty; but in that case there is a new character installed—a "new creature" born, for better or worse, according to the character and aims of the new autocrat. No man's character can be understood and appreciated, until the key-note of his life is known—the ruling passion of his soul detected.

In Christian life this remains true. It is the incorporation of Christ into one's being as its sovereign potency. If regeneration and conversion mean anything, they mean the dethronement of all other sovereignties of the soul, the election of Christ Jesus the Lord as absolute possessor and disposer of life and destiny, and the voluntary subjection to Him of all the powers, interests and aims of our being. It is not mere assent to a creed, nor adoption of a ritual, as if by mere mechanical force, or by a process of ratiocination, we could be translated from darkness to light, and transformed from guiltiness and pollution into justification and holiness, Nor is it merely acceptance of Christ, as a Saviour, to release us from the dire consequences of sin. It is such a soul weariness of self and sin, and of all world sovereignties as lead to a renunciation of their sway, a dethronement of their power, and a joyous welcoming of the living and loving and adorable Christ as the rightful and worthy monarch of life; so that, as Paul says, "to live is Christ." He comes, indeed, not as a tyrant, to assert despotic sway, or to rule us by naked authority. He is not the mere embodiment of Law, robed in awfulness, clothed with thunder, compelling us into obedience before the lightning-flashes of His majesty, and proclaiming from the thick darkness of angry clouds, "Thou shalt" or, "Thou shalt not." He besieges the soul with the power of truth, in the "still, small voice" of compassion and mercy; He distills the sweetness of His presence in gentle words of wisdom and love; He enters with pardon, and adopting grace, and the divine charms of redeeming love, and sweetly wins every faculty and sentiment of our spiritual nature into joyful and even rapturous devotion to His service. His people are willing in the day of His power, and they are never so free as when bending their neck to His yoke and confessing His lordship. His thoughts become their thoughts, His loves their loves, His purposes their purposes, and they are happy only in the consciousness of oneness with Him. Time and eternity, sin and righteousness, are seen with His eyes and judged with His judgment. Gratitude for the mighty deliverance He has wrought through death and resurrection, reverence and adoration in view of His divine perfections, joyful trust in His power to save, and the sense of our completeness in Him who is the head of all principalities and powers—all these lead us to cherish Christ in our hearts as the chief among ten thousands and to consecrate our lives to Him as alone worthy to live and reign in us. Thus says Paul: "I am crucified with Christ nevertheless I live; *yet not I, BUT CHRIST LIVETH IN ME.*" Christ is thus not the cold creed of the head, but the life-power of the heart. We are ready to suffer with Him, to bear His cross, to struggle with sin, to strive against the world, to bear the loss of all things, if we may but win Christ and be found in Him. Silently,

but powerfully, he moulds our ideas, tastes, and aims, and changes us into His own image, "from glory to glory." He is thus "our life." His love constrains us to live no longer to ourselves, but to Him that died for us and rose again. He enters not merely into the sanctuary with us, and into the ordinances; but he enters into all the scenes of every-day life, and into the innermost recesses of our spirits—into our thoughts, our plans, our words, our deeds. He guides us in our business transactions and stands by us when we weigh the tea and sugar, or measure the silk and calicoes, or seal a contract for the delivery of coal or the building of a bridge; and every entry in the day-book and ledger, and every promise to pay, and every bargain with servants, and every agreement with masters, is made in the presence of Christ and under His supervision. He guides us into the lanes and alleys, to the abodes of poverty and wretchedness, and teaches us how to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" and when poverty or wretchedness is our own lot, teaches us through His own homeless lot and His ever-present burden of sorrow, how to "suffer and be strong." He goes with us to funerals and to weddings, to feasts and to fasts, to triumphal marches and into the saddest and awfulest loneliness, and teaches us how to live an unselfish life, even to the forgiveness of enemies, and the performance of thankless labours for others' good. He teaches us to love flowers, to gather lessons from the rain-drops and the sunbeams, to bless little children, to throw the radiant spirit of piety over all things, and infuse the lofty spirit of justice into all the actions of life. A life of toil and suffering, sanctified by the love of God and man, is that to which we are led—a stern, rugged, yet gentle and cheerful life, brave and beautiful; not a life of asceticism, of dreamy sentimentalism, or of wild romance.

Is it asked how Christ may thus live in us—the answer is given by Paul in the text to which we have already referred: "The life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." It is a life of faith. Christ "dwells in our hearts by faith." Wherever the trust and love of the heart go, there the character goes. It is possible to let the heart go out in admiration and confidence after a historical character—a military hero, a philosopher, a poet, or an artist—or even after a character in fiction—until, enshrined in our deepest affections, it sways thought and sentiment and action, and moulds the life into its own image. It is thus that Christ lives in us; with this difference, however, that the opening of the heart to Christ lets in all heavenly influences to strengthen and ennoble us, and the power of God works in us mightily. But so far as the human side of it is concerned, it is a life of faith. The constant study of the life of Jesus, the constant appropriation of its lessons, the habitual cultivation of love and reverence for Him, are the necessary means of securing the great blessing. The Bible must be read, not to become expert in doctrinal controversy—not to brace the heart in preconceived notions—nor yet to emasculate the soul by a selection of texts that will seem to grant indulgence to weakness; but with the one grand object of *knowing Christ*, that we may follow Him and share alike with Him the cross and the crown.

Christ in us, the strength of life—Christ in us the hope of glory; this is the "fulness of the blessing of the gospel." I. ERRETT.

"I AM crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—PAUL.

THE CHURCH OF THE FUTURE.

"In these days," says the Rev. H. W. Beecher, "a new puzzle occupies men's thoughts, namely: '*The Church of the Future.*' Will there be one? What will be its form? What will be its doctrines?"

Mr. Beecher, answers for himself, that "whether the future church will ordain by bishops, worship by the ritual of England or Rome, baptize by immersion, (immerse or not) keep the first or the seventh day of the week, believe in this or that theological puzzle, no one knows and no one ought much to care." In his view, the church of the future is to be "a development" of the church of the present, regarding the church of the present as "a development" of the church of the past—the apostolic church. "It is enough," he says, "that we believe in the indestructibility of Christianity," but that "Christianity is the name not only of the seed-forms of truth planted in the early day, but of all the true developments and normal fruits of those seed-forms, as well."

To get this development theory of church growth and of Christianity fully before us, we make another extract or two: "Christ, as God manifest in human flesh, gathered in His hand the threads of all moral truths made known before; and all moral truths which shall be made known till the final consummation, run back to His hand. He is the author and finisher of universal faith; but not by any process of philosophical statement; not by the delivery of a symmetrical system embracing the whole of truth. Christ's method of revealing truth is yet hardly appreciated. Christ inculcated right living as the method of coming at divine revelations. He would set the world to living aright. Out of that would come moral insight, inspiration, the knowledge of God. All the fruit of right-living through ages becomes a part of Christianity."

In Mr. Beecher's view, then, Christianity is indestructible as to its developing force and fruitfulness," and it matter little what "its external form" or specific teachings may be in any age of the world. "We are all asking," he says, "after the bodily church, the dogmatic forms, the physical order and management. But rising to a higher view, the holy men of old saw the purely spiritual and moral attributes." So likewise, he thinks that "when love shall have had a perfect sway for generations in the souls of men, it will not be surprising if men find something higher for belief than mere intellectual doctrine; if they drop the helps in their infancy; if they care more for holiness than for ecclesiastical patterns or theories of doctrine."

Taking Mr. Beecher with us, let us, in imagination, transport ourselves to the second half of the first century of the Christian Era, and propound the question, What will be the form and doctrines of the future church? Mr. Beecher responds: "No one knows and no one ought much to care." Paul responds: "The time will come when they will not endure sound doctrine; but after their own lusts, having itching ears, shall they heap to themselves teachers; and they shall turn away their ears from the truth, and shall be turned to fables." Mr. Beecher mutters: "It will not be surprising if men find something higher for belief than mere intellectual doctrine." Paul thunders back: "Take heed to thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—"Speak thou the things which become sound doctrine." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

The grand apostasy itself was but an application of this theory of church

development announced by Mr. Beecher, and by which he would justify all innovations in Christian doctrine and worship. Indeed, what he calls "a development" of Christianity is precisely what the apostles called "a falling away" from it. They exhorted men to "hold fast the form of sound words;" to "contend earnestly for the faith once delivered to the saints," forewarning them that some would "depart from the faith, giving heed to seducing spirits." He, on the contrary, avers that Christ is "the author and finisher of universal faith; but not by the delivery of a symmetrical system embracing the whole of truth." This idea is that they had only "the seed-forms of truth" which are susceptible of indefinite explanation and infinite development, leading to other and yet higher "divine revelations;" while they conceived that they held in their possession all that was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Behold, too, how widely this teaching of Paul differs from the transcendentalism of Mr. Beecher touching the relation of "right-living" to "divine revelation, inspiration, the knowledge of God." According to the latter, "right living is the method of coming at divine revelation;" and out of "living aright" came moral insight, inspiration, the knowledge of God." According to the former, the knowledge of God, through inspiration and divine revelation, precedes, and all right living follows. The man of God is perfected and thoroughly furnished unto all good works through the profit derived from the inspired word of God. And does Mr. Beecher actually think that his "living aright" imparts to his transcendental speculations an equal value with the epistles of Paul? The only difference, it seems, he would make is expressed as follows: "Paul distinctly affirms that his view of Christianity was partial and fragmentary. (1 Cor. xiii: 9-12.) Our age is not yet ripe enough to make up this deficiency." Thus beginning with a misapplication of Paul's language, he ends with the conclusion that "our age" is capable, when "ripe enough," of supplying the supposed "deficiency" of Paul's knowledge by attaining a more thorough comprehension of Christianity, as manifested in its "true developments and normal fruits!"

We "have not so learned Christ" or the Christianity of the New Testament. And instead of asking what will be the Church of the future, let us ask what is the church of the New Testament, and having ascertained this, let us determine that the Church of the future shall resemble it in all respects, as far as this result may depend upon our agency. Its "spiritual and moral attributes" will then be manifested in the plenitude of their power and beauty. The sublimest faith, the purest love, and the loftiest spirituality of which man is capable are exhibited in exact conformity to the divine will.

I. B. GRUBBS.

A SURVEY OF HISTORICAL SUPERNATURALISM.—No. III.

AUBERLEN well remarks—"To think of determining the difference between good and evil apart from God, is to come near wiping it out altogether. Without God, the highest, the indestructible standard of good is wanting, and sin is only understood in its true nature and in its whole depth when it is seen to be an offence against the majesty of the living God." The tempter was rending away the solid ground under human feet when he cast suspicion on the eternal love of God. It is

indeed the good pleasure of the Highest that men should become like gods, or God-like, but that is not to be accomplished either by sudden bounds or even slow developments of the life which is sensuous and creaturely. Men are to be natured or born from above, and the higher life to grow up in God according to the laws of His eternal kingdom. Man, driven out from paradise to fight a hard battle with soil producing thorns and thistles, with revolted elements, and with the plague and disorder of his own heart, finds an immense change. We are never to forget that he is at once earthly and heavenly in his origin—from Nature his mother and from God his father he came forth; the visible shares in all his glory and in all his humiliation, in weal or in woe, the destinies are inseparable. A sigh never rises from the human which does not find response and echo in the breast of the mother. "Cursed is the ground for thy sake;" deep was that malediction, and ever since the whole creation has travailed in pain, every creature sighing in the bondage but; the creature subjected to vanity and darkness has hope in the midst of anguish, anticipating liberty and glory at the manifestation of the Sons of God.

As we read in the fourth chapter of Genesis the bitter fruits of the fall soon begin to appear; there is a murder in the first family, sin taking that special direction of violence which dominated to the flood. Were we looking at the tragical transaction as an ordinary case of murder we might suppose antipathies of organization and consequent antipathies and quarrels arising therefrom. But it comes before us in connection with sacrifice and worship, with faith and with martyrdom. Cain was the first will-worshipper, and Abel the first confessor and martyr heading the long roll of holy men faithful unto death. Separate from the verities of supernatural history, human reason would pronounce the offering of Cain by far the noblest of the two; he brought the fruits of the earth, so beautiful and fresh with dew of heaven upon them, but that younger brother, how revolting! who comes from slaughter with his hands smeared with blood! Such would be the verdict of the fleshly intellect, but it would be all delusion. Cain was rejected and his face was darkened; Abel was accepted and honoured. "By faith Abel offered unto God a more excellent sacrifice than Cain." As there must be testimony where faith is in exercise, it follows that the will of God, in regard to animal sacrifice, had been distinctly made known. Cain forgot, or ignored, in his offering the ruinous blight and moral darkness which had descended upon man and the earth, acting as if all the primal harmonies reigned in a sinless world. Abel, though his insight might be small or *nil* as to the underlying prospective work which gave animal sacrifice a meaning, had simple faith in the appointment of the Lord, and so was a spiritual worshipper. In consequence the face and the spirit of the unbeliever were darkened by tumult, wrath and vindictiveness, and in the murder of his brother he opened that crimson spring which became so great and terrible a river before the age closed in the Deluge.

Cursed from the earth which received the blood of the slain Abel, and driven out from the presence of the Lord, Cain, the vagabond with the brand upon him which was at once revelation and protection, goes forth to his destiny.

The sixth chapter of Genesis opens in this manner—"And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." "There were giants in the earth in those days; and also after that when the sons

of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." We have lighted upon a document which has been fruitful in controversy—not likely to be settled until our lights are greater. Some of the most profound doctors of the Jewish law, some of the memorable fathers of the Christian Church, and a few distinguished men of modern days have mingled in the conflict. It would neither be valour nor wisdom to ignore the dispute; but we can do something better than take a side, viz., present an impartial and rapid outline of the arguments on both sides, and so provide the reader with materials for the formation of his own judgment. The point in debate has been—Were the "sons of God" mortal men, or did they belong to another order of being?

On the side of those who affirm ordinary mortality the argument stands thus:—

1. That the seed of Seth, who was the image and likeness of his father, were a right holy seed, and, from the birth of Enos, began to call by or upon the name of the Lord, which implied some public solemn worship—some assembly where sacrifice and prayer were added to the private reverence and devotion which had already prevailed.
2. That such federation for worship in the midst of general license marked out the Sethites as the "sons of God;" not only did they call upon the name of the Lord, but they themselves were called and distinguished by His name put upon them.
3. That after a memorable period of protest against prevalent corruption, by worship and holiness and separation by marriage among themselves, they were seduced by the exceeding beauty of the women among the ungodly party and gradually lost their purity and distinctive standing, even their assembly broken up and wrecked amid the encroaching ungodliness.
4. That this demoralization of the Sethite "sons of God" was one of the chief moral causes which brought to a head the corruption of the human race, there being no longer any embodied protest against the impiety of the seed of Cain.

On the other side it is argued:—

1. That the language in respect to the multiplication of men merely sets forth an increase of population on the face of the earth, without any regard to moral character, and that the "sons of God," in antithesis with the "daughters of men," indicates another order of being. In a mingling of the godly and the godless the "sons of men" would surely likewise have discovered the beauty of the "daughters of God."
2. That so far as men are concerned, "sons of God" are much too early, anticipating the truth and reality more than two thousand five hundred years. There were no "sons of God" among men until the blood of the Redeemer was shed, and the Holy Spirit given, and the Church of the first-born manifest in Pentecostal power—"Behold what manner of love the Father hath bestowed upon us that we should be called the "sons of God."
3. That the meaning of "sons of God" on old covenant ground is determinate. When God created the world "the sons of God" shouted for joy—"when the 'sons of God' came to present themselves before the Almighty," Satan likewise came. The form of the *fourth* in the furnace was like a "son of God," explained in the same chapter as an angel. That such language invariably denotes an earlier order of being—the host of the living God.

4. That the union of the godly and godless, though a sore evil, will not produce a race of giants; experience decides this, to say nothing of physiology. But the result of the ancient disorder was a race of beings immense in stature, combining the power and profligacy of their parentage, and complicating the evils of society by the most appalling violence.

5. That Jude confirms this view when he speaks of the "angels who kept not their first estate," the manner in which they sinned being indicated in the context—for the inhabitants of Sodom and Gomorrhah "in like manner went after strange flesh."

Whichever of the views be sound, the universal corruption was a fact, and equally the universal punishment. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The seventh chapter of Genesis gives such a comprehensive and sweeping description of the death of all men and all cattle and all living things on the face of the earth, that we are not surprised that the mass of readers insist that the whole world was submerged. But when we come to meditate on the matter, it does not seem reasonable to conclude that America, Europe and Africa should be submerged in order to destroy the inhabitants of Central Asia.

If the penalty be as wide as the guilt, and it include all humanity except the souls saved in the ark, that seems to meet all the requirements of the narrative; and it is worth notice, that Stillingfleet and other able men had taken such ground before the geologists began to insist that the interior structure contained no evidence of a deluge prevailing over the whole surface of the globe. Geology, however, while establishing a series of catastrophes on the earth in early ages, does by no means exclude the last and greatest of them. As to the wide diffusion of tradition among the descendants of Noah who replenished the world, Alexander von Humboldt bears emphatic testimony; and he is a most unexceptionable witness, being a person of encyclopedic information and by no means distinguished for faith in ancient supernatural verities. He says—"The traditions of the Deluge held by the human race, which we find scattered over the face of the earth like the ruins of a great shipwreck, are of the greatest moment in the philosophy of history. The cosmogonic traditions of the nations have everywhere the same character,—a family resemblance which produces astonishment. In the main, with respect to the destruction of the animated creation and the renewal of nature, the traditions hardly vary at all, though every nation gives them a peculiar local colouring. On the great continents and the smallest islands of the Pacific it is believed that the men who were saved fled to the highest mountain in the neighbourhood; and the event always seems the more recent the more uncultured the people, and the less the distance the knowledge they have of themselves goes back."

It would be impossible by language to set forth adequately the wild alarm, the strange growing horror, the helplessness, or the collected despair of the masses, as the penal waters closed in upon them, pursuing them to cliff or mountain with wrath not to be assuaged and vengeance from which there could be no deliverance.

We rather turn with pleasure and relief to that ship of life and hope which carried the mariners of faith into a new world. The Lord shut them up, and no storm ascending or descending from rifted earth or blackened heavens could harm the inviolate sanctuary. It is in a similar transi-

tional manner that the water of baptism carries men of faith from the city of destruction into the heavenlies with Christ Jesus. "Eight souls were saved by water. So the antitype—baptism—doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Christ from the dead." G. G.

(To be continued.)

F. FERGUSON AND HIS CO-PRESBYTERS.

THE Rev. Fergus Ferguson, of Dalkeith, whose exposition of 1 Peter iii. 19. has created much alarm among many of his co-presbyters, and evoked their bitter opposition, was again before them at a special meeting held in Edinburgh on the 20th March last. The committee who had been previously appointed to consider the speech of Mr. Ferguson on the passage mentioned, laid their report on the table, pointing out that the views of Mr. Ferguson were in opposition to the doctrines of the Church. Dr. Davidson moved that the report be not adopted, and among other objections to it he stated that it could not be received with confidence, as the committee repeatedly complained of the difficulty they felt in apprehending the meaning of Mr. Ferguson's language. He was convinced that the presbytery would not do a wise or safe thing if they adopted the report. For, if it were adopted it must be followed up, either with a libel or with some other process, and how that process might end he at least had no idea. A counter motion was proposed that Mr. Ferguson be called upon to disavow the sentiments which were found objectionable, and admonish him to be more careful in future. After considerable discussion Mr. Ferguson made a statement in defence, and argued that his views had been seriously misapprehended. His speech was bold and stirring, and the following extracts will show how deeply Mr. Ferguson desires a return to "the simplicity and spirituality of the apostolic age," and how satisfied he is that a human basis of union, with its "hard and fast" lines, should be altogether ignored:—

"I am sorry that I cannot agree with Mr. Brodie in his definition of a revolution. A revolution is simply the turning of a thing completely around. That is the first and simplest definition that can be given, and it shows that Mr. Brodie's definition from a scientific point of view is radically wrong; for a revolution can take place, as we see in the heavenly bodies, without involving a thorough change in the system—(a laugh)—so that matters become essentially different from what they were before; and, on the other hand, the most thorough changes are those which are effected without revolution. Indeed, an absolute revolution only brings matters round to the point from which they started. It is very much the same in the sphere of religious opinion. All existing theologies might be swept away, and the vital interests of religion remain very much where they were. If we could only have a revolution so complete as to bring us round full circle to the simplicity and spirituality of the apostolic age, it would, I think, be an infinite blessing to the world. (Applause.) Is not Christianity founded upon eternally established facts? Why, then, all these alarming and hysterical outcries, as if the spiritual interests of the world were in a hazardous condition whenever men dare to peep or mutter, except as has been prescribed for them hundreds of years ago? (Applause.)"

"Going on to assume the point that ought to be proved, we have repeatedly heard hints to the effect that the proper and honourable thing to do is to resign one's charge. I may be permitted to say that that is not the view I take of the Church or the Christian ministry. He that has put his hand to the plough must not look back in that way; and if a man, earnestly ploughing the field of truth and duty, finds something which he thinks has not been sufficiently attended to, he ought, I think, to call attention to it, and not abandon his calling. When an officer of a regiment discovers what he deems a new point of advantage over the enemy, must he cast up his commission on that account? If the Church were a secular association founded on a human arrangement and mere voluntary compact, a society got up to compete with the older Establishment on the

other side of the street, then a majority of its members might have the right to expel anyone who suggested an enlargement of its basis; but if the Church is the household of faith—a brotherhood under one Father—then, I think, in such a household, confidence, and charity, and forbearance ought to be supreme; and when an appeal is made to that which is higher than all creeds or compacts, such an appeal ought to be received not with suspicion, but with respect. It is the word of the Father, and not the mere compact of the brethren, that ought to decide the matter."

The result of the discussion was that Dr. Davidson's motion was carried by 31 to 18. Several members protested and appealed to the Synod, and what the decision of that august assembly will be remains to be seen.

T. Y. M.

REMARKS.

Mr. Ferguson certainly looks backward with a longing eye to the "simplicity and spirituality of the apostolic age," a return to which, he considers, would be a blessing to the world. Thus looking and thus considering, it may seem, to him, very consistent to set at naught all human compilations of doctrine and to prefer the unadulterated milk of the word. But still after all *he is not* consistent. He deems it the duty of a Christian minister to go right on in learning and teaching truth. In this he is right. He protests against viewing the Church as "founded on a mere voluntary compact, a society got up to compete with the older Establishment on the other side of the street," in which case "its members might have the right to expel everyone who suggested an enlargement of its basis." In this there is a strange commingling of right and wrong. If it be applied to the Church of God, then the right to "enlarge its basis" must be denied to everyone who does not come attended by the "signs of an apostle." If spoken of the Presbyterian Church, then it is altogether inapplicable; for that church is founded on a "human compact," and it may not require a very wide stretch of the imagination to see it as a "society got up to compete with the older Establishment on the other side of the street." That church has its Confession of Faith, which is not the product of inspiration, but a purely human document. Now a man whose faith is not in accord with that confession has no right in that church. If within it, he should not remain: if out of it, he ought not to enter. Let Mr. Ferguson, if his wish be for the "simplicity of the apostolic age," find or plant a church which has no standard save the Bible, no confession other than the form of sound words written by inspired men; no polity save that which appertained to the first churches. Then his brethren, should they consider him to err in doctrine, will appeal only to the Bible, and if he cannot be condemned thereby he must remain uncondemned. But that is not the right of any man in the Church of Rome, nor in the Church of England, nor in that of Scotland, nor in that of any church which adopts as a standard the Westminster or any other confession.

Ed.

DR. STOCK AND INFANT BAPTISM.*

THE following letter was sent to us a few weeks ago:—

DEAR SIR,—In your impression of February 17th you give a quotation from Dr. Stock as a new argument for believers' baptism—viz., that "none of the distinguished Fathers of the early church were baptized in infancy," and there are mentioned, "Athanasius, Basil, Gregory Nazianzen, Chrysostom, Nestorius, Ambrose, Jerome and

* A letter from Dr. Stock in the *Freeman* presented as an argument against infant baptism, that "none of the distinguished Fathers of the early church were baptized in infancy." His letter has produced the reply and rejoinder here given. The argument of Dr. Stock is not new, but he presents many facts in so condensed a form that it is deemed well to place them, as our pages for reference.

Augustine." Before I go further I shall be obliged if Dr. Stock, or any other friend will inform me how many of the above-mentioned fathers (Gregory Nazianzen excepted) were children of Christian ministers? and also, where it is to be learned that *all of them*, as Dr. Stock affirms, were baptized when grown up?

Now, I think, in matters of doubt it is always best to go to the fountain head, and, as Dr. Stock has referred to the Fathers living in the fourth century, I beg to refer and quote from those of the second and third centuries. Irenæus, a disciple of Polycarp, who was a disciple of the apostle John, says "Christ came to save us all by Himself, all, I say, infants and young children, boys and young men, and old men," (see Ed. Grabbii, Oxford, 1702) and Cyprian, living in the early part of the third century, says "If to the greatest of sinners, and to those who have offended God a long time, yet afterwards believe in Him, remission of sin is granted (and no one is debarred from receiving baptism and grace), how much more ought not those benefits to be denied to an infant, who, being but newly born, hath as yet no way sinned, except that being born in the flesh according to Adam he hath contracted the contagion of the old death from his very birth; who is the more easily admitted to receive remission of sin upon this very account, because he hath no sins of his own to be remitted, but only those of others," (see Fells ed., Oxford, 1682).

Plenty of undoubted proof of infant baptism in the early Christian Church can be found in any complete work on the catacombs of Rome. I will close my remarks by citing a part of Pliny's celebrated letter to Trajan, written about seventy years after Christ's death:—"I have," said he, "been present at the examination of the Christians, . . . nor are my doubts small whether there be not a distinction to be made between the ages of the accused, and whether tender youth ought to have the same punishment with strong men." And, again, he says "there are many (Christians) of every age, of every rank, and of both sexes."

Margate.

JOHN HEARN.

We append Dr. Stock's reply—

The evidence, that infant baptism cannot have been known in the Apostolic Church, seems to me to amount to a demonstration.

Let us go at once to "*the fountain head*" as Mr. Hearn desires.

1. The Evangelists contain no allusion to the institution of such a rite. On the contrary they "give no sign" on that question, when (supposing infant baptism to be in harmony with God's will), they must have spoken. When children are brought to Christ He blesses them, but says nothing to their anxious parents about baptizing them. In the last commission not a word is said about baptizing infants with their "discipled" parents. The Acts of the Apostles are silent as death, when they must have alluded to the rite of infant baptism, supposing it to have existed. The controversies about the perpetuity of circumcision could not have arisen had the apostles from the beginning taught that infant baptism had come in the room of infant circumcision; but, supposing such a controversy to have arisen through ignorance, it would have been immediately settled by a reference to the substitution of the one rite for the other. Yet at the council held at Jerusalem to consider this controversy, no such solution was even hinted at by any of the inspired debaters. (See Acts xv.) The epistles present the same remarkable absence of all allusions to such a ceremony as infant baptism, where some reference must have been made to it, if it were the universal practice in the Apostolic Church. Parents are often admonished about their duties to their children, not once are they reminded to baptize them in infancy. No passing allusion is made that even implies the existence of such a practice. No plea, or exhortation, or argument is based upon it. In short, the New Testament is absolutely dumb as to any incidental reference to the then existence of infant baptism; and is so especially in cases where allusion must have been made to it, supposing it to have been practised. The households baptized were households of "believers," and "brethren"; such households as may be found in all our larger Baptist churches.

2. The Apostolical Fathers, Clement, Polycarp, and Ignatius, who

constitute the first connecting link between the Apostolic Church and ourselves, are equally silent as to the existence of infant baptism in their day. There is not a word in any of their preserved writings about the observance of such a rite by the churches of that era. And (like the New Testament), they too, are silent where they must have spoken, supposing the ceremony to have been then in universal practice. As, for example, when Clement, in his second Epistle, three times refers to baptism as the seal of the Christian profession.

3. The quotation from Irenæus given by Mr. Hearn does not touch the question in dispute. Baptists believe that Christ came to save infants. That, however, does not imply their right to baptism. The whole passage in Irenæus reads thus:—"For He came to save all by himself—all, I say, who through him are born again unto God; infants, and little children and boys, and young men; and old men. Therefore, He passed through every age, and for infants was made an infant (thus) sanctifying infants; among little children (He became), a little child, (thus) sanctifying those who are of this same age, and at the same time presented them an example of piety and integrity, and obedience; among young men (He became) a young man, producing an example for young men and sanctifying them to the Lord." There is not a word here about baptism. It is a mere *petitio principii* to say that the clause "*Qui per Eum renascuntur in Deum*"—"Who through Him are born again unto God"—means, "Who through baptism are born again unto God." The argument of Irenæus is simply that Jesus sanctified every age by Himself passing through it. But what has that to do with the question before us? The argument, as Mr. Hearn employs it, would entitle every age to baptism, irrespectively of faith in the recipient. Irenæus was born about A.D. 140, and died at Lyons about 202. He was a disciple of Polycarp, who was a disciple of the apostle John.

4. The letter of Pliny the Younger to the Emperor Trajan, written about seventy years after our Lord's Ascension (Liber x. Ep. xcvii.) contains not a particle of evidence that Christians of the apostolic age baptized their infants. The Oxford edition of 1703 reads:—"I have never (*nunquam*) been present at the examinations of the Christians, therefore I am ignorant. . . . nor have I a little hesitated whether there should not be a distinction made between ages, whether those of tender years (*teneri*) should in no way be discriminated from older people (*robustioribus*). . . . For many persons of every age, of every rank, and of both sexes, are placed, and will be placed, in peril of their lives."

Here is nothing about infant baptism. All that Pliny tells us is, that many of those who had made the Christian profession were very young. Church history, indeed, informs us, that some of the most heroic martyrs of the faith in early days were comparative children. That children of tender years were baptized in the early Church is evident; but then these children were invariably such as "walked in the truth" (John ii. 1, 4, 13). Baptists have too generally substituted what they call adult baptism for believers' baptism. The New Testament and the Apostolic Church know nothing of adult baptism, merely as such, but they both recognize the right of all who personally repent, believe, and "walk in the truth," of however tender an age, to the holy ordinance of baptism. A child of sufficient intelligence to trust and love the Saviour is old enough to be baptized. We ourselves have known two children, a brother and sister, one nine and the other eleven years of age, baptized on a profession of faith; and why not? we say.

5. The ground is thus cleared up to the age of Tertullian, who was born, probably at Carthage, about A.D. 170, and died about 240. Tertullian is the first Father who makes unmistakeable allusion to the existence of such a rite as infant baptism; and he refers to it as an innovation then coming into practice, and dissuades from it as fraught with great peril. It is remarkable, too, that the first practice of infant baptism was connected with the use of sponsors, who repented and believed for the child. Dissenting Pædobaptists, therefore have no just occasion to take exception to the use of sponsors in the established Episcopal Church and in the Church of Rome; for the first infant baptism practised in the professing church was clearly sponsorial in its character. Faith and repentance were still regarded as pre-requisites to baptism, but as they could not be had from the infant they were accepted from sponsors. The teachings of the catechism of the Established Church, however repugnant to the feelings of Evangelical Pædobaptist Dissenters, have the merit of presenting the earliest defence of infant baptism that ecclesiastical history furnishes. The practice of baptizing infants clearly arose out of the heretical doctrines of sacramental efficacy and priestly power. In a later age, St. Augustine of Hippo defended sponsorial faith for an infant in these terms—He, the infant, "*credit in altero qui peccavit in altero*," believes in another—i.e., the sponsor, who sinned in another, i.e., Adam. (Hagenbach's History, vol. ii. p. 83.)

Tertullian reasons thus:—"Why is it necessary that sponsors as well should be brought into peril, who themselves by death may abandon their promises, or may be deceived by the growth of a corrupt disposition? The Lord indeed says, do not hinder them from coming to me! Let them come, then, provided that they are growing up; let them come provided that they are learning, provided that they are being taught whence they come; let them become Christians (with Tertullian this is equivalent to let them be baptized) when they shall have become able to know Christ. Why should an innocent (i.e., infantile) age hasten to the remission of sins?" (De Baptismo, Works, Paris folio edition, 1580.)

This passage amounts to a demonstration that infant baptism was not an apostolical usage received by the church from the first. Had it been so it would not have been opposed by such a man as Tertullian, who professed great reverence for everything apostolical. It was clearly in the time of Tertullian a then commencing innovation.

6. That Cyprian, who was converted to Christianity in A.D. 246, and died in A.D. 258, defended infant baptism is, of course, not disputed by us. He was one of those who added the weight of his authority to the new practice. But the fact that orthodox Fathers are thus found at first taking different sides in this controversy, proves that infant baptism cannot have been apostolical. Had it been apostolical, no dispute of the kind could have arisen in that early age. The rite would have been accepted by all as a matter of course.

That the ceremony did not at first make rapid progress is obvious from the fact that, so far as we can ascertain, none of the distinguished Fathers of the early church were baptized in infancy. This is the more remarkable because most of them had devout Christian parents, and yet we have the record of their baptism after conversion. Clearly, then, in those godly families infant baptism must have been unknown. Some of these Fathers were the children of Christian ministers, and yet remained unbaptized until they were upwards of twenty years of age.

We give the following cases as illustrations of this argument, but others

might be adduced. Three notable and undoubted examples shall first be given in a very condensed form from the Western Church. We take them in their chronological order:—

ST. AMBROSE: born at Milan A.D. 340, died Bishop of Milan, A.D. 397; was the child of Christian parents of noble rank, but was not baptized until the year 374, when he was thirty-four year old. The people of Milan actually elected him bishop by acclamation while he was yet only a catechumen; and his baptism and the subsequent ecclesiastical steps had to be hurried on that he might be qualified for the episcopal office. (The reader may consult the English Cyclopædia, by Charles Knight; the Encyclopædia Britannica; Articles, Ambrosius, St.; Dean Milman's History of Christianity, vol. iii. pp. 241—243; Biographie Universelle Ancienne et Moderne; Paris, 1811; Article, Ambroise (S.); Socrates, Eccle. Hist. p. 251; Bohn's Trans., &c., &c.)

ST. JEROME: Born about the year 331 at Stridon on the confines of Pannonia and Dalmatia, and died in 420. He was the son of rich Christian parents. While a youth he left home to study literature at Rome, where he was converted and baptized when about twenty-five years of age. (See the Encyclopædia Britannica: General Biography, by Dr. John Aikin and others; Article, Jerome, St.; Biographie Universelle, &c.; Article, Jerome, St. Hieronymus; Dean Milman's History of Christianity, vol. iii. p. 324, note; *à secunda nativitate* means from Jerome's baptism, &c.)

ST. AUGUSTINE, of Hippo: Born in the year 354, died in 430. His parents were Christians of respectable rank. In his childhood he was attacked by a dangerous illness; he entreated to be baptized; his mother Monica took the alarm; all was prepared for that solemn ceremony, but on his recovery it was deferred, and Augustine remained in the humble rank of catechumen. He was baptized by St. Ambrose at Milan in 387, when thirty-three years old. His mother Monica was one of the brightest ornaments of the early church. The whole case shows clearly that the doctrine of sacramental efficacy was the parent of infant baptism. (See Dean Milman's History of Christianity, vol. iii. pp. 273—276; Encyclopædia Britannica; the English Cyclopædia, C. Knight; Biographie Universelle, &c., &c.; Article, Augustine, St.; Neander, Eccle. Hist., vol. iii., p. 321, &c., &c.)

Our next examples shall be taken from the Eastern Division of early Christendom.

ST. ATHANASIUS: Born probably in Alexandria and about the year 296; died in 373. The anecdotes related of his childhood would seem to indicate that he must have had pious parents, and have received a Christian education (Socrates: Eccle. Hist. li. c. 15). He afterwards entered the house of Alexander, Archbishop of Alexandria by whom he was baptized and made his secretary. His after-life is well known. Alban Butler affirms that "his parents where Christians remarkable for their virtues." His case must, however, be held to be somewhat doubtful. (Biographie Universelle, &c., &c., Article, Athanase, S.; Tillemont's Memoires pour servir à l'histoire ecclesiastique, &c. Dr. Arnold, of America, maintains that the case of Athanasius is an illustration of our argument.)

ST. EPHREM OF EDESSA:—Died in 378. Alban Butler in his Lives of the Saints, &c., says, Ephrem was born of parents who "were ennobled by the blood of Martyrs in their family, and had themselves both confessed Christ before the persecutors, under Dioclesian or his successors. They consecrated Ephrem to God from his cradle, like another Samuel, but he was eighteen years old when he was baptized." St. Ephrem's ancestors

appear to have been Christians, at least *two* generations deep.

ST. BASIL, THE GREAT: Born in Cæsarea, in Cappadocia, in 329, died in 379. His father was an eminent Christian of Cæsarea; his mother was St. Emmelia, his sister was St. Macrina, and his brothers St. Gregory of Nyssa, and St. Peter of Sabasté. His more remote ancestors, too, numbered among them other saints—a saintly family truly! He studied literature in the province of Pontus, then in Constantinople, and afterwards at Athens. "*Il reçut la bapême en 357,*" (he received baptism in 357,) when about 28 years old. He afterwards became Archbishop of Cæsarea in Cappadocia. (See *Biographie Universelle &c., &c.*, Tillemont's *Memoires, &c.*, Dean Milman's *History of Christianity*, vol. iii. p. 194; *Life of Basil* prefixed to his works; Wall's *History of Infant Baptism*, vol. ii. ch. 3, Wall fails to set aside this case.)

ST. GREGORY OF NAZIANZUM: Born in Cappadocia about 324, died in 389. His father was Bishop of Nazianzum at the time of young Gregory's birth, and his mother was the pious Nonna. "Their first born son, whom they had long yearned after, was carried soon after his birth to the altar of the Church, where they placed a volume of the Gospels in his hands, and dedicated him to the service of the Lord." (Neander's *Eccl. Hist.* vol. iii. p. 321.) But he was not then baptized. He left home in youth to pursue his studies in other schools of learning, was absent some years, and, on his return was baptized by his father in the church at Nazianzum. He must have been at this time thirty years of age. And this though his father was a bishop! (Encl. Brit.; General Biography, by Dr. John Aikin and others; *Vie de S. Gregorie de Nazianze*, par Herment, Paris, 1675; Dean Milman's *History of Christianity*, vol. iii. p. 196. Wall admits this case but grudgingly.)

ST. JOHN CHRYSOSTOM: Born at Antioch about the year 347, died in 407. His parents were both Christians, but his mother was left a widow when John was yet a child. She brought him up carefully in the Christian faith. He studied for the bar and practised the legal profession for a short time at Antioch, but was subsequently baptized by Miletius, the Bishop of Antioch, and was appointed by him a reader in the church. He afterwards became Bishop of Constantinople. (Enycl. Brit.; General Biography by Dr. John Aikin and others; Tillemont's *Memoires, &c.*; Dean Milman's *Hist. Christianity*, Vol. III. p. 206; Grotius annot. in Matt. xix.)

NESTORIUS: his early history is obscure, but points to the inference that his parents must have been Christians. However we shall lay no stress upon his case, as we have nothing certain upon that important point of the argument. The same remark applies to the case of **NECTARIUS**, who was elected Bishop of Constantinople, not having been as yet baptized. This election immediately followed the resignation of the see by Gregory Nazianzen. (Wall's *Hist. Inf. Bapt.* vol. ii. c. 8.) A similar incident occurred at Cæsarea in Cappadocia, in A.D. 361, when one **EUSEBIUS**, a civil magistrate of the place, a Christian, but not yet baptized, was elected bishop by the popular party. (See Neander *Eccl. Hist.* vol. iii. p. 217, note.)

The five **EMPERORS** mentioned by Mr. Daille—viz., Constantine, Constantius, Gratian, Valentinian the Second, and Theodosius the First, are illustrations of our argument, notwithstanding all Mr. Wall's efforts to set them aside. (See his *Hist. &c.*, vol. ii. c. 8).

EUSEBIUS, Bishop of Vercelli, in Piedmont, had a Christian father, for he was summoned to Rome by Dioclesian in 303 to be tried as a Christian.

On his way to the imperial city he died. His son Eusebius was afterwards baptized in adult age by Eusebius, Bishop of Rome, and finally became Bishop of Vercelli. (*Biographie Universelle*, &c., &c.)

The Nicene Council (A.D. 325) in its second canon ordered that no one after being instructed for a short time, and then baptized, should for the future, has had been done before, be ordained a presbyter or a bishop; for sometime was necessary for the probation of a catechumen, and a still longer trial was requisite after baptism.

The Council of Sardica (A.D. 347) in its tenth canon directed that "if a person of wealth, or from the arena of the forum, wished to become a bishop, he should not attain to that office until he had gone through the functions of a reader, deacon, and presbyter, and spent sufficient time in each of these offices to make proof of his faith and temper." (Neander, *Eccle. Hist.* vol. iii. p. 214).

In this brief paper we have cited three cases of the election of persons not yet baptized, to episcopal sees—viz.. Ambrose, Nectarius, and Eusebius. Such cases led to the adoption of the above canons.

We take it then as proven, that infant baptism was not an apostolic institution, but came into vogue at a post-apostolic era, and was for some time after its first introduction very far from being universally observed, either in the East or in the West, by Christian parents, or even by Christian ministers in their families.

Let the two most learned of modern ecclesiastical historians, both Pædobaptists, be heard in confirmation.

"Baptism was at first administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected. There does not appear to be any reason for deriving infant baptism from an apostolical institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis." (Neander, *Eccle. Hist.* vol. i. p. 430, Bohn's Trans.) "In the last years of the second century Tertullian appears as a zealous opponent of infant baptism; a proof that the practice was not universally regarded as an apostolical institution, for otherwise Tertullian would hardly have ventured to express himself so strongly against it." (*Ibid.* p. 432.)

"Infant baptism—as we have observed that the fact was already towards the close of the preceding period—was now [period A.D. 312—590] generally recognised as an apostolical institution; but from the theory on this point we can draw no inference with regard to the practice. It was still very far from being the case, especially in the Greek Church, that infant baptism, although acknowledged to be necessary, was generally introduced into practice." (Neander, *Eccle. Hist.* vol. iii. 452, Bohn's Trans.)

"The ancient formula of baptism originated in a period when infant baptism had as yet no existence, and had been afterwards applied, without alteration, to children, because men shrunk from undertaking to introduce any change in the consecrated formula established by apostolical authority, though Christians were by no means agreed as to the sense in which they applied this formula." (*Ibid.* vol. iv., pp. 428, 439). So far the great Neander.

"The passages from Scripture which are thought to intimate that infant baptism had come into use in the primitive church are doubtful and prove nothing—viz., Mark x. 14, Matt. xviii. 4—6, Acts ii. 38, 39, 41, Acts x. 48, 1 Cor. i. 16, Col. ii. 11, 12. Nor does the earliest passage occurring in the writings of the Fathers (Irenæus adv. Hæc. ii. 22) afford any decisive proof. It only expresses the beautiful idea that Jesus was

Redeemer in every stage of life and for every stage of life; but it does not say that He redeemed children by the water of baptism, unless the term *renasci* be interpreted by the most arbitrary *petitio principii* to refer to baptism." (Hagenbach, History of Doctrines, vol. i., pp. 198, 194.) "Infant baptism had not come into general use prior to the time of Tertullian. Though a strenuous advocate of the doctrine of original sin, he nevertheless opposed pædobaptism." (Ibid. p. 190.) This is the witness of the learned professor in the University of Basle.

Such is our case. We submit it for what it is worth. To the writer, at least, it seems unanswerable, and should forever settle the controversy with those who repudiate Church authority as a co-ordinate power with the New Testament.

WAR AND CHRISTIANITY—CAN A CHRISTIAN BE A SOLDIER? *

I AM anxious in reference to this interesting question, thus timely introduced in the *Ecclesiastical Observer*. Permit me to extract from a paper at hand some amount of testimony as to the faith, in this particular, of the early Christians—

"With respect to the opinions of the first Christian Writers after the Apostles, or of those who are usually called the Fathers of the Church, relative to War, I believe we shall find them alike for nearly three hundred years, if not a longer period. Justin the Martyr, one of the earliest of those in the second century, considers War as unlawful. He makes, also, the devil the author of all war.

Tatian, who was the disciple of Justin, in his oration to the Greeks, speaks in the same terms on the same subject.

From the different expressions of Clemens, of Alexandria, a contemporary of the latter, we collect his opinion to be decisive also against the lawfulness of war.

Tertullian, who may be mentioned next in order of time, strongly condemned the practice of bearing arms. I shall give one or two extracts from him on this subject. In his Dissertation 'on the Worship of Idols,' he says, 'Though the soldiers came to John and received a certain form to be observed, and though the centurion believed, yet Jesus Christ, by disarming Peter, disarmed every soldier afterward; for custom never sanctions an unlawful act.' And in his 'Soldier's Garland,' he says, 'Can a soldier's life be lawful, when Christ has pronounced, that he who lives by the sword shall perish by the sword? Can one who professes the peaceable doctrines of the gospel be a soldier, when it is his duty not so much as to go to law? And shall he who is not to revenge his own wrongs be instrumental in bringing others into chains, imprisonment, torture, death?'

Cyprian, in his Epistle to Danatus, speaks thus—'Suppose thyself with me on the top of some very exalted eminence, and from thence looking down upon the appearances of things below. The things thou wilt principally observe will be the highways beset with robbers, the seas with pirates; encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed it shall be deemed,

* We are willing to afford space for the investigation of this subject, but our friends who write must bear in mind that it is not to be decided by a mere "show of hands," and that affirmation that "War is unchristian," that "Murder is forbidden," will not much aid us in getting a just verdict.

perhaps, a crime; but that crime shall commence a virtue when committed under the shelter of public authority: so that punishment is not rated by the measure of guilt; but the more enormous the size of the wickedness is, so much the greater is the chance of impunity.'

Lactantius, who lived some time after Cyprian, in his Treatise concerning the true worship of God, says, 'It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself.'

To these may be added Archelaus, Ambrose, Chrysostom, Jerome and Cyril, all of whom were of opinion that it was unlawful for Christians to go to war.

With respect to the practice of the early Christians, which is the next point to be considered, it may be observed, that there is no well authenticated instance upon record of Christians entering the army for nearly the two first centuries; but it is true, on the other hand, that they had declined the military profession, as one in which it was not lawful for them to engage.

The first species of evidence to this point may be found in the following facts, which reach from about the year 170, to about the year 195. Cassius had rebelled against the Emperor Verus, and was slain in a short time afterwards. Clodius Albinus in one part of the world, and Pescennius Niger in another, had rebelled against the Emperor Severus, and both were slain. Now suspicion fell, as it always did in these times, if anything went wrong, upon the Christians, as having been concerned upon these occasions. But Tertullian tells us, in his 'Discourse to Scapula,' that this suspicion was totally groundless. 'You defamed us,' (Christians) says he, 'by charging us with having been guilty of treason to our emperors; but not a Christian could be found in any of the rebel armies, whether commanded by Cassius, Albinus, or Niger.' These, then, are important facts, for the armies in question were very extensive. Cassius was master of all Syria, with its four Legions; Niger, of the Asiatic and Egyptian Legions; and Albinus, of those of Britain: which Legions together contained between a third and a half of the standing Legions of Rome; and the circumstance, that no Christian was to be found in them, is the more remarkable, because, according to the same Tertullian, Christianity had then spread over almost the whole of the known world.

A second species of evidence, may be collected from expressions and declarations in the works of certain authors of those times. Justin the Martyr, and Tatian, make distinctions between soldiers and Christians; and Clemens, of Alexandria, gives the Christians, who were contemporary with him, the appellation of the 'Peaceable,' thus distinguishing them from others of the world; and he says expressly, that the 'Peaceable,' never used sword or bow, meaning by these the instruments of war.

A third species of evidence, may be found in the belief, which the writers of these times had, that the Prophecy of Isaiah, which predicted that men should turn their swords into plough-shares and their spears into pruning-hooks, was then in the act of completion.

Irenæus, who flourished about the year 180, affirms that this famous Prophecy had been completed in his time; 'for the Christians,' says he, 'have changed their swords and their lances into instruments of peace, and they knew not how to fight.' Justin the Martyr, who was contemporary with Irenæus, asserts the same thing, which he could not have done, if the Christians in his time had engaged in war. 'That the Prophecy,' says he, 'is fulfilled, you have good reason to believe; for we who in times past killed one another, do not now fight with our enemies.' And

here it is observable, that the Greek word 'fight,' does not mean to strike, or to beat, or to give a blow, but actually to fight as in war; and the Greek word 'enemy,' does not mean a private adversary, or one who has injured us, but an enemy of the State; and the sentence which follows that which has been given, puts the matter out of all doubt. Tertullian, who lived after both, speaks in these remarkable words—"Deny that these (meaning the turning of swords into ploughshares) are the things prophesied of, when you see what you see, or that they are the things fulfilled when you read what you read; but if you deny neither of these positions, then you must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned, to whom it is applicable." We might go from Tertullian even as far as Theodoret, if it were necessary, to shew that the prophecy in question was considered as in the act of completion in those times.

The fourth and last species of evidence may be found in the assertions of Celsus, and in the reply of Origen to that writer. Celsus, who lived at the end of the second century, attacked the Christian religion. He made it one of his charges against the Christians, that they refused in his times to bear arms for the Emperor, even in the case of necessity, and when their services would have been accepted. He told them further, that if the rest of the Empire were of their opinion, it would soon be overrun by the Barbarians. Now Celsus dared not have brought this charge against the Christians if the fact had not been publicly known. But let us see whether it was denied by those who were of opinion that his work demanded a reply. The person who wrote against him in favour of Christianity, was Origen, who lived in the third century. But Origen, in his answer, admits the facts as stated by Celsus, that the Christians would not bear arms in his time, and justifies them for refusing the practice on the principle of the unlawfulness of war.

And as the early Christians would not enter into the armies so there is good ground to suppose that, when they became converted there, they relinquished their profession. We find from Tertullian, in his 'Soldier's Garland,' that many in his time, immediately on their conversion to Christianity, quitted the military service. We are told, also, by Archelaus, who flourished under Probus in the year 278, that many Roman soldiers, who had embraced Christianity after having witnessed the piety and generosity of Marcellus, immediately forsook the profession of arms. We are told also by Eusebius, that about the same time numbers laid aside a military life, and became private persons rather than abjure their religion.

Here then is a collection of evidence and facts, all tending to show, that for nearly the first two hundred years, after the introduction of Christianity into the world, none of those who professed to be Christians would either take upon themselves or continue the profession of soldiers."

T. C.

CAN A CHRISTIAN BE A SOLDIER?

WE feel a good deal of interest in this question and wish to see it fully tested. "TRUTH SEEKER" has said a good deal on the subject, most of which is well said, but we think he has missed the mark in some respects. He seems to consider the nation Christian; which is not the case. The greater part of the nation is not Christian. The Queen will find as many able and willing to serve her, as soldiers, as she needs, without imposing upon Christians that which they cannot conscientiously do. We have enlisted under the Prince of *peace*. Then, too, it is no use to go back to the Jewish dispensation to prove war lawful for Christians. The Saviour

lived and died under that dispensation, and he came neither to destroy the law nor the prophets. When God commands war, it is right. When the men of the war-spirit can show us His command in the New Testament, we will go with them, but the sayings of the Saviour are pointedly against war. Is it murder for one man to kill another in the field of battle? if it is, then no Christian should be there, for no murderer hath eternal life abiding in him. Meanwhile we wish to hear all that can be said on both sides.

A. HARTSHORN.

H. W. BEECHER ON THE PRESENT POWER OF CHRISTIANITY.

H. WARD BEECHER devotes an evening each month to the consideration of "the work of religion in the world." A contemporary reports him thus:—

"I think that Christian character is larger, more symmetrical, sweeter and truer now than it ever was before. Single saintly natures there have been that stood out prominently in the world's history; but I apprehend that there were never such bodies of men, that there never were such churches, that there never were organizations in which the average moral development was so high, as at the present day. There never was a time when the world was so interested in Christ as it is to-day. There never was a time when there was half as much scholarship employed in the illustration of Christ's history and life as there is to-day. There have probably, within the last twenty years, been over one hundred lives of Christ written. And in all the nations of Europe they are multiplying. No other line of scholarship is as much pursued to-day as that. And it is not, either, all of it in the nature of negative or destructive criticism. Some of it is; but taking it as a whole, it is the illustration of Christ's character in such a way as to bring Christ nearer to men, and to make Christ's heart seem sweeter to the world, and to make men feel the genius of Christ more.

Consider the great element of sympathy and benevolence which is the distinctive feature of Christianity. God manifest in Christ Jesus, to take away the sins of the world; God so loving the world as to give His own Son to die for it: God administering for the sake of saving the poor, and the helpless, and the needy—this is Christianity.

Now, there never was a time when there was so much literature that occupied itself in diffusing sympathy for the poor, for the helpless, and for the needy, as to-day. Men ridicule it; they call it the 'sentimentalism of benevolence;' they call it 'philanthropism;' but, after all, when novelists, when essayists, and when philosophical theorists are all moving in one direction; when all speculative thinkers, when all schools of speculation are basing their writings and their reasonings upon the great central fact that the strong are to be the benefactors of the weak, that the rich are God's almoners to the poor, that the wise are sent to be schoolmasters of the simple; when the great law of love, with its attendant law of self-sacrifice, is the animating spirit of theory, and philosophy, and literature, how can you say that the spirit of Christianity is dying out?

Look at it more technically. I think there was never a time when there was more activity in organised Christianity seeking to take on a co-operative form, than there is to-day—and this in spite of the efforts of men to prevent it. One of the best things that I see is, how scared

hierarchs are. The Pope in Rome sits up at nights over the waning authority, not of Christianity, but of Rome. I am glad of it. I would that the morning star might dawn on his sight. But he is not the only hierarch that is scared. Hierarchs everywhere (for Popery is diluted, and is distributed all through the world; and there are numerous Papacies outside of Rome) are buckling the harness of ecclesiasticism a few holes tighter. I like that. These old churches, the high-bred churches, *the churches*, as they distinctively call themselves—they make me think of beech and white-oak trees that do not shed their leaves in winter. The leaves stick to the branches and dry up, and there is not one of them that has a drop of sap in it. And they look very much like those churches, in some aspects. Now comes the Spring; and you will see these leaves one after another dropping down. Why? Because the tree is beginning to feel its sap moving, and filling and swelling every little twig and branch. And the moment the sap reaches the point where the leaves are joined to the tree, it begins to loosen them, and finally pushes them off and they drop to the ground.

And what do I understand to be all this flurry in the high-bred churches. They are beginning to smell and to spy danger, and they are spurring themselves up, and bringing back the old regimen—the doctrines, and dogmas, and observances that were once in vogue—the ecclesiastical screws which used to be resorted to. Why? Because the old dead leaves are dropping off. There is growth. They feel it. They don't like it. And yet the best part of their growth consists in what they are losing.

Look at it in another way. See how all denominations are laying down their bristles. Do you ever see four or five strange dogs come together? How every one of them puts himself upon his little self-possessed dignity! See how they walk around each other with their backs up ready to nip each other on the slightest provocation. They are like four or five sects, walking around each other with their bristles up, ready to attack each other upon the utterance of the first dissenting word. Did you ever see in a well-bred household how a number of dogs will lie down together, and caress each other, and lick each other, and live in perfect harmony? They are like the denominations of Christians that have learned 'to love one another, and to tolerate each other's religious opinions, as to-day churches are learning to do. And I do not know of any other thing that is more encouraging than this fact, that Christians not in the same denomination are beginning to love one another.

So that if you look at Christianity as a force, I think you will find that it never was in more vigour, and never was more operative, than it is at the present time. More than that, the missionary spirit is not decaying. It is not, perhaps, developing itself with that kind of novelty and special and enthusiastic interest that early periods have seen, but is better organized; it is working on a larger pattern. It has an experience that makes the force that is put into a given field do ten times as much work as it used to, not abating one single jot of its intention. *The field is the world, go take possession of it*—that was never before the feeling of so many Christians as it is to-day; and it never before was the subject of such a well-organized purpose and such an operative plan as it is to-day.

Now, having looked at the forces which are at work for the spread of Christianity, let us look a little at the field into which it has been carried. The whole world has been ransacked and explored. There is not now a corner of the globe where Christianity is unknown. How is it with England? Men think that she is decaying simply because her relative

brute force is less than that of the continental nations. But I tell you, the age is coming in which brute force is going to avail less and less. It is the power of thought and the power of organization, and the power of wealth, that are going to tell, more than the power of the hand in future times; and England's brain is not dried up, her heart is not dried up, and her pocket is not dried up. She is the strongest nation in Europe to-day; and she has a future as magnificent as that of any nation in Europe. And what is England? She is evangelical. She is truly Christian. I do not mean that every drop of the water is pure to the bottom; but I mean that the force of the nation on the whole is Christian.

Well, what is the condition of the Continent? There were three or four nations that seemed, a little while ago, to hold Christianity in chains. Christianity seemed to be muzzled by the Roman false system in Austria in Italy, in Spain, and in France. Look at them to-day. Austria is under the influence of a progressive, I might almost say Protestant premier. It is one of the foremost nations in religious progress. It has a priesthood that is almost in antagonism to Rome. Education is taking religion out of the hands of the hierarchy and putting it where it belongs. There is a genuine movement of Christianity in the right direction there.

Italy is only nominally Catholic. She is strongly leaning toward Protestantism. She is emancipating herself out of a dead Christianity into a living, vital Christianity. She goes for free schools, for free speech, and for a free press. Italy is growing stronger all the time—and not for retrogression, either.

And what is the condition of Spain? She is paralysed as a Papal nation. Though she is not organized, yet she is as one made free by Christ.

Here are these strong nations of a muzzled Church; and they are either reorganizing or going under. What is the dominant nation in Europe to-day? Prussia—Germany. And what is Germany? Its government, its institutions, its policy, and its people are all in favour of liberty,—liberty of thought, liberty of action, and liberty of conscience. God has kindled a light there that all the scepticism of the world cannot and will not put out.

So that if you look at the great national forces that exist to-day in the world, you find that they are all of them Protestant, Evangelical, Christian. America, Great Britain, Germany, with France humbled to the dust, and her proud power that was so long exercised in favour of a comparatively corrupt religion, broken, with Spain likewise humbled, with Italy regenerating, and with Austria progressing toward the establishment of a true Christianity—these nations all give promise of a new and better period in the history of religion. Decadence has had its run, *renaissance* is now to have its time and period.

There is one thing more, and that is the fact of language. Language is a great power in this world. In the early days it was the Greek language—a noble tongue. Then came up the Roman power; and Latin took its place, and began to be the medium of universal speech. The Spaniards once gained the ascendancy; but their language never gained on the affections of the people. Then French gained the ascendancy; and everybody who aspires to any culture must know French. When I was last in Europe I did not go to an inn or hotel but I found some one who spoke English. The English tongue is to have its turn. This language is to be spoken around the entire globe. It is not so artistic as the Grecian; but it has every element of domesticity, full of strength and

energy to express the more aggressive and more positive features in thought and power. See what a literature it is to carry out. The German tongue will never gain the universality of the English language, because the Germans never go far from home. Englishmen and Americans go everywhere; and succeed, no matter how far they go from their homes. Look at the mass of Christianized literature, and when you come to look upon the prospects of the mission work in years to come we must feel encouraged. Christianity is growing stronger every day."

A PLEA FOR SUNDAY SCHOOLS.

I GLADLY endorse the sentiments of J. Adams, last month, and pen the following in order to awaken sympathy. Here let me ask what is a Sunday school, and what need is there for Sunday schools? It may be said that everyone knows what a Sunday school is, and the question may appear to some like insulting their intelligence. But not so, hear my explanation. A short time ago an attempt was made by the Secularists in this town to establish a Sunday school (the attempt proved a failure). Now, I don't expect they were intending to do what J. A. advocates. Their intention was very different, yet they thought fit to adopt the designation.

The Christian gathers a number of children together to give them religious instruction, and he calls this assembly a Sunday school—a school for instruction in religious matters, held on Sunday. The Sunday was anciently dedicated to the Sun. It corresponds to our Lord's day. So, then, to put the matter in definite form, I would say the great object of Sunday schools is to instil into the minds of the young the truths of the Bible, and the one great desire of all Christian promoters of Sunday schools is, that the lives of the young and rising generation may become conformed to its truths. So, then, we see from this that Sunday schools have their origin in and through the Bible, and on this account alone, ought to be a sufficient inducement for the Christian to engage in this work. But as an additional inducement let me add, Sunday schools also have the support of all the great and good of our land.

Now let me ask what need is there for Sunday schools? We are told that in this land of ours alone there is something like four millions of young people, such in age as attend Sunday schools, and that only about half of that number ever enter our Sunday schools. Think of this, dear reader. They are here with their bright eyes, merry voices and loving hearts! They have entered into our midst and have become companions with us in our mortal existence. They are here holding in their hands, not only the happiness of the various families to which they belong, but also the characters and destinies of coming generations. They are here and they possess minds, that need to be trained and educated; and they also possess souls, which need leading to salvation. I ask, then, what can the Christian gaze upon with greater anxiety than upon these four millions young ones? Can you look upon their future position without being impressed with the responsibility which their very existence places upon you? Can you conceive of a subject that will bear the least comparison with this great and solemn question? What is our duty toward them? We may neglect the duty but we never can escape the responsibility. If we neglect them, and they grow up in indolence, we shall have to support them in the workhouse. They may become criminal and we shall have to bear the expense of police and all the means of punishment.

But these are only secondary considerations. Our happiness and honour depend upon our conduct toward them. If we neglect them and they remain ignorant, and become immoral and vicious, they will brand us with a stigma that shall never be erased. But if on the other hand we become alive to their wants, and buckle on our armour and devote ourselves to the task of making them what God (whom we profess to serve) intends they should be, they will throw around our name a halo of glory that shall outstand time and last through eternity. The day is rapidly coming when we shall have to stand face to face with them before Him who holds indolence as sin, and who holds us responsible for all that we have the ability to do. I ask, then, dear reader, what in that terrible day shall we wish we had done for those four million children? Do you desire their good, then what are you doing to secure it? They are now tender and can be trained like the tender sapling, and can be fashioned as you please. A word, an act, a look, may now stir their young souls and affect them for ever. But let them alone till they come to riper years, and what will be the consequence? Why, they become as hard as granite. Then you may toil day after day and week after week, and your labour will be all but useless. Then be up and doing. Your services are much needed in this work. Oh, remember that there is in each one of these four millions a tender lamb, over whom the Good Shepherd is longing to rejoice, and let our ambition be to present them all perfect.

W. H.

Literature.

THE PHYSICAL CAUSE OF THE DEATH OF CHRIST, AND ITS RELATION TO THE PRINCIPLES AND PRACTICE OF CHRISTIANITY: BY W. STROUD, M.D.—London: *Hamilton, Adams & Co.*

A most thoughtful and valuable book. The second edition is now before us. This is not a dry medical work, but Scripture is elucidated by large medical knowledge: the types and prophecies are seen to have a more complete fulfilment than is commonly seen, and peculiar evidence for the truth of Christianity is supplied. An Appendix is added by Sir James Simpson, Bart., M.D., in which he says, "Let me try to state the arguments for this view in a few brief propositions." He gives them thus—

"I. His death was not the mere result of crucifixion; for, 1st, the period was too short; a person in the prime of life, as Christ was, not dying from this mode of mortal punishment in six hours, as He did, but usually surviving till the second or third day, or even longer. 2ndly, The attendant phenomena, at the time of actual death, were different from those of crucifixion. The crucified died, as is well known, under a lingering process of gradual exhaustion, weakness and faintness. On the contrary, Christ cried with a loud voice, and spoke once and again,—all apparently within a few minutes of His dissolution.

II. No known injury, lesion, or disease of the brain, lungs, or other vital organs could, I believe, account for such a sudden termination of His sufferings in death, except (1.) arrestment of the action of the heart by fatal fainting or syncope; or (2.) rupture of the walls of the heart or larger blood-vessels issuing from it.

III. The attendant symptoms—particularly the loud cry and subsequent exclamations—show that death was not the effect of mortal fainting, or mere fatal arrestment of the action of the heart by syncope.

IV. On the other hand, these symptoms were such as have been seen in cases of rupture of the walls of the heart. Thus, in the latest book published in the English language on Diseases of the Heart, the eminent author, Dr. Walshe, Professor of Medicine in University College, London, when treating of the symptoms indicating death by

rupture of the heart, observes, 'The hand is suddenly carried to the front of the chest, a piercing shriek uttered,' etc. etc. The rapidity of the resulting death is regulated by the size and shape of the ruptured opening. But usually death very speedily ensues in consequence of the blood escaping from the interior of the heart into the cavity of the large surrounding heart-sac or pericardium; which sac has, in cases of rupture of the heart been found on dissection to contain sometimes two, three, four, or more pounds of blood accumulated within it, and separated into red clot and limpid serum, or 'blood and water,'—as is seen in blood when collected out of the body in a cup or basin in the operation of common blood-letting.

V. No medical jurist would, in a court of law, venture to assert, from the mere symptoms preceding death, that a person had certainly died of rupture of the heart. To obtain positive *proof* that rupture of the heart was the cause of death, a *post-mortem* examination of the chest would be necessary. In ancient times, such dissections were not practised. But the details left regarding Christ's death are most strikingly peculiar in this respect, that they offer us the result of a very rude dissection, as it were, by the gash made in His side after death by the thrust of the Roman soldier's spear. The effect of that wounding or piercing of the side was an escape of 'blood and water,' visible to the Apostle John standing some distance off; and I do not believe that anything could possibly account for this appearance, as described by that Apostle, except a collection of blood effused into the distended sac of the pericardium in consequence of rupture of the heart, and afterwards separated, as is usual with *extravasated* blood into those two parts, viz. (1.) crassamentum or red clot, and (2.) watery serum. The subsequent puncture from below of the distended pericardial sac would most certainly, under such circumstances, lead to the immediate ejection and escape of its sanguineous contents in the form of red clots of blood and a stream of watery serum, exactly corresponding to that description given in the sacred narrative, "and forthwith came there out blood and water,"—an appearance which no other natural event or mode of death can explain or account for.

VI. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, fainting, etc. That these emotions and passions, when in overwhelming excess, occasionally though rarely, produce laceration or rupture of the walls of the heart, is stated by most medical authorities, who have written on the affections of this organ; and our poets even allude to this effect as an established fact,

'The grief that does not speak
Whisper the o'er-fraught heart, and bids it break.'

But if ever a human heart was riven and ruptured by the mere amount of mental agony that was endured it would surely—we might even argue *a priori*—be that our of Redeemer, when during these dark and dreadful hours on the cross, He, 'being made a curse for us,' 'bore our griefs, and carried our sorrows,' and suffered for sin, the malediction of God and man, "full of anguish," and now "exceeding sorrowful even unto death."

There are theological as well as medical arguments in favour of the opinion that Christ in reality died from a ruptured or broken heart. You know them infinitely better than I do. But let me merely observe that

VII. If the various wondrous prophecies and minute predictions in Psalms xxi. and lix., regarding the circumstances connected with Christ's death be justly held as literally true, such as, 'They pierced my hands and my feet,' 'They part my garments among them, and cast lots upon my vesture,' etc., why should we regard as merely metaphorical, and not as literally true also, the declarations in the same Psalms, 'Reproach hath broken my heart,' 'My heart is like wax, it is melted in the midst of my bowels'? And

VIII. Death by mere crucifixion was not a form of death in which there was much, if indeed any shedding of blood. Punctured wounds do not generally bleed; and the nails, besides being driven through parts that were not provided with large blood-vessels, necessarily remain plugging up the openings made by their passage. The whole language and types of Scripture, however, involve the idea that the atonement for our sins was obtained by the blood of Christ shed for us during His death on the cross. 'Without shedding of blood there is no remission.' This shedding, however, was assuredly done in the fullest possible sense, under the view that the immediate cause of His dissolution was rupture of the heart, and the consequent fatal escape of His heart and life-blood from the central cistern of the circulation.

It has always appeared—to my medical mind at least—that this view of the mode by which death was produced in the human body of Christ, intensifies all our thoughts and ideas regarding the immensity of the astounding sacrifice which He made for our sinful race upon the cross. Nothing can possibly be more striking and startling than the appalling and terrible passiveness with which God as man submitted, for our sakes, His incarnate body to all the horrors and tortures of the crucifixion. But our wonderment at the stupendous sacrifice only increases when we reflect that, whilst thus enduring for our sins

the most cruel and agonizing form of corporeal death, He was ultimately 'slain,' not by the effects of the anguish of His corporeal frame, but by the effects of the mightier anguish of His mind; the fleshy walls of His heart—like the veil, as it were, in the temple of His human body—becoming rent and riven, as for us 'He poured out His soul unto death; '—'the travail of His soul' in that awful hour thus standing out as unspeakably bitter and more dreadful than even the travail of His body."

THE ARGUMENT, *A PRIORI*, FOR THE BEING AND ATTRIBUTES OF THE ABSOLUTE ONE, AND THE FIRST CAUSE OF ALL THINGS: BY W. H. GILLESPIE, F. R. S.—London: Houlston & Sons.

THE *North British Mail* announces this volume thus—"This is the fifth, but the first complete, edition of a work which has received very high commendations from the most eminent philosophers of our age. . . . If the former editions of this profound and elaborate work merited such high encomiums, the present greatly enlarged and improved edition will be found to deserve still higher commendation. The original work consisted only of the argument respecting the Being and the Natural Modes and the Intellectual Attributes of Supreme Deity, which, as the author justly states, 'may be regarded as the immutable foundation and solid basement storey of the whole edifice.' The other sections of the work, comprising the demonstrations for the Moral attributes of God, were published at considerable intervals, in separate short treatises, and are now included in the same volume. . . . Although the subject of the treatise is of the most abstruse character, and the argument is condensed into the fewest possible words, the style is as remarkable for its clearness as for its conciseness. It is admirably fitted to furnish an antidote against the cavils of the Atheists of the present day, who, as the author remarks, are pure—or rather extremely gross—Materialists, as they deny the existence of any extension whatever separate from *matter*; but it is no less applicable to the speculations of all other Atheistical schools, both in ancient and modern times."

The ground gone over by the author is very considerable, yet by reason of conciseness the whole forms but a very small volume. Disregarding subdivisions we give an idea of the argument thus—Infinity of extension is necessarily existing—Infinity of Extension is necessarily indivisible—There is necessarily a Being of Infinity of Extension—The Being of Infinity of Extension is necessarily of unity and simplicity—There is necessarily but one Being of Infinity of Extension. Then the same ground is gone over in Part II. with reference to Infinity of Duration, concluding with—"There is necessarily but one Being of Infinity of Duration." Part III. relates to Expansion, and concludes with—"There is necessarily but one Being of Infinity of Expansion and Infinity of Duration." In the second division the intellectual attributes of that one Being come into view, the argument is, that He is NECESSARILY Intelligent; All-knowing; All-powerful; Entirely free. The Moral Attributes appear thus—"The simple, sole Being of Infinity of Expansion and Duration, who is All-knowing, All-powerful, Entirely free, is necessarily completely happy and perfectly good. God is necessarily true, faithful, just, and also all-loving. He is necessarily the best and wisest of Beings, of ineffable moral purity and the holiest One." On Future Rewards and Punishments we cite the following:

"§ 5. It has been demonstrated, that there is a God of Truth, and of Faithfulness,

and of Inflexible Justice, and we have seen what demonstrations of such a character do, of necessity, involve. To the Justice God, as the acme of the series, there must be now adjoined the facts made clear regarding man: to wit, that, to him, happiness comes in proportion to his advances in virtuousness—in proportion, too, to the absence of traversing influences, those, more especially, running quite counter to the line of virtue; while, in a reverse way, unhappiness, or misery, is the unfailing concomitant, and dread follower, of immorality and active viciousness: that this is, because there exists an indefeasible connection between these things themselves, between, that is, the virtue and the happiness, on the one hand, and the vice and the misery on the other. So that God, by simply communicating with man, increases,—by the necessity of the case, increases,—the happiness of the good, and the unhappiness of the bad. All this has been made very clear; and a considerable portion has been matter of the strictest demonstration, direct, or consequential.

§ 6. It results, then, that, although the good have their reward, they are by no means fully rewarded, in this world. Nor are the wicked adequately punished here. Often, indeed, they *seem* to be hardly punished at all,—certainly, far from punished according to the measure of their deserts, which, at times, are very great, the iniquities (which are also sins) being appallingly flagrant and rampant. What is deducible? What is the conclusion to which our consciences are infallibly led? Must it not follow, that Inflexible Justice requires a future state in which all those inequalities shall be rectified? the rectification doing away with all the confusion in which moral existencies are enveloped and enclosed in this present scene? In fine, is it not necessary that the Moral Governor of men (for a Just God at the head of affairs in the universe, is, to all intents and purposes, a Moral Governor) should accomplish that which the Heaven-bestowed Consciences of His creatures cry out is necessary to be accomplished, in order that the behests of irrepressible Justice may be obeyed?

§ 7. In this world, and before our eyes, a scheme of Moral Government is evidently established, and, the operations being visibly and palpably in progress, the plan may be said to be, as a whole, in course of fulfilment, having attained a certain amount of actual development. There is a Moral Government, the *principles and beginnings* of which are evident on all sides: will there be no *completion* of the system? Beyond all dispute, there are discernible, in the present constitution and course of nature, the first principles, and the commencement, of a scheme of government carried on by moral means working to an end consonant thereunto: Is it now a possible supposition, that the undeviatingly Just One should stay the initial operations, by a fiat of, *No farther?* that the supreme, denying Himself, should go contrary to His own plan, or that He would allow His purpose to fall, through desuetude, into complete and final inefficacy and abortion?

§ 8. Would not such inefficacy and abortion amount to a direct breach in the integrity and continuity of things? Would not it amount to an actual positive violation of the Veracity, and Faithfulness, and Justice of the Universal Ruler? There are laws of Nature established by Him, and they encompass us before and behind, and on all sides: but none is more weighty and abiding than the moral laws written by His finger on and in the hearts of His intelligent creatures, whereby they are obliged to infer, that—in consonance with the present experience, and with the past, since the earliest records of man upon the earth, in consonance also with the unmistakable aspirations, and not-to-be-suppressed yearnings, of our natures projecting themselves, as 'twere into the anticipatorily realized future;—to infer (we repeat) that there shall be a time of complete reckoning for the just, and for the unjust. For the just among men, in order that they may receive the due reward of all their difficult and painful strugglings, through so many toilsome days, after perfect conformity to the Will and Character of God, their Maker; and for the unjust, that they, arraigned before the universe, may receive the recompense of their unrighteous deeds—too often cruel deeds, committed at the expense of the suffering of their more righteous neighbours.

§ 9. As a legitimate conclusion from our premises (sure as these are) it is, therefore, a matter of moral certainty that there shall be a future state for man: and a future life is the foundation of all human hopes and fears of any considerable weight. No wise person ever thinks of laying down grand plans with reference to a casual residence in a road-side inn, to be left behind whenever the journey towards home shall be resumed. A wise man reserves his fine architectonic devices, and measures of general amenity, for that permanent abode where all that he most loves is to be found abiding.

Those who would read more must obtain the volume, and every reader, of the thoughtful and intelligent class for which the work is intended, will find himself, we doubt not, repaid for his expenditure of time and cost, with good interest upon the outlay.

WHY BAPTIZE THE LITTLE ONES? BY DAVID KING—Birmingham, 1871.

ANOTHER edition of this little work is now ready, the price being reduced to 4d. The leading arguments on the other side are stated in the words of leading Pædobaptists, and not only stated but refuted. In this way are heard and handled Dr. Clarke, John Wesley, Burkett, Dr. Dwight, Witherow, Dr. Urwick, Guthrie, Bradley, Thorn, Dr. Rice, Dr. Cooke, Dr. Bushnell and others. The arguments examined include—The silence of Scripture; and Jewish proselyte baptism—The households—Infants in the kingdom of heaven—Infant circumcision—The church in the days of Abraham—The commission; Infants in the nations—Baptism in the cloud and in the sea—Women at the Lord's table—The early Fathers, etc. There are added a choice selection of Pædobaptists' admissions, which alone are sufficient to prove the case. These are followed by the Evils of baby-baptism. Such as—Enslaves the child—Distresses parents—Makes void a Divine command—Destroys the unity of the Spirit—Is a main pillar of the church of Rome—Confounds the church with the world—Endangers the souls of thousands. The concluding words are all we shall cite—

"Over this ground of their own selecting we have gone and, though our words are few, we confidently submit that in every instance the argument is fairly met and refuted. Though not called to do so we have also shewn that baby-baptism is excluded by the Lord's commission and opposed to the first principles of Christianity. In addition we have given the testimony of many Pædobaptists to the fact that Infant baptism did not originate with Christ and His Apostles. These men retain it because they think it good to do so since the Church has added it to the things instituted by the Apostles. The weight of this combined testimony is irresistible. In conclusion we have glanced at some of the evils resulting to the church and the world, and though the few words we have used only admit of a mere mention without the slightest colouring, yet is the picture frightful in the extreme. What then remains? Only that we exhort you to yield yourself to the ordinance of Christ—that is, if you feel yourself a sinner and in need of the remission of sins. (Acts ii. 38.)—if you believe that Jesus is the Son of God and rely on him as your only Saviour (Acts viii. 37.)—if you are willing to forsake all unholiness and to devote your life to the service of the Redeemer. If this is your case then—

'Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.' Acts xxii."

Will the reader do his best to put this pamphlet into circulation—that is if he cannot find a better. If any one can point out a small work, upon the same subject, more calculated to be useful, we shall thank him to make it known, when we will gladly advertize it without charge, and keep it on sale.

Biblical Criticism, Queries, &c.

FELLOWSHIP AND THE FELLOWSHIP.—No. II.

In our former paper eleven texts were cited in which *κοινωνία* is translated *fellowship*, also eight in which it should have been so rendered. Then follows an intimation that the eleven instances give all the occurrences of the word *fellowship* found in the common version of the New Testament. This was intended to apply only to *fellowship* as a rendering of *κοινωνία*, there being three instances in which *fellowship* represents other Greek terms, by which, however, this investigation is in no way affected. Those are, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11.

We have already shown that there exists in the Church, by Divine appointment, a fellowship in material things, involving contribution and distribution, so that those needing shall be supplied from the abundance of those who do not lack. We have now to enquire as to the law of the *fellowship* in relation to range, proportion, time, manner, etc. We want to learn how far the entire business is left open for each church to arrange, providing only that the treasury is supplied, and to what extent clearly recorded precept and example direct the procedure. Whatever is thus fixed we must anxiously, earnestly, and steadfastly, maintain; but whatever is left undetermined we must be careful to leave open.

First, then, as to **RANGE**: by which we mean the legitimate distribution of funds appertaining to this fellowship. Every church has complete control over its own finances. There is no central governing body known in the New Testament. No conference, synod, nor council, with power to tax churches, collect funds, and dispose of them when collected. This being the case, the *fellowship* does not imply one common fund for all churches and for all Christians, but a treasury, contribution, and distribution in, and for, each church; in the management of which no other church or person has any control whatever. But if a church be unable to meet the requirements of needing members has it no claim upon churches better circumstanced? *None*, if by claim we understand right to demand, and liberty to interfere with the disposal of the funds of other churches. It has the right to appeal for aid, and it is the duty of love to respond whenever the case is deserving and the means sufficient. But of these the church applied to is the sole judge.

Then comes the question as to what this fellowship covers. One thing is clearly settled—distribution is to be made to needing brethren according to the measure of their necessity. But does it end there? Is it simply for the relief of the poor? If so the church needs other funds: a stated collection or collections for a variety of expenses in carrying on the work and worship of the Lord. If it be said that the fellowship includes nothing beyond aid to needing brethren, then the question comes—Who are needing brethren? Here is a sister sick and unable to labour, and without relations who can aid her—there is a brother who *cannot* get employment, and, therefore, fails to supply the needs of his family—yonder is a good brother, who is able to work, willing to work, and quite able to get work, but his brethren call him to leave his shop, office, trade, or profession, and to devote his time to preaching the gospel; he, therefore, looks to them for the needful to supply the requirements of his family. Now, are all these to be classed together, so far at least, as to be regarded as needing and, therefore, to be provided for by the fellowship? If so, then the fellowship covers all cases in which the church supplies, in part or in whole, support to members who need support from its funds. If not, there must then be some separate fund for those who preach the gospel, and who, by the law of the Lord, are entitled to live by the gospel. Now the Philippians communicated pecuniary aid to Paul more than once, when he had gone forth to preach the gospel in Macedonia. In Phil. i. 5 he thanks God on account of their “fellowship in the gospel.” But on this text there is considerable difference of opinion, and also some variety in the renderings of various translators. A. Campbell gives—“I thank my God upon every remembrance of you, always, in *all* my prayers for you *all*, giving thanks with joy for your contribution (*κοινωνία*) for the gospel from the first day till now; having this very confidence, that he who has begun a good work among you will continue to perfect it till the day of

Christ." Dr. MacKnight says—"The Greek commentators, by *κοινωνία* as to *εὐαγγέλιον* ('fellowship in the gospel') understood the presents of money sent by the Philippians to the Apostle, whereby he was enabled to preach the gospel to the Thessalonians without expense. This sense of the phrase Pierce hath adopted, and it must be acknowledged that good works of this sort are called by Paul *κοινωνία*—2 Cor. viii. 4." Dean Alford reads the verse—"For your fellowship in regard to the gospel from the first day until now." We, of course, reject, "*contribution*," as given by A. Campbell, in favour of "*fellowship*;" and all must admit that *εὐαγγέλιον* is well represented by "*for the gospel*," while "*in regard to the gospel*," preferred by Alford, expresses the same idea, though not so directly. We conclude, with Pierce, Campbell, and the Greek commentators, that "*fellowship for the gospel*" refers to money expended in aiding Paul in his work of proclaiming that gospel. But still this does not settle the question whether the fellowship covers the support of preachers or leaves them to be provided for by other contributions; nor is there anything to determine whether the entire expenditure of the church should be met from the one fund. Taking it as granted that Phil. i. 5. certainly refers to money contributions for the spread of the gospel, still it does not appear whether the term *fellowship* in that instance is applied to the *fellowship*, as in Acts ii. 42, or to a particular fellowship, or participation in the special work indicated, as when we read of the *fellowship* of the mystery, the *fellowship* of the Spirit, the *fellowship* of his suffering, etc. So far as we are able to discern, Scripture is silent on these points. All that we know in relation thereto is, that the *fellowship* denotes a co-partnery in temporal things; that distribution was made, not according to the *share* of every man, but as any one had need; and that money was contributed for the support of those who preached the gospel. But whether it was taken from the fellowship fund or raised by separate contributions we know not. Nor have we information as to whether the various other expenses, such as cost of meeting place, publication, etc., were met from the one fund or provided for otherwise. Where the Scriptures are silent we should be silent. Where there is no law there is no transgression. Where God has not given a law we should not impose one, but leave each church to do as it deems expedient. Our conclusion, then, is; that there should be in every church a common fund from which its needing members receive aid, and over which other churches have no control; that whether those who devote all their time to preaching, and need support, be sustained from this fellowship or by contributions for that special purpose, is left for each church to determine; and, also, that whether other incidental expenses come from the one fund or not, is equally undecided, and, therefore, belongs to the region of expediency. On these questions each Christian has the right of voice and vote, and each church decides for itself.

Then as to PROPORTION. Now and then we meet a brother who has a sort of tithe-fever—every Christian should contribute at least a tenth of his entire income, excepting only those who need support from the church, and some would not be satisfied unless they too give back a tenth. The Jews gave a tenth, say they, and if that were given under an inferior dispensation we ought to give at least in like proportion. Now this is completely fanciful. 1.—We are not under the law, have nothing to do with tithes, and the New Testament gives no hint as to a rule of proportion other than that each give as God has prospered him. 2.—We might just as well say that the Jew gave an eighth, a seventh, a sixth, or perhaps a

fifth, as to fix upon a tenth, for the tenth was only one payment out of many. 3.—The dispensations differ; then obedience secured temporal blessing, while now the reverse is often the case. Then the men who insist upon the tenth cannot tell us whether that proportion is to be given wholly into the hands of the church or relates to the entire proportion we put aside for works of love and benevolence. Nor are they able to say whether it is to be given to one fund in the church or disposed of in various contributions as needed for various church work. The only reasonable and sound plea appertaining to the *tenth* argument is, that a Christian, in circumstances equally favourable to giving, should certainly, in view of the higher blessings and promises of this dispensation, give more than the Jew. This is undeniable, but it does not affect, in the slightest degree, the question of proportion. We go further, and confidently declare that a fixed rule of proportion is unscriptural, undesirable and unjust. Unjust because two men may earn the same wages, the one having a sickly family and the other a family perfectly healthy; in which case the proportion of income contributed should *not* be the same. Again, the same person may double his income without increase of family or enlargement of necessary outlay. Say he gave a tenth when his income was only half what it is now: if he now give only a tenth, his former proportion, in view of his real need, will be far, far, above his present payment. To this it is said, "O yes! But he should now give more than a tenth, but everyone *should* give at least a tenth." We deny that any such *should* exists—there is no such law—the church has no right to impose it; and he who would bind it upon his brethren plays the part of a Pharaoh. The Lord has not set any one member of His Church, nor has He empowered the whole Church, to assess the members of his body so as to determine how much in the pound they shall pay into His treasury.

In connection with this question comes that other: *open or secret* giving. "You must have a box or bag, so that no one knows what the other gives," says one. "You should have envelopes numbered, so that the exact contribution of each member may be duly entered," says another. Now there is again no *should* in the case; because there is not one word enjoining secret giving to church funds, and no word against it. One thing we know—if the contribution is so arranged that the amounts given are known, the sum total will be very much higher than upon the other plan. On the other hand, your peace and harmony will suffer; comparisons, more or less odious, will (and always do) crop up, and you may be surprised if serious convulsions are not, now and then, experienced. If a church prefer to have the more money and the less peace, we do not see that it violates any law by allowing those members to have envelopes who please to use them, nor by recommending them to do so, provided that those who prefer to give in secret be at liberty to act according to their preference, which, in some cases, is also a matter of conscience.

Here we leave the subject for another month. In the meantime we shall be glad to hear from readers who take exception to anything as yet advanced. It would be better for them to be heard as we go on, while the points are fresh in view, than after the close of the entire subject.

D. K.

ANSWERS TO QUERIES.*

1. WHY did the Apostle Peter need a miracle to convince him that the Gentiles were, equally with the Jews, entitled to receive and obey the Gospel, seeing the Apostles

* Other answers are to hand, but they go over the same ground.—Ed.

had been commanded to preach it to every creature, and had received the Holy Spirit to guide them into all truth?

Because the miracle was part of the process by which the Holy Spirit was guiding him into all truth. Inspiration did not make the apostles infallible all at once. As devout Jews they were extremely averse to any violation of the sacred customs of their nation. The means employed by God to overcome this aversion were, doubtless, wisely chosen. See Acts x. 28.

2. If the Disciples at Troas and Corinth met at night to break the bread are we justified in doing so at any other time?

Yes. There is no law, and where no law is there can be no transgression.

3. How is it that our translators have rendered *σάββατον* "the first day of the week," in Acts xx. 7 and 1 Cor. xvi. 2, whilst in Matthew xxviii. 1, they make it the last day of the week as well as the first?

The querist mis-states the fact. It is not *strictly* true that our translators have anywhere rendered *σάββατον* "the first day of the week." An additional word (*μία*) is required to complete the phrase so rendered. *μία σάββατον* means literally *One of the Sabbath* and is analogous to our English phrase *One o'clock*. As *One o'clock* means the first hour of the day so *One of the Sabbath* means the first day of the week, a week being that portion of time which is marked off by a Sabbath. It must be borne in mind that the Jews had no special names for the days of the week answering to our Sunday, Monday, &c., they merely numbered them one to seven. In Matthew xxviii. 1, therefore, the first occurrence of *σάββατον* refers to the sabbath itself, while the second occurrence having the numeral *μία* prefixed refers to day *one*, not to day *seven*. But why, it may be asked, is *σάββατον*, which is plural, translated by the singular *sabbath*. It is a Hebraism. Sabbath means rest. We say *the day of rest*, but they said *the day of rests*. See the Greek of Acts xvi. 13.

4. In the first letter to the Corinthians, xi. 20, is the term "*Lord's Supper*" correctly translated?

Yes, but *dinner* would be equally correct. *Meal* would do, were it not ambiguous.

5. Did this Church celebrate the Lord's death at night?

Perhaps they did,—perhaps not. Nobody knows for certain.

6. Did the Apostle condemn this Church for coming together at any particular time or for their manner of coming together?

For neither, but for their conduct while together. Each had a private supply of victuals and used it independently—sometimes to excess.

ASPIRATE.

In reply to questions two and four in last *Observer*, perhaps it will help the enquirers, and others, to quote from the writings of two brethren, whom, I presume, have the confidence of the churches.

T. H. Milner, in "*The Messiah's Ministry*," page 229, says: "The ordinance of the feast, commonly called 'the Lord's Supper,' requires a variety of remarks. The terms used regarding it are not the most accurate. The word *dipnon*, rendered *feast* and *supper*, is more properly the former than the latter, because it denoted the chief meal alike of the Jews, Greeks, and Romans, and might as well be called breakfast, or dinner, as supper, as, indeed, it is found so used in Greek writers."

Alexander Campbell in the "*Christian Baptist*," page 223, writes: "As to the time of the day or night when it should be observed we have no commandment. But we have authority to attend upon this institution at whatever time of the day or night we meet. The Lord having instituted

it at night, will not oblige us to observe it at night, more than his having first eaten the passover should oblige us first to eat the paschal lamb, or to observe it in all the same circumstances. We are always to distinguish what is merely circumstantial, in any institution, from the institution itself. The disciples at Troas came together upon the first day of the week to break bread; and the apostle Paul commanded the disciples at Corinth 'to tarry one for another'—to wait till all the expected guests had arrived, which shews that it occupied an early as well as an essential part of their worship. Any objection made to the hour of the day or night in which any Christian institution should be observed, is founded upon the doctrine of holy times, or sacred hours, which are Jewish and not Christian.

Besides it is bad logic to draw a general conclusion from any particular occurrence. We might as well argue that, because Paul immersed the jailor at the dead hour of night, every person should be immersed at the same hour, as that because the Lord instituted the supper the night in which he was betrayed, it should be always observed at night. Nay, the same sort of logic would oblige us to observe it only the last night in our lives, if we could ascertain it, and to have no more than a dozen fellow participants. We should, on the same principle, be constrained like the Sabbatarians, to reform our almanacs, and to decide whether it was instituted at nine or twelve o'clock at night, etc. But apostolic precedent decides this point, and not inferential reasoning." A.

THE LORD'S SUPPER AND THE LORD'S DAY.

PERHAPS the following, if not exhaustive of the subjects, may be sufficiently complete to satisfy your correspondents *Enquirer* and A.

I shall not adhere to the strict order of their queries, but, beginning with the word *σαββατον* take the other items as they naturally grow out of it. First, then, our translators do not make the difference given by A. They never make *σαββατον* to mean the *first day of the week*. The true meaning is the *day of rest*, which was from of old the last day of the week—Saturday—and in this sense it is used in its first occurrence, in Matt. xxviii. But there is a figure of speech by which it is common to use the name of a part for the whole of anything. Thus we speak of a fleet of twenty *and* when we mean twenty ships, and we say fifty *head* of cattle when we mean fifty cattle. In the same way *σαββατον*, being the most important *day* of the *week*, is used in several places in the New Testament for the *whole week*. Thus it was right to say "At the end of the *sabbath*, towards the dawn of the first of the *sabbath*," the two meanings being obvious to those who used the words. The Pharisee, recounting his good deeds, says "I fast twice in the *σαββατον*," which would indeed be unmeaning if the word meant but a single day. Our translators in all these cases—and Dean Alford, Samuel Sharpe, and others, follow their example—translate *σαββατον* by the word *week*. It is the other words of the context that decide in some of the passages that it is the *first day* of the week. *Sabbath*—i.e., its Greek equivalents—does not mean either the *first day* of the week or the *last*. A day or time of *rest* is its first meaning; it was other circumstances that caused it to be applied to the last day of the seven. Its importance among the seven led to its use as covering *all* the seven days. The reader will notice in Matt. xxviii. 1, and elsewhere, that *day* is in italic letter, indicating that it is not in the original. But the construction of the clause is such that all translators say *first day of the week*, most of them not indicating the ellipsis of the original.

There seems to be no doubt that the phrase *Lord's supper* is correct as a translation, and there can be no doubt that the institution we call by this name had its origin *at night*. It was on *that night* on which He was betrayed that the Master blessed and brake the bread and passed round that cup which to us is the simplest yet grandest memorial of His death. But though the Passover was undoubtedly a supper, yet the cup, if not the bread, which we take was blessed *after supper*. (Luke xxii. 19, 20; 1 Cor. xi. 25.)

We come now to see a part of the reason of the Apostle's rebuke to the Corinthians. They imitated the Master too closely. As on that *annual* Passover He had supped with His disciples, and had used that occasion to begin the new institution, they thought they would like a *weekly* supper, and so made the ordinance of the new covenant of small importance, as each took his own supper before the other. The force of the rebuke from Paul evidently lies here. They were told to eat ordinary meals at home, but in the *ecclesia* they must eat and drink that only which told them of the body and blood of the Lord. They were not told to assemble at some other time. The disciples at Troas (Acts xx. 7) met at night. They were not open to rebuke; they met for the right purpose: to break the memorial loaf. As these two constitute all our *examples* as to the time of the feast—*i.e.*, the portion of the twenty-four hours—it is not unreasonable to ask, are we right in attending to this ceremony at any hour that is not night? But a comparatively short investigation will give us a correct answer to the query. The word *day* in all the Scriptures and in common colloquial use has *two* meanings, a wider and a narrower one, besides still wider metaphorical significations. These are (A) *twenty-four hours*, from morning to morning or from evening to evening; and (B) *twelve hours*, or thereabouts, of *light*, used contrastively with *night*, which represents the hours of *darkness*—*day*—*night*! The Greek word for *day* we have said is not in the passages where we have the phrase "first of the week," but it is very clearly understood. Which of the above significations has it to be taken in? Clearly the wider one. The first of the *σαββατον* must mean the *first* of the *seven* which constitute the *σαββατον* (week). That is, it means the first period of twenty-four hours, for the sabbath (in its first use) is twenty-four hours. Besides, *day* never means *night*, and the word *night* is never used to cover the whole twenty-four hours.

Thus, then, we conclude that in 1 Cor. xvi. 2 there is nothing in the text or context to suggest *night*, and the spirit of the command would not be broken if any time in the first twenty-four hours of the week we obey it. But at Corinth and Troas they came together at *night* and were approved. Why should we alter? We will see. The first churches were composed entirely of Jews. A little later Gentiles also were turned to the Lord. But in Gentile cities the first converts were usually Jews, and Jews must have formed a large proportion of most of the churches mentioned in the Acts of Apostles. It would follow, then, that the Jewish method of reckoning time would be largely adopted. The Apostles would certainly use it. They did not lightly set aside God-given arrangements, and they had no reason whatever to alter the command "From evening until evening ye shall celebrate your sabbaths." Paul used the sabbath. He preached on *that day* in the synagogues, and he well knew that the *day* terminated at *sundown*. The beginning of the first of the week was the beginning of the hours of darkness.

There was much persecution in those days. Paul cared not for that when he was preaching to unbelievers. They were the persecutors, and

the good news was for them; but the family meetings of those who were *the brethren* had no need to be public. As in Jerusalem so doubtless in Ephesus, Corinth and Rome, the doors were often shut for fear of interruption. And further to avoid notice the meetings were held *after dark*. This we know was so at Jerusalem, at Troas and at Corinth, and we believe we have given the true reason for it.

The Jews had for generations been allowed their own worship in pagan cities. The Christian Jews, while the temple was still standing, attended their Sabbath services in the synagogues, and kept holy the Sabbath day. What more natural than that after sundown they should gather quietly and celebrate the death of their risen Lord. Saturday night, not Sunday night, was their time of eating the Lord's Supper, and at Troas Paul discoursed till midnight, and when daylight came—still on the first day of the week, he went forward on his journey. Any other interpretation would make Paul travel on the *Sabbath* day, which we may be sure he never did. The Christians had not then dared to consecrate a whole day to Christ, but they took their hours of sleep for the duty—that blessed privilege they might not neglect.

But later, the Jewish temple was destroyed, and it was manifest to the Christians that the Jewish economy was at an end, and they increased in numbers so that timidity wore away and with their Christian character and service they dared to front the Sun. In Bythia and elsewhere they passed by the Pagan priests and bought their beef of those whose cattle had not been slaughtered on Jupiter's altar. Their solemn services became known, and the poor and the rich, for curiosity or from better motives, came to witness their order. (James ii. 2)

Wise governors and lax emperors connived at their worship. The times were less troublous. There was no longer reason why the night watches should be taken from sleep and given to worship, so they met in the *day* of the first day of the week, and consecrated it to the service of the Master. They called it the *LORD'S DAY*. (Rev i. 10)

The one purpose remained the same. The central point of worship was the Lord's Supper, which, as it was no common meal, might be called supper as appropriately as any other name. Around the table they grouped by apostolic injunction the contribution for all purposes of love and necessity and all teaching, praise and prayer. They did all for the Lord.

If we sat round the Lord's table on Sunday night we should not do it on the *first of the week*, but on the second. If we do it on Saturday night it would now be an unnecessarily close imitation of the Church at Corinth, as their taking the loaf after their own supper was an unnecessary imitation of Christ.

R. H.

Intelligence of Churches, &c.

SPITAL.—Since the brief notice of last month, a church, of some forty members has been formed. The preaching hall is crowded. Ed. Evans has returned to labour there for a time.

LEEDS.—Please make known that a small church has been formed in Leeds. Our meeting-room is in Burley street, Park Lane. We shall be glad for any

brethren, who come that way, to meet with us. J. B. B.

ADELAIDE, AUSTRALIA, Jan. 30.—To the *Editor of the E. O.*—So we have received the last number of the last volume of the *Harbinger*. Though convinced that the change you propose is not without good reason and with the very best intentions, and having the heartiest good wishes for

its success, yet I must confess to a feeling of regret akin to what one feels at taking a last farewell of an old familiar and valued friend. My acquaintance with the *Harbinger*, now over twenty years, dates from my first connection with the Brotherhood then struggling for liberation from the bondage of human traditions. Among the many incidents still embalmed in the memory of those days I well remember the warm welcome the *Harbinger* always met with, and how fully the brethren identified themselves with that spirit of gospel liberty that breathed through all its pages and how it seemed to bring us into contact with those master minds whose burning thoughts and powerful utterances constitute its volumes a rich treasury. I trust that the *Ecclesiastical Observer* will in every way supply the place of its predecessor; and whatever changes in name, form, or appearance circumstances may necessitate, it will still furnish a means of intercourse among the brethren and an efficient means by which they may "contend earnestly for the faith once delivered to the saints." The need of a publication such as you propose to make the *Ecclesiastical Observer* is deeply felt by many in this Colony. Although we are almost inundated with religious monthlies, yet we have not publications in this, nor in any of the Colonies, really devoted to the advocacy of Primitive Christianity, notwithstanding that the Roman Catholics, Episcopalians, Methodists, Independents, Primitive Methodists, Baptists, Bible Christians, &c., all have their periodicals specially devoted to the "isms" inscribed on their respective banners. The series of articles in the *Harbinger* for the past year on Ministry in the Church of Christ possessed more than ordinary interest for its readers here, and I can affirm, from personal knowledge, was highly approved by all who love the good old ways and desire to instruct those who have been lured into the toils of a man-made ministry; and whatever be the results, you are entitled to the warmest thanks of every lover of the truth. G. PEARCE.

BALLARAT.—The cause here is advancing. During the last three weeks seventeen have been baptized—four with the Church at the Mechanics' Institute and thirteen with Dawson Street, where I am labouring. Besides these two churches in Ballarat, there are three others, the furthest ten miles away. The number of disciples in and about Ballarat, I suppose, would be three hundred. These have been gained chiefly by the zealous and voluntary efforts of a few brethren, as it is only during the last eight or nine months that one has been wholly devoted to the work. Had it not been for the glorious heaven-given principle

that every disciple has a right to proclaim the Word of Life, this would not have been.

J. A. HAMILL.

Obituary.

On the 14th March, at Liverpool, ELIZABETH, the wife of Bro. GIBSON, in her 76th year. She was truly a mother in Israel! Richly adorned with 'the purest of all ornaments, that of a meek and quiet spirit, she has gone in and out among the brethren as a pattern of holiness and unassuming Christian worth. Her connection with the churches has been of long standing—nearly thirty years. Her aged and bereaved partner seems, in the sudden infirmities that have come upon him, to await the summons to rejoin her in the better land. His life has been one of great usefulness in the Church since his removal to Liverpool from Hull, about thirteen years ago. T.

On the 9th of March, at Devonshire Place, Everton, Liverpool, SUSANNAH TICKLE, the beloved sister of G. Y. Tickle, in her forty-sixth year. Patience under suffering, cheerful resignation and oft-repeated expressions of gratitude to God for alleviation in the hours of extreme exhaustion and sickness marked the dear one's departure. Now we feel a joy, in the midst of our heavy sorrow, that she is resting peacefully in the bosom of the Saviour she loved and trusted with her soul's salvation. Thanks be to God for his unspeakable gift. T.

Fell asleep in Jesus, on Friday March 17th, sister ANN HOSE, eighty-three years of age, of the Church in Leicester. Before coming to Leicester, sometime before the beginning of the cause in this place, she was in fellowship with the brethren in Nottingham, having been formerly a Baptist. The brethren here will long remember her for the earnest desire she ever manifested to attend the means of grace even under much bodily weakness, and also for her conscientiousness in giving her "widow's mite"—often about a sixth of her small income—to the contribution for the Lord's cause. For several years back her strength had been gradually failing, until, after a long illness, she has fallen asleep after giving sure tokens of a bright hope of immortality. J. A.

SARAH NUTTALL (mother of the wife of Bro. Matthew Green, Evangelist, Australia) fell asleep in Jesus, on the morning of Lord's Day, April 2nd. Early in life she decided for the Lord and was immersed. Her Christian course has been that of the just, which shineth more and more unto the perfect day.

EDITORIAL.

Dr. JOHN THOMAS.—The few persons in this country and in America now known as *Christadelphians*, and formerly by another fanciful designation, also devised for them by Dr. Thomas, are now subject to deep grief owing to his departure from among the living. He had gone to the United States to arrange his affairs and to return for the purpose of spending his remaining years in England. But he died on Sunday, March 5th, aged 67 years, less one month. He seems to have suffered intensely from physical causes for some short time previous to his departure. As to the number of his followers, we cannot say precisely, not so long ago they were estimated, as a whole, in America and Europe, at about 1,000. Their monthly magazine appears with heavy black border, the editor does the best, he can to cover the departed with glory, but even he is compelled to allude to traits which add no lustre to the memory. Still, he hesitates not to recur "*to the parallel between Paul and Dr. Thomas.*" Now we are not at all inclined to grieve his sorrowing followers by submitting a catalogue of his manifest sins and failings, nor would we have written one word at this time, in that direction, but for this libel upon the great Apostle. We know what Paul was, and what he did; but we know Dr. Thomas only as a man who would be second nowhere, and who would make a nest and then discard it to make another infinitesimally small, that he might thus head a party without a rival and without an equal; pouring upon all who could not follow him the sweet hard-mouthed abuse. This is so much the case, that on the same page the editor feels compelled to write—"He required to be a rough-spoken, unsentimental man . . . Apparent harshness was a qualification for the work." We are also told that "he was fatherly, kind, truly humble," &c., and the editor adds—"How came it, then, that he should sometimes appear so opposite? His mind acted in so high a sphere that he could not stoop in fellowship with vulgarity or ignorance." Other admissions are made, but we wish to cite no more than enough to justify our protest against the absurd association of Paul and Dr. Thomas.

HYMN.

Bright was the earth's primeval morn,
When light from darkness sprang;
And bright the hour when Christ was born,
And heaven His advent sang:
But brighter glowed the sacred dawn
When He—life's full-orbed sun—
Above death's dark horizon shone,
His peerless course to run.
And bright shall be those glad first days
Whose hours, so calm and sweet,
Are spent beneath His cheering rays—
His soul-reviving heat.
For dark and drear all things appear
Compared with that rich love,
Which beams so full upon us here,
And lifts our hearts above.

G. Y. T.

I MADE HASTE.

A person was lately complaining in my presence, says Mr. Jay, "Oh sir, I do not like this railroad pace to heaven." "Why, sir," said I, "it is the Scriptural pace. 'It is good to be always zealously affected in a good thing;' and you can never go to heaven in a hearse. Oh, says David, 'Then will I—crawl along?' No. 'Then will I—walk along.' No. But, 'Then will I run in the way of Thy commandments when Thou shalt enlarge my heart.'"

THE DISESTABLISHMENT OF THE BRITISH STATE CHURCHES.

THE last month has proved remarkably rich in Anti-State-Church activity. The Ninth Triennial Conference of the Liberation Society was held in the large hall of the Cannon Street Hotel, London. The assembly was the most powerful of the series. Some six hundred delegates were present, among whom, with several others from Birmingham, we had a place. The Church in Charles Henry Street was represented by D. King, and that of Summer Lane by S. Jenkins. The Conference was most hearty and unanimous throughout. R. W. Dale, of Birmingham, moved the first resolution and carried the assembly with him most heartily when he concluded by saying—"I can never speak of the past history of the Liberal party without rejoicing that the members of the Free Churches of England have borne a great and noble part in winning its illustrious triumphs, and I trust it may be possible for us to remain in alliance with the Liberal party for very many years to come—(Hear, hear)—but we must have a clear understanding as to the principles on which that alliance rests. I have the greatest possible admiration for the genius and the courage and the conscientiousness of the present leader of the Liberal party—(Hear, hear)—but there are some things dearer to us than the traditions of the party, and there are some things dearer to us than its present chief, and I trust that Nonconformists—the adherents of this Society in all parts of the country—will make it clearly understood that since the Liberal party appears to have come very near the end of its programme, that party must accept more or less distinctly the principle for which we contend, if it is to rely upon our future support.—(Very great applause.)" The speakers included Mr. E. Miall, Mr. R. Richards, and other Members of Parliament, and the *élite* of the Nonconformist ministers of London and the Provinces. Strong faith in the realization of disestablishment was expressed on every hand.

A public meeting was also held in Mr. Spurgeon's Tabernacle, the vast assembly being, seemingly, moved by one heart and one mind.

On the 9th of May the first battle in the House of Commons of that series of conflicts which is destined ere long to terminate in the disestablishment and disendowment of the State Church was fought. Mr. Miall, in a masterly speech, praised by all parties in the House; moved his resolution in favour of disestablishment at the earliest possible period. After a dignified discussion ninety-one Members voted in its favour, being somewhat over the support anticipated. Speaking of the whole debate, "It was evident that the principle of Establishments—as a principle—was in effect given up. There was not even the shadow of an attempt to claim for the State the right to fix the creed and form of worship of any individual citizen. Sir Roundell Palmer virtually conceded the whole principle when he said, 'I quite agree that no State authority should interfere with any man's religious belief, and if in past times such an opinion was entertained, we happily live in times when such interference has long since passed away.' It was avowed, as it has been in previous discussions on Church Questions, that the creation of a Church Establishment would be impossible if it were now to be broached anew. Nearly the whole answer attempted by the opponents of the motion amounted to this:—'Here is the Church of England; it has been here a long while; it is doing a good deal of work; it has a good deal of money; and though you Dissenters don't like it, the people of England don't want it

disestablished just yet: therefore we oppose the motion.' There seemed to be an underlying conviction in the minds of all the speakers, and also in the minds of their supporters, that this was about all that could be said for the Church, and that if the nation should come to wish for disestablishment, the Church would have to go, and that it was more than probable that the majority of the people of England would sooner or later make that demand. There was no real attempt to grapple with the main grounds upon which the motion was based. Sir. R. Palmer did indeed make a show of grappling with the first charge, that the Church of England had failed to secure that universality and unity at which all Acts of Uniformity have aimed, and for which alone they have been passed. Under cover of smooth and almost honeyed words he granted that this aiming at universality was a piece of tyranny; 'founded upon false and impossible principles, arising from ideas entertained in past times when liberty was not known.' The Home Secretary made what may be regarded as an official speech, in which, judging by its tone and hesitating arguments, there was very little earnestness of conviction. Its chief point was a defence of the Government for not taking up the question, on the ground that the state of public opinion did not warrant their doing so: implying, of course, the conclusion that when the state of public feeling is so-and-so, it will be the duty of Government to take it up. The speeches of Mr. Disraeli and Mr. Gladstone were equally remarkable for the entire absence of any serious attempt to defend the principle of Establishments, or to refute the main positions of the mover of the resolution. The utmost that the former gentleman could find to say on this point was to express his belief 'that the great majority of the House, and the great majority of the country, are of opinion that the State should recognise some religious expression by the people'—a conveniently vague phrase, which means—I have not a word to say for the principle of a State-Church. The Premier confined himself almost to a beautiful eulogy upon the Church as it is, and an estimate of the magnitude of the work of disestablishment."

A leading article in the *Nonconformist*, from which the foregoing remarks are in part adopted, thus sums up—"We have been answered, indeed, but it cannot be said the case has been met. The nature of the answer indicates that our case is not likely to be met. Our opponents will not join issue on our own ground, but will insist on tempting us to a field where they have pleasanter if not surer footing. They have retreated from the citadel of Establishment, which they used to defend so vigorously and even imperiously, and have left it in our hands, and invite us to see what beautiful pastures have been laid out by the dwellers in the citadel, and appeal to us not to disturb them. Who does not see that such substitutes for argument as these cannot wear long? If we persist in our demands for justice and equality, basing them on no other grounds than these, such flimsy pretexts for refusal must soon be torn to shreds or worn into holes."

FROM MR. MIALI'S SPEECH ON DISESTABLISHMENT.

"THERE is 'a time for all things,' I shall be told—and the proper time for mooted this question in Parliament is not come. It is much too far in advance of public opinion to allow of its being treated with a view to immediate legislative settlement, and on this ground I may be charged with being premature. Well, Sir, I scarcely need remind the House that that objection has been hurled, I may even say at random, at every change

of any moment. (Hear, hear.) Precisely the same charge was urged against certain proposals touching the Irish Church which I submitted to the House in 1856. They were poohpoohed as premature and unpractical by the front benches on both sides, and in 1869 were adopted by Parliament almost to the letter. I know very well that a bill for the disestablishment of the Church of England has no chance of being passed just yet—perhaps not during the continuance of the present Parliament; but if not, that is no reason for refusing to deliberate seriously on the subject. But I dispute the allegation that public opinion is unprepared to witness initiatory steps towards a settlement of the question. On the contrary, so far at least as my observation extends, those who desire and those who repudiate the object of my motion, alike take for granted that the discussion of it cannot be much longer postponed with advantage. (Hear, hear.) Why, Sir, what are the facts? Can any hon. member so completely shut his eyes to what is going on, not merely in this country but in all the colonies, and in most European States, as not to have descried the rapid approach of what I may call a tidal wave of sentiment which will presently beat with overwhelming effect upon the union of the temporal authority with the spiritual in the constitution of Governments? To me, I confess, it appears as though the whole force of all the lessons on this subject contained in the history of Christendom were bearing down on public opinion with a pressure it will be wholly unable to withstand. During the thirty years that I have given special attention to the State-Church system, all the main arguments by which it rooted itself in the public mind have been rent asunder by facts—all the theories (from that of grand old Hooker downwards) which gave it a hold upon reason, conscience, affection, have been pitilessly exploded. The Anglican Church, *qua* a State-Church, a Church established by law, a Church lifted by the Constitution into political ascendancy, has now its only *raison d'être* in the past. It continues to stand among us for no other reason than that it has stood so long. Logically speaking, the spring and stay of its life is gone. Well, Sir, an institution of which this may be truly said, lacks the foremost and most indispensable condition of perpetuity. * * * As a continuance of the policy of the Irish Church Act of 1869, I might have brought it forward last year, but for my anxious wish to avoid throwing any obstacle in the way of the completion by the Government of its great work of justice to Ireland. I am not sorry that I have let the matter rest until now, but I think I could not have allowed it to remain in abeyance through another session without exposing it to the chance of increased difficulties and dangers. (Cheers.) Let me now submit to the House, as concisely as I can, two or three broad reasons in support of the resolutions I have ventured, Sir, to place in your hands. I take for granted, what I suppose the House will at once admit, that this is a question which beyond most others has a specially religious aspect. I am not going to discuss it in that light. I agree that, however high the qualifications of this House in other respects, they do not constitute it the fittest possible tribunal for testing the worth of religious opinions. (Hear, hear.) And, to do it justice, the House has usually disclaimed not only its own fitness, but its own inclination, to meddle with religious problems in its debates. Well, Sir, what the House does not wish to talk about, I am anxious that it should not affect to govern. Elsewhere, assuredly, I should contend that this is a question which not merely has a religious side to it, but that the religious side of it is by far the broadest and the most important. At any rate, it is on this side of the question that I find my chief motive for calling the

attention of Parliament to it, and I hope the House will forgive me for saying, that it is not because I depreciate this aspect of the question—and far less because I doubt the solidity of the ground it offers me in debate, that I decline resting my present argument upon it. But, Sir, there is one line of observation open to me which I think I may pursue with propriety even in this House. What is the purpose—I will not say the sole, but the main purpose aimed at by giving to the Church a political Establishment? Her prelates sit in the other House, her clergy claim and enjoy a legal and exclusive status, her parochial and other endowments have been assigned to her by law, and her liturgy and Articles have been made part of an Act of Parliament, for the promotion, I suppose, of the spiritual interests of the people. In theory, at any rate—in that conception of it which fired the imagination and kindled the religious ardour of our forefathers—a State Church was an institution set up for the purpose of Christianising all the people of the State. And truly the object they had in view was so grand, so generous, so Godlike, that even we who most emphatically repudiate the means chosen to carry it into effect, can at least thoroughly understand it, and look back upon it with admiration, if not with sympathy. They meant a really beneficent thing when they allied the Church, their best ideal of human goodness, with the law, their highest ideal of human power. In those days they did not reflect that conscience and faith can no more be restrained within limits drawn around them by the law of man, than the dreams of childhood can be preserved under a glass shade. But if they made a mistake in the view they took of the congruity of the two forces—the temporal and the spiritual—and forged fetters for faith and love that could no more touch them than a bullet could wound a disembodied spirit, they aimed, at any rate, at a complete and intelligible result. The National Church, in their idea of it, expressed a national faith. It aimed at securing a national unity of belief, a national uniformity of worship, and a national identity of religious teaching by the clergy; and hence it claimed an exclusive right to employ national resources. All the souls of the nation were taken in spiritual charge by it. All were baptized into communion with it. All were bound by law to receive its teaching, and were met at every turn of life by its ministrations and offices. That, Sir, was the original conception of the Church of England, and all the legal arrangements devised to give realisation to it were of a piece with it; were marked by logical consistency; were based upon the same hypothesis—namely, that there can be no National Church which is not the Church of the whole nation. Well, Sir, in these days we have to do with a state of things wholly incompatible with that ideal. (Hear, hear.) The question left to us for consideration is, whether the meaning, the spirit, the purpose of the old State-Church system having evaporated, we do well to tie ourselves to the dead forms of it conserved only by the machinery of the law. The Church of England is not now in fact, whatever she may be in profession, the Church of the whole people of England. She is the largest of the denominations into which the people of this country are divided, comprising, we will say, half the population as her voluntary adherents and members, and that half for the most part, the upper, the less dependent, and the better-to-do half of society. She can lay claim, with truth, to the bulk of the wise men, the mighty men, and the noble of this land. She lives in the esteem of the wealthy and the respectable. But it can hardly be said with truth that she has taken a proportionate hold upon the far more numerous classes beneath them. She has never—and probably less than ever in our times—overtaken the

work which she arrogates exclusively to herself. She claims the whole ground for cultivation, but at least a moiety of that which comes under cultivation at all, is cultivated by Churches which she will not recognise. She is never likely to cover the whole ground now. She is not therefore a National Church, for she neither does nor can comprehend within her ministrations, her sacramental and tuitional agency, the entire body of the nation. All the resources, it is true, which the nation, as such has given for religion she appropriates to herself. All the worldly honours by which it means to mark its appreciation of religion, she keeps in her own hands. But she is not the National Church in the sense of being the accepted or adequate organ of the whole people of England, for quickening, nurturing, or giving expression to their religious sentiments. (Cheers.) And after all this statement of the case falls very far short of the facts. The general impression it leaves upon our minds as to what we gain from the Church Establishment in spiritual results would be far more unfavourable if we could analyse those results. Imagine, for instance, if you can, the aspect which the religious condition of the nation would assume at this moment if it could be seen *minus* the part contributed to it by the non-established communities? I invite the House to pursue that thought. What, I ask, would be the result if we were able to distinguish and pull out from the spiritual covering provided for the people of this realm, every thread which had been woven into it by other hands than those of the Church of England, and could parcel it out among separate denominations in such manner as would enable us to say—'So much belongs to the several sections of the Methodist body—so much to the Presbyterians, so much to the Independents and the Baptists, so much to the Catholic!' If it were possible, I say, thus strictly to follow up and measure off the work of each denomination, and to wipe it out from the sum total of religious life and effort in this kingdom, what an astounding discrepancy would be exhibited between the purpose for which the Church Establishment was set up and the actual results it has achieved. (Cheers.) But in truth, even the net sum of good remaining after this process of elimination is not wholly due to the working of the State-Church system. * * * Well, now, compare what has been actually done by the Church Establishment system with what it was evidently set up for the purpose of doing, and what is the conclusion at which the comparison points? It was meant to be the Church of the nation; it is the Church of only about half of it. Its nationality is but a fiction of law. The work it took in hand to do—so far as it is done at all—has been largely done by other spiritual communities; and much of what the State Church does by its own agency, is done by shunting its own theory, and adopting that of the churches outside its pale. (Hear, Hear.) In all these respects the State Church system, as such, is proved to have been an egregious failure. It has failed quite as signally in other respects, It was meant to secure unity of belief, uniformity of worship, and identity of religious teaching by the clergy. Well, Sir, I put the question to the knowledge and conscience of the House, 'Has it done that?' (Cheers.) Don't let me be suspected of over-valuing these objects. They of olden times, it must be confessed, set a high estimate upon them. But there are two kinds of unity—the one is a manufacture, the other is a growth; one is brought about by legal coercion, the other by insight and love. Compulsory unity of religious profession by every subject of the realm was the aim of the law down to the period of the Toleration Act; forced uniformity of clerical teaching is what the law since then has been content with requiring. I

know not which of the two is the profounder mistake. This I believe in my soul: that the Acts of Uniformity which stand upon our Statute Book have done more towards lowering the tone of moral religious sentiment in this country than any other thing for which the State is responsible. (Loud Cheers.) Why do I think so? Because I have faith in the old proverbial saying, that the corruption of the best inevitably leads to production of the worst. Sir, religious profession at command—which is intended to stand for the outward and visible sign of religious belief at command—is an unpardonable affront put upon the intellectual and spiritual nature with which the Creator has endowed us. (Cheers.) There are few national calamities more to be dreaded, none which bring with them a more killing moral blight, none which more certainly deprave the higher life of a people, than for the teachers of the nation, clerical or secular,—(Hear, hear)—to be placed by the law of the land under strong temptation to be cowards to their own convictions. * * * Now, let us suppose that science had been established by law as theology has been. Let us try to imagine a compromise of scientific opinions, contradictory of one another, made three centuries ago, petrified into an unchangeable standard, and protected by statute against the smallest alteration. Let us suppose national endowments to the tune of millions a year set apart to maintain it, the Sovereign bound to confess it, the universities obliged to subscribe to it, and everybody ambitious of being somebody, tempted by the prestiges thrown around it, to confess general concurrence in it. On a supposition of this kind what would have been the inevitable result? Why, Sir, the authorised, the Parliamentary, the national system of scientific truth, would have had crowds of nominal adherents and but few real ones. Inquiry would have been discountenanced, new discoveries of truth would have been discredited and discouraged, and science would have sunk to the low level of becoming a thing to live by instead of a thing to live for. (Cheers.) Well, Sir, does not a compulsory profession of faith in spiritual truth operate in the same manner, and tend to the like disastrous results? Does not common sense, does not common experience, show us that this manufactured and artificial unity of profession—this compulsory adherence to legally prescribed articles of faith, by the authorised exponents of Christianity, tends to anything rather than to a vital unity of conviction? (Cheers.) It tends to deaden conscience; it tends to stifle enquiry; it tends to keep up a semblance of what has no corresponding actual existence; but the one thing which it does *not* do—the one thing which, in all manner of ways, it prevents being done—is precisely that thing which a law-established Church was instituted to see done. Is it not a fact that this unity of clerical profession prescribed by the Act of Uniformity, is pierced through and through, over its entire surface, by living growths of faith which have been formed underneath it? (Hear, hear.) Who does not know that the sects in the Church are almost as numerous, and much more discordant, than those that are outside of it? (Hear, hear.) What candid mind does not feel itself compelled to admit that neither in faith, in worship, nor in teaching, does the exercise of authority of law achieve, or even tend to achieve, the unity which it proposes? In all religious respects the system has failed. * * * I shall be asked, no doubt, what there is in the State-Church policy as carried out in these days and in this country, which meddles with a man's freedom of conscience, or places him in an exceptional position, on account of his religious profession. I will give the answer, so far as I can, not so much in that form which would best express the sense of wrong felt by those who are not members of the Establishment, as in that form in which it will be

most likely to awaken reflection in the mind of sagacious and high-minded statesmen. Take a survey of the operation of this State Church policy in its amplest breadth—what does it show you? It shows you a nation sharply divided by law in regard to their religion into two great sections—the one privileged, the other tolerated. It shows you one-half or thereabouts, of the people of this kingdom condemned by law to occupy before the law an inferior position as compared with the other half—to be tolerated endured, humiliated in that which they regard as their most incontestable right, and in the discharge of their most sacred obligations. (Hear, hear.) It shows you the lesser half (we will say) of the community beholden to the greater half for their liberty to worship God as conscience may direct them—and, whilst they do so, witnessing the appropriation of resources common to both, to the exclusive support of the religious institutions of the stronger of the two. Don't imagine that the State can draw such an invidious line of distinction as this across the entire breadth of society without permanently deteriorating national character. (Hear, hear.) Don't believe that the law, which ought above all things to be impartial and imperial, can treat one large section of those subject to it with exceptional discouragement in their most cherished and most sacred interests, without leaving on both the favoured and the slighted areas of the community deep traces of its injustice. (Hear, hear.) The prejudice of colour which, not many years back, stained the statute book of the great American Republic, did not more certainly, even if more perceptibly, give a taint to the tastes, habits, and character of the American people, than the analogous ecclesiastical prejudice sanctioned by law in this country lowers, and to a considerable extent vitiates, the tone of society. * * *

Another and still heavier disadvantage sustained by the Church in consequence of its connection with the State, may be described in one word, secularisation—secularisation, first in appearance, and ultimately, to a very serious extent, in reality. In appearance—and here I speak far more of the system than of the persons who administer it—because the nature as well as the effect of the union between Church and State thrusts under the public eye the secular, rather than the spiritual, element of it. (Hear, hear.) Somehow or other, the law possesses a marvellous power of converting whatever rests upon it into property—not even excepting ecclesiastical functions, privileges, and even duties. Take, for example, the right and responsibility of appointing to a benefice—that is, of choosing the pastor for a parish. It is property, it has a marketable value—(Hear, hear.)—it is advertised in the papers, and is bought and sold every day. (Hear, hear.) Take another example, which forces upon the notice of the public in a most profane form the seeming subordination in the State Church of the spiritual to the secular. Can anything be more demoralising—anything more destructive of Church religious influence than the mode of appointment adopted in the case of bishops? The *congé d'élire*, the Royal letter, the assured obedience of the dean and chapter, enforced if necessary by the penalty of *præmunire*, associated as it is with solemn prayer for Divine direction—Sir, it is a playing with sacred things—(loud Cheers)—for political and secular ends which is perfectly shocking, and which goes far to paralyse the spiritual authority and influence of the Church. Sir, it would be as useless as puerile to try and conceal from ourselves the fact that a very wide public opinion sees, or thinks it sees, behind this semblance of secularism in the legal arrangements of the Church, something of its actual influence upon her dignitaries and chief rulers. It is certainly unfortunate, that however

simple and blameless they may be in their personal life, their anxiety for the well-being of the Church is so loudly expressed whenever her temporalities are threatened, and so timidly and hesitatingly evinced when huge inroads are being made upon her doctrine and ritual. (Hear, hear.) Will any of us soon forget what took place in the other House, when the disendowment provisions of the Irish Church Act were being discussed in committee? (Hear, hear.) No doubt the right rev. prelates thought they were doing the Church a service. If so, it was a saddening illustration of the effect of the system upon their minds. I do not like to describe it in words, nor need I do the bishops that unkindness for there are but few members of this House who will not remember the sense of pain and shame which it excited in their breasts. * * * * *

I implore the House not to look upon the question I have so inadequately brought under its consideration as one of merely speculative interest, and not of serious practical importance. It may appear so to superficial observation just at this moment. But, Sir, it is neither rampant Radicalism nor sectarian fanaticism, but conservative prudence, which counsels us to profit betimes by the lamentable occurrences which we are witnessing abroad. The same causes out of which sprang the political tornado which is devastating unhappy France exist in this country, though in a more latent form. The cloud no bigger than a man's hand is visible on the horizon: It may be some years hence, or it may be sooner than we think, that a stormy conflict of principles relating to social matters will darken and trouble the political atmosphere—but, Sir, it does seem morally certain that through that ordeal which will try the strength of our national institutions to their very foundations we, as well as continental nations, are destined to pass. The worst thing I wish for the Established Churches of Great Britain is that before that time comes they may be safely moored out of the reach of political billows, and beyond the ordinary sweep of political passions, I would have all branches of the Church, which, after all, are united in the same root, fulfilling in that day those functions which are best adapted to exalt men's motives, moderate their aims, soothe exasperation, and tone down popular clamour. And I fear, Sir, I greatly fear, that no Church will be in a fair position to do society this priceless service, which leans, either for her influence or maintenance, upon political support. (Hear.) The first forked flashes of revolutionary fire are sure to be attracted, and always have been attracted, by political Churches. (Hear, hear.) I would fain see them all rescued from that danger. In their proper and divinely appointed sphere, they are more likely to be out of the way of man's wrath, and will be better qualified to win man's respect and affection. Sir, it is with a simple view to these great and beneficent results that I now move the resolution which stands on the paper in my name. (Loud and long-continued cheering.)”

THE LAW OF GROWTH.

We have attained our present position, as individuals, by growth. We are not created full-sized men, but commence in the weakness of infancy, and by degrees, almost imperceptibly, we add to our substance from the food we receive; and thus develop from infancy to childhood—childhood to youth—youth to manhood; never standing still; and though, after arriving at manhood, the body may not seem to grow, yet it is still maturing and consolidating, until we reach what we call the prime of life.

And as it is in the physical, so it is in the intellectual, the moral, the spiritual; none are brought into existence in a moment of time, as by a miracle; but each take their high position by growth—by gradual development.

And this is in accordance with the general plan on which the universe is arranged. Geology shows the different strata deposited, some by crystallization and some by sediment from the water; with all the varied effects produced by earthquakes, volcanoes and other pent-up forces, until finally the earth becomes the fit habitation for man.

So in the vegetable world; the grain from which we make our daily bread does not fall from heaven, ready to be taken to the mill, or to be put into the oven. It is first the blade, then the ear, before it is the ripe grain in the ear. So with the mighty oak of the forest,—first an acorn, it is only by a steady—we were going to say a patient—growth, it is enabled to reach its defiant limbs out against the storm, and hold its head unmoved amid the devastations of the fierce tornado.

God might have made this world all ready peopled with its teeming millions; surrounded with all the advantages of modern civilization,—everything furnished to hand,—steamboats crossing the oceans, or ascending the great rivers; railroads spread like network over the land, bringing far-off places near to our doors; telegraph wires in a thousand ramifications, like the nervous system in the human body; gold and silver and iron and coal deposited at convenient distances on the surface of the earth; schools and colleges ready furnished and filled with book and maps and charts and apparatus, illustrating all knowledge, and bringing the arts and sciences, philosophy and theology, all down to the grasp of the commonest mind.

Or, easier still, God might have created all the millions of earth's inhabitants by one fiat of His will—in a moment, in the twinkling of an eye, with an intuitive knowledge of all the arts, the sciences, the philosophies, the theologies, which have been reached by six thousand years of patient toil and study; everyone, at once, being endowed with all knowledge, with all science, with all philosophy, without any labour or toil or study on his part.

We often lament that there is no royal road to learning; that the study of books is so wearisome to the flesh; that we cannot have an easier path; that every science and every improvement is so hedged about with difficulties that learning and advancement are at best an up-hill business. What years it takes to master one study—to fathom one science; and then only to end in mysteries which the greatest cannot fathom. Why could it not all have been made easier.

Why is it that the Christian is not exempt from all these trials? Why must his path be marked with trials and temptations and difficulties; with poverties, with necessities, with distresses; with fire and with sword and with blood; with fines and imprisonments and with cruel scourgings? Why could not his path be strewn with flowers and crowded with the abundance of the fruits of the earth? Why must he endure such a contradiction of sinners against himself? Are these mercies to be enjoyed? Are these blessings to be coveted?

We need God's word to lift up the veil which hangs over the destiny of the world. Then, in the light of His revelation, all becomes clear which before was dark. God's ways are not as our ways; nor His thoughts as our thoughts. In that word we see one grand plan or purpose, which indeed had been hidden through the ages; but was made manifest in Jesus Christ.

And when this plan or purpose is studied, we find the same great method which is discovered in the other parts of His works. The Christian life is a growth. A man is not in an instant converted, made perfect and taken to glory. He has to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. He has to add to faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience and godliness; to godliness brotherly kindness, and to brotherly kindness charity.

And we might say the whole economy of man's redemption is a growth. The seed of the woman did not bruise the serpent's head on the day in which the promise was given. It was not at the beginning, but once in the ends of the ages that the promised seed appeared to put away sin by the offering of Himself. Neither did His church come at once into a full knowledge of the truth; it was not at first known unto the sons of men as it was afterwards revealed unto His holy apostles; there was a long service under tutors and governors—the law was a schoolmaster to lead us to Christ. And, after the church came to the full stature of a man, it was some time before the mystery was fully understood, that the Gentiles should be fellow-heirs and of the same body and partakers of the same promises in Christ.

Nor was Jesus himself, though the Son of God, exempt from this great law. He must take upon Himself the form of a servant; He must be a man of sorrows and acquainted with grief; He, though a Son, must learn obedience or submission by the things He suffered. He—the Captain of our salvation—must be made perfect through sufferings; “ought not Christ to suffer and so enter into glory?”

And now we see Him highly exalted and a name given Him above every name—angels, thrones dominions, principalities and powers subject to His will and expecting till even His foes shall be made His footstool!

And as with the Lord, so with His people; if we suffer with Him we shall also be glorified with Him together.

“Made like Him, like Him we rise.”

As he humbled Himself, so must we humble ourselves. As He laboured, so must we labour. He was in all things made like us that we should be made like Him.

Think of being co-labourers with Christ. Think of being more than conquerors through Him who loved us. Then think of sitting with Him on His throne, as He has overcome and sits with His Father, on His throne.

The Christian must labour, must suffer, or he will cease to grow. His is not a life of sloth. He must be a faithful

*“Soldier of the Cross,
A follower of the Lamb.”*

He must first suffer before he can be glorified. He must bear the cross before he wears the crown. And it is his work to make known Christ to a dying world. From the Christian must sound out the word of salvation. God has ordained that by the church shall be made known the manifold wisdom of God.

Let this work—this growth—begin in early life. Let it begin in the family; let us encourage it in the Sunday school; in the church let us build one another up in our most holy faith, that we be no more children but may grow up into Him in all things, which is the Head, even Christ, until we attain the full stature of a perfect man in Christ Jesus.

And when we are labouring in teaching the young and those who are out of the way, let us not be discouraged, if we see not immediately the fruits of our labour. Let us remember that this is a growth. The husbandman hath long patience till he reap the fruits of the earth. That good seed you cast abroad may be long hid, and the ground may seem barren; but let us not be weary in well doing, for in due time we shall reap if we faint not. Be not discouraged with the most unlikely and unpromising scholar. Remember Saul of Tarsus, who once was a destroyer of the churches, yet he became the great Apostle to the Gentiles. What a growth! And how know you but what those forces, which now seem acts of rudeness in some scholars, with whom you are almost impatient, may be the pent-up forces, which, in after life, shall be expended in abundant labours and untiring efforts in the service of the Lord?

Nor let us be discouraged by suffering. The trees on the mountain sides are made hardy by the mountain storm, so that they heed not its wrath. It becomes a part of their growth; they gather strength from their wrestlings with the tempest. The stately tree which raises its lofty branches in luxuriance, nourished in the rich valley, a stranger to hurricane and tempest, is poorly fitted to stand by its rugged friend on the mountain side, and bear the brunt of the storm. Let us not, then, envy the rich and the luxurious; but be content with patient toil—make it part of our growth—like the ancient saints who gloried even in tribulation; knowing that it worked patience and experience and hope—developing a higher growth in the Christian life.

Neither let us be discouraged by the difficulties of learning. That is not much appreciated which is obtained without an effort. To the resolute there is pleasure in climbing the hill of difficulty. Nature's treasures are hidden only to stimulate enterprise. The man who has mastered a science feels happier than he who reclines on a couch while it is all explained to him by another. The difficult lessons we have learned in our youth are treasures for life. Our intellects have been expanded and have grown and gained strength by their exercise.

And it is the same in the cultivation of our moral and religious faculties. We remember the first struggles of a feeble faith, when we cried, Lord, I believe, help thou my unbelief, until we became strong in faith, giving glory to God. We remember our first prayers which were like the first utterances of a child, crying Abba, Father. We look back to our first exhortations, which were with much fear and trembling. And now—after some years of experience—though unprofitable servants, we can say, Hitherto the Lord hath helped us!

This is a part of our growth. We count not ourselves to have attained, but we press toward the mark for the prize of the high calling of God in Christ Jesus. Then we shall lay hold on that for which Jesus Christ laid hold on us. Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know, even as also I am known.

It is not likely that we shall stand still after attaining the world to come; the same law of growth which brought us thus far may go on fitting us for greater fields of activity and heavenly employment, and unfolding to us new and greater glories; even as in this life we advance in heavenly knowledge and wisdom and in usefulness. "I came that they might have life, and that they might have it more abundantly."

F. B. SCOTT.

A BIRMINGHAM CHURCH.

ONE of the Birmingham Daily Papers is presenting a series of Pulpit Photographs. The minister and people of the pretty old Church of Edgbaston have been recently exhibited upon its broadsheet. Passing over the outside description we reproduce the leading features of the inside work—

"The ringers have ceased that monotonous solo on a single note, which is called 'the dressing bell,' and as if glad to have done with a performance which frights the neighbourhood from its propriety, and alarms nervous people into the fear of being 'too late for Church,' have burst out into a mad, merry chime, which sounds as if 'grandsire triples' were careering in wild delight after 'triple bob majors,' and the whole peal had got into a melodious tangle in consequence. A few clean little Sunday-scholars, with bibles nearly as big as themselves, buzz about the doorway, but move dexterously away when the beadle's footstep is heard in the far distance. Presently a brougham dashes up to the gate, and with the assistance of 'Jeames,' dazzling in crimson plush and spotless drab, out steps a 'miserable sinner' in dress of purple silk trimmed with flounces and bouillons, a rich velvet paletot, and a bonnet of many hues. The 'miserable sinner' sails gracefully into her pew, and, by and bye, come other 'miserable sinners,' some in costumes *à la panniére*, others in sweeping trains, all made gorgeous by the aid of the Temple of Fashion. They follow each other so rapidly that there is quite a rustle of silks—a perpetual *frou-frou*—and the air is pervaded with a fragrance of Ess bouquet wafted from tiny handkerchiefs that look like lace cobwebs. They are ushered to the seats by the beadle—a man radiant with brass buttons and irreproachable white necktie—which latter he wears, it may be presumed, to show that he is distantly connected with the sacerdotal office. He does what he can to alleviate the physical discomforts of the 'comfortable penitents.' But the beadle wears boots, and sometimes the beadle's boots creak, so much so that we should have been tempted to dub him the 'creaking beadle,' only that his white neckerchief forbade such undue familiarity with one of the church 'fixtures.' We believe we are betraying no secret in stating that most of the ladies who attend Edgbaston Church are sufferers from spinal complaint. Such a wholesale misfortune demands our liveliest sympathy. Happily, a device has been thought of by some ingenious friend of 'miserable sinners,' which consists of a portable backboard, against which the fair sufferers can lean with some pretence to comfort. It is only the number of these boards (which are covered in crimson cloth, and project over the backs of the pews) that gives one any idea of the extent to which this dreadful affliction prevails among the congregation. How very brave and self-denying of them to go to church at all, when they might reasonably make their complaint a pretext for staying at home. Any one who would be rash and rude enough to say that the backboards were only used lest the 'miserable sinners' should disarrange their 'Grecian bends,' would deserve to be horsewhipped for the base insinuation.

The interior of Edgbaston Church is even prettier than the exterior. It is more than pretty—it is 'beautiful.' The decorations are warm in colour, chaste in tone, and nicely harmonised. The 'storied windows, richly dight,' the polished timber roof-pieces, and the ornamentation of the ceiling-panels, are all details of a revived mediævalism upon which the eye can rest with satisfaction. A beautiful interior, indeed—replete with

mingled warmth and beauty—one of those pleasant spots in which a man can fitly bring his mind to the contemplation of higher themes than those of earth—a place in which there is no gaud, or glitter, or vain show, but where all is quiet and in good taste—a sort of drawing room of a Church, specially devised for the 'well to do.'

We wish we could honestly say as much for the service. It doesn't seem to warm one's heart to worship. All is methodical, *en regle*, and strictly 'proper,' but the whole thing seems deadalive and lukewarm, as if the shell of religion was preserved, but its heart stolen away. Perhaps we are not sufficiently versed in the unemotional piety of Respectability; perhaps the still waters *do*, after all, run deeper than we, as mere superficial outsiders—critics of an hour—can imagine. We but judge from the seeming; there *may* be 'that within which passeth show.' But, for all that, the service seems to lack vitality. The curate reads the liturgy and the minister reads the lessons in the same droning style. The congregation joins but faintly in the singing. Ladies whose voices are often exerted to their utmost in the music of '*dites lui*,' or '*Gli angeli d'inferno*,' become disciples of *sotto voce* directly the '*Te Deum*' begins. However *forte* they may sing in the drawing-room, their style is *pianissimo* in church. Perhaps they miss the familiar 'pressing,'—the '*Do sing*, Miss Demisemiquiver,' which can alone induce them to forget their 'sore throats.' Very likely if the curate, accompanied by the beadle (white neckerchief included), were to go round and beseech each individual young lady to sing, there would be a chorus of vocal harmony enough to rouse the envy even of the Festival Choral Society. When we get to the Litany the 'miserable sinners' are energetic for the first three or four responses, and then they 'tail off' one by one, and by-and-by a gentleman with stentorian lungs, and a small singing boy with a shrill treble voice, in the gallery, have it all to themselves—an unaccompanied duet, to which nobody pays any attention, because by this time the rest of the congregation have (presumably) become absorbed in the contemplation of their own sinfulness. Yet, withal, the service is characterised by a certain pious decorum—we might almost say prudish propriety—which compels everyone to *look* attentive if they don't *feel* so.

With Mr. Spooner, to whom, after various calls by the way, we have really managed to get at last, we are going to deal quite frankly, feeling sure that he would rather be treated thus than made the victim of unrighteous puffery. As he can hardly lay the flattering unction to his soul that he is a brilliant preacher, he will not, as a matter of course, expect us to lay it there for him. We will 'nothing extenuate, nor set down aught in malice.' We must 'a true verdict give according to the evidence,' and that without 'fear, favour, or affection; malice, hatred, or ill-will.' The Geneva gown in which he preaches is some index to his doctrine—quiet, unostentatious, and strictly Evangelical. But first of his appearance. A man getting up in years, growing gray in his work, with a sort of 'quite at home,' belonging to the parish look, softening his somewhat marked features—a man who is probably impressed with the gravity of his mission; and who tries his best to fulfil it—a man, however, in whom it would be a trifle hard to confide, for his face is a face which does not readily invite confidence,—a man not, perhaps, with a 'strong' face, but with a square head which bespeaks a certain shrewdness in worldly matters,—a man who is careful—too careful, it may be—not to offend the susceptibilities of his congregation, and who does not tread (morally speaking) on their favourite corns by attacking the peccadilloes—

they cannot amount to sins—of Respectability,—a man who certainly is not brilliant, but who has honesty of purpose—such a man is the Rev. Isaac Spooner. Religion sits comfortably on him. He looks as if he bore with patient fortitude and Christian resignation the many dinner parties to which, by reason of his clerical office and the fortunate circumstances of the parish, it is part of his duty to attend. He even looks as if, when the Geneva gown were thrown aside, he could crack a joke at one of those cozy Edgbaston tea-parties where theology and crumpets are digested with equal zeal.

But Mr. Spooner, as a preacher, lacks many of the qualities which would be necessary to ensure popularity with a more mixed congregation. People, unaccustomed to the use of hortatory opiates, feel the eyelids growing heavy when they listen to him. It is not so much that the matter of his sermons is dull, as that he has a most unimpressive manner. What he says is good sound common-sense, not deviating much into the byways of philosophy or speculation, clear by reason of its simplicity, and with a wholesome gospel flavour. A child might understand his sermons—if it only could be kept awake to hear them. Mr. Spooner—we must say it—has a most soporific delivery. Under his ministrations even Jove might condescend to nod, and be excused for introducing his celestial habits among the children of men. If Mr. Spooner would but read his sermon—for it is almost needless to say that he *does* read it—in a natural manner and with natural emphasis, instead of uttering common-places in a solemn and lugubrious fashion, his congregation would listen to him not only with more pleasure, but with vastly more profit. Still he is a fair type of the Church of England parson,—the man whom parental control, and the certain prospect of a good ‘living’ have thrust into a position which he might not have chosen for himself, but who when there does his duty with quietness and consistency.”

A SURVEY OF HISTORICAL SUPERNATURALISM—No. IV.

WE have now arrived at a point in the purged and sweetened world from which we may look quietly back and gather up a few lessons. There is not in existence any other record which sets forth with such dignity and simplicity the grandeur and almightiness of the one living God. All other accounts even of the introduction of man are beneath contempt, but the history in this ancient document is life-like and truth-like. The composite man—from nature and from God—has to sustain the material fabric by the fruits which grow from his mother-earth; but the higher life from God his Father demands nourishment from the invisible. “Man cannot live by bread alone, but by every word that proceedeth from the mouth of God.” The dualism, the double tendency, separates him from other creatures in the visible, in all the stages of his history. Other creatures follow their instincts without check, or remorse, or disquiet, finding perfect rest in the fields or forests where they are born, where they live, and where they die. Far otherwise with man, who has relation to the invisible, and has thirst after such truth and love, such freedom, blessedness, and glory as he cannot find anywhere in accomplishment or realization. His animal passions drag him downward into grossness and revel, but there are trails and flashes of the ancient royalty and glory. He has fallen into a bad country, and has deep degradation and shameful companionship, but there are still traces of nobility and signs of high origin and great position.

The account of the fall will bear the closest scrutiny. The infidel generally argues that God should have made a being incapable of falling; but surely this belongs to the very rinsings of unreason. In other words, God should have made another *beast*, for the creature of their imagination would not have been a moral agent, and would have been without character. As the fire-sparks rise heavenward, as the rivers run to the sea, as the stars wheel round the central sun—so man would have pursued the decreed road, but holiness would have been impossible. Everything of reality and glory in moral character depends upon the resolute pursuit of things which are true and good, in the face of temptation and trial. When the path of duty, which is the road of life, is chosen by the heart and seconded by an inflexible will Godward, then man becomes sublime and illustrious. It is in this way that character is formed. We are not teaching that such strife must be everlasting; it lies in the nature of things, through the mercies of God, that the period must arrive when the spiritual standing of the hero—angel or man—is determined and beyond all conflict or change. Nor can any imagination conceive or any speech declare in adequate manner the splendour and beauty of that country of life where successful soldiers of the holy war gather in the Paradise of God. Nor must we forget that though the shadows of sin be awful, the lights, miraculous and moral, are by consequence diviner and more resplendent. When the great dome of heaven is black as the wings of a raven, the starry lamps shine out all the brighter from that dark ground; the mingling of glooms and grandeur gives sublimity to the painting. We have had such revelations of the infinite love of God, of His fathomless wisdom and terrible power, as could not have been given or conceivable under sinless circumstances. The deep heart of God has been revealed, yearning over a guilty and lost race, and all His greatness and majesty have come into the human field in the method of recovery. Corresponding with His matchless glories in the supernatural lights and spiritual training of educational ages, will be the final result in the condition of nature and of man. The transfigured earth will be fairer than the Eden of the prime, and the glorified immortals very far above Adam in the garden. No ancient harmonies of the unconscious period when nature was sleeping in God, charming as they were, could have nourished the breadth, force, and moral grandeur, the triumphal life and power of that throng who come shining out of great tribulation, having washed their robes and made them white in the blood of the Lamb. Nor has the education been confined to the ransomed from sin and death. Beings who needed no rescue have gathered enlargement in knowledge and blessedness. By the Church on earth there has been made known to the principalities in heavenly places the manifold wisdom of God. In the divine method of redeeming the bondsman and transforming him by love and life, they have seen the manifold wisdom of their Creator as they never saw it before, and doubtless the seraphic fire of adoration has burned with finer lustre. The symbolic thing was rich when golden cherubim with outspread wing had their faces directed to the mercy-seat; the reality exists when illustrious sons of God, from His immediate presence, desire to look into the things which relate to our salvation: the sufferings of Christ and the glory which follows.

The fact of long life among the Patriarchs cannot be explained on natural principles. The physical vigour of life near the source and fountain, together with the freshness of the world and the absence of subtle diseases and grinding cares, might account for lives averaging some two hundred years; but when we come to lives of ages varying from six hundred to nine

hundred years, and find that from such enormous duration there is rapid descent, first to one hundred and twenty years and afterwards to threescore years and ten, we can only resolve the matter into miracle. It is not, however, hard to see why so few arrive even at the seventy years. To countless masses life has become a travail and a burden. A thousand forms of disease descend in the blood from age to age; great cities reek with pollution in the soil and the atmosphere; all things are so full of labour and care and distraction, and humanity is torn by so many wild horses, that we have no reason for wonder that death should reap the fields of mortality before the corn is ripe. The reason of longevity is perhaps as inscrutable as the fact. One who utters the ordinary conclusion says, "We have no evidence that writing was known before the deluge; but without this incomparable art there seems to be no expedient for preserving tradition but extreme length of life. To this purpose, as has been frequently observed, the antediluvian duration would be strikingly adequate. The lives of two patriarchs would reach nearly from the creation to the deluge; and as each was the contemporary of five or six generations (with the exception of Enoch), the testimony would be delivered to his sons and his sons' sons, with the united authority of the priest, the chieftain, and the ancestor." Another writer may be quoted, in whose conclusions on this question we have more confidence. In writing on the authority of Genesis, Dr. Lee condemns the theory of tradition as the first medium, pronouncing it a Jewish figment. "Nor can there, as far as I can see, any good reason be assigned why we may not suppose that this document was from the very first committed to writing. It will perhaps be said that writing was unknown at this early period. But who can prove this? Were not the nine hundred years during which the first man lived space sufficient for the invention of the rudest sort of writing imaginable (for even this would be infinitely superior to tradition)? Is it necessary, I ask, to suppose that none but Egyptians could have ingenuity enough to discover something like the hieroglyphical or picture-writing, which was found some years ago among the savages of Peru? In the first ages of the world savage life was unknown, if we may believe the Scriptures, and to this the nature of the case will afford abundant support. If men could in those days build cities, establish governments, make progress in all the refinements of civilized life, I am at a loss to discover why we should suppose it impossible they could have been acquainted with any sort of writing. In the book of Job, which is manifestly as old as the Exodus, and a book of Scripture perfectly independent of anything which originated with the Jews, we have the mention of 'writing a book' occurring as something well known,* and there is not the least reason for supposing that Job had any intercourse whatever with the Egyptians. The probability, therefore, is that writing was in existence before the days of Moses, nor can any good reason be adduced why it may not have been known as early as the days of the first man. When, moreover, we take into account the consideration that it was just as necessary the very first prophecy should be correctly delivered down as it was that it should be revealed, we are compelled, I think, to come to the conclusion that He who gave the revelation itself would have provided that it should be thus correctly retained." On this view of the matter there might be, and the presumption is strong that there were, prior records, from the days of the first family, to which Moses had access in drawing up his more comprehensive statement. Of course, as all Scripture is given by inspiration of God

* Job xix. 23; xxii. 28.

the selection of the documents and the filling up of gaps equally belonged to the province of the Holy Spirit.

It is remarkable—in returning to the longevity—that the extraordinary long lives are found in the line of godliness. In the world before the flood we find the men of centuries from Seth to Noah; in the world after the flood we still find them in that division where truth and righteousness were found, from Shem down to Eber. The men who would not work with God, but were defiant and rebellious, had, comparatively speaking, brief and stormy passages from the gates of life to the glooms of Sheol. They were agitated by passions which shake the foundations of life, and driven on by wind and tempest to darkness and perdition. But where there was even comparative purity and reverence, where there were foundations for advancement and moral elevation, where there was choice material for life, hope, and promise, God distinguished his nobles by length of days; in their serene glory they shone for long ages, and the angel of death seemed afraid to look in upon them. If we were careful about finding secondary causes we might, perhaps, discover such, but we are satisfied in contemplating the prime reason—the affluent love of God. The princely men walked in the light of His face, the saving strength of His right hand held them up, He satisfied them with long life and showed them His salvation. One of the worthies may not be lightly passed over. We read concerning him, in Gen. v., “And all the days of Enoch were three hundred sixty and five years.” In the natural order of things we might expect to read “and he died,” but something very different follows: “And Enoch walked with God; and he was not, for God took him.” More than two thousand years after God took another (2 Kings ii.), perhaps of loftier proportions in prophetic insight and moral grandeur. The method of removal in the latter case is known to us, for the chariot of fire and the horses of fire transported him into the invisible. How Enoch departed we know not, but we know the ground of his exaltation, for he “walked with God,” which saying is pregnant with deep meaning. Connected with the mystery and glory of his translation there is more than ordinary conformity to the will of the Highest. The language points out a closeness of sympathy and fellowship, a depth and richness of communion not realized in the ordinary walk of believers. We learn from Heb. xi. that a mighty faith was the principle of action—“Before his translation he had this testimony, that he pleased God.” We know that he was a prophet, and that he prophesied of the coming of our Lord with ten thousand of His saints, and we know little more concerning him. But how much we know when we learn that he “walked with God!” Some stopped the mouths of lions, were valiant in fight, and subdued or founded kingdoms; but this one “walked with God.” His heroism was of the inner kingdom and his life of the inner presence, “and he was not, for God took him.” Possibly enough he was sought with many cries, and tears, and wild lamentations, but he was not found, for he was gone into the unseen by an unknown road. The common road is dreary and desolate. Man, in the image of God, with his fine structure of materialism and his regal intellect, stricken down motionless and ghastly, with no speculation in the eye nor movement in the brain or the heart. He whose warm touch thrilled us, and on whose eloquent lips we hung for inspiration, has like the rest to come to a choking gurgle and sink in the waves of the black river.

Besides the moral necessity, which grew from transcendent holiness, there was the typical necessity. While we have One greater beyond

compare than either of them—who liveth and was dead, and is alive for evermore—as the pattern and pledge of resurrection life, we have the famous *two* as types and representatives of the host alive when the King shouts with the voice of the archangel, and causes the trumpet to be sounded. A noble company who are alive and remain shall never see death, but be changed and glorified in a moment.

When it became thoroughly manifest, from the testimony of the old rocks, that death was in the world before sin, there was a perfect jubilee among unbelieving philosophers. A loud cry of victory, as though some ancient and pestilent superstition had been stricken with the iron into the heart, and could never rise again. But when the tumult subsided, and we quietly turned to our Bible, we began to wonder what had caused all the uproar. When our renowned Paul teaches that by one man sin entered into the world, and death by sin, he is not discoursing of animals from the mastodon to the beetle. He is standing in the moral world, with beings in his survey made in the image of God, and it is of men only that he declares the relation between sin and death. Man alone was a moral agent, he only had potential immortality, he only could forsake his own sphere, and in such wreck be swept from the prospect of the heavenlies to the shores of ordinary brute life, falling under all the conditions of inferior existence.

G. G

(To be continued.)

CAN A CHRISTIAN BE A SOLDIER ?

It should be borne in mind that those who take the affirmative of this question have to *prove* their proposition. The position they have to maintain, as put by "*Truth Seeker*," is this—That Christ under certain circumstances *binds* his followers to engage in war; for if they are not thus *bound*, then, to my mind, it seems clear that they are bound *not to go* to war. The nature of war is such, that it cannot be a matter of indifference whether we war or not, and if it is not a matter of indifference, whether we war or not, then it is a matter of duty one way or the other.

I wish that "*Truth Seeker*" and others who seem only to beat about the bush, would take this question up in a logical manner, realizing that upon them devolves the burden of proof. That they have to show that Christ has commanded His followers to engage in war. This appears to me to be especially the duty of "*Truth Seeker*," since he affirms war (other than defensive) to be unlawful. Defensive war is *war*, the difference between which and aggressive war is only in the motive that prompts to action. In defensive war we kill human beings; in aggressive war we do the same. "An act of war is going out to subdue an enemy by force"—a deliberate intention to take his life, even many lives, should the opportunity present itself. The task of "*Truth Seeker*" is to show that a Christian is justified in subduing an enemy by force; that he is justified in killing him and all who take part with him. In a case of this kind we are right in demanding, not an inferential proof, not an application "of principles of construction to passages said to condemn defensive war," but a "thus saith the Lord;" yes, as clear a "thus saith the Lord" as we would demand should any one propose to shew that stealing under certain circumstances would be right and proper.

On page 125 of *E. O.* for April "*Truth Seeker*" remarks "I only propose to prove that war is necessary, and that it may be consistent with

the most elevated piety." With the first part of this proposition we have at present nothing to do. Whether war is necessary or unnecessary is not now the question in dispute; but the second part places before your readers the proposition "*Truth Seeker*" has undertaken, according to his own words, to prove. Let us see how he proposes to do this. In the first place he commences to lay down what he terms "principles of construction," and then applies them to passages which he tells us are used to condemn war. It is not our business now to examine these so-called "principles of construction," nor their application to the passages referred to. What we have to do, as taking the negative side of this question, is to examine the arguments presented to prove the proposition laid down. I trust "*Truth Seeker*" is not so illogical in his reasoning as to ask us to *prove a negative*. If we accept the "principles of construction" and their application to the passages said to condemn defensive war, this will not form a proof that war may be consistent with the most elevated piety. Suppose we admit that in the four passages given by "*Truth Seeker*" there is nothing to condemn defensive war. What then? Is the proposition proved because these passages do not condemn war? Verily, no! If you blot out all the passages said to condemn war, that will not prove war to be right. War, in the abstract, is admitted even by "*Truth Seeker*" to be unlawful for a Christian to engage in. What we want is proof that what is wrong in it itself may, under certain circumstances, be lawful for a Christian to do.

On page 126 there is an argument given by "*Truth Seeker*" to this effect—that because the apostles do not give in their teachings to the first disciples a direct precept (commandment) against defensive war, therefore it is right. I will undertake to find as clear and definite a precept against defensive war as "*Truth Seeker*," or any other student of the writings of the apostles, can produce against war in the abstract. Where can you find a direct precept against war of any kind in the teachings of the apostles? If, then, there is any truth in this argument, it goes to shew what "*Truth Seeker*" himself declares to be unlawful, viz., that a Christian may engage in war of any kind; and the charge that he seeks to lay on the heads of those who condemn defensive war, viz., the charging of the sacred Scriptures "not only with perilous omission, but with a tendency to mislead," falls on his own head with increased power and force. Again, this argument cannot be used upon this question only; but, if true, will admit of general application to all moral questions. It might be stated thus, without any violence to the way in which "*Truth Seeker*" has used it:—whatever the apostles do not, by direct precept, condemn, is right, and consistent with the most elevated piety. With an argument like this, how many absurdities and incongruities could be maintained as right and proper for Christians to practice. Polygamy, slavery, and a host of vile iniquities are right, yea, binding upon us, if this argument be true. Polygamy and slavery were "rife in the world" when the apostles taught in the name of Christ; yet we find no direct command given by them against these evils. Why not? Because the principles upon which our holy religion is founded are directly opposed to such evils. And so it is with regard to war, aggressive or defensive. He whose advent was announced from the sky by the angelic host with, "Glory to God in the highest, and on earth peace and goodwill among men," taught principles, which if allowed their full force and power, will keep all His followers from engaging in war of any character. When the mind that was in Him is found also in us, we do not desire to kill, but to

save; for He came not to *destroy*, but to *save*. He is the Prince of Peace, hence all His subjects are subjects of *peace*, not war.

Upon the passage of Holy writ—"Thou shalt love thy neighbour as thyself," we have the following definition from the pen of "*Truth Seeker*:"—"From these premises, it is obvious that we must adopt in all our relations of life that line of action which, in our judgment, will best promote the welfare of our fellow-men." This, he remarks, must be "admitted or denied." I have no fear in entering a denial to this definition of this passage, "To love our neighbours as ourselves does not depend upon *judgment*, but upon knowledge. We *know* how we love ourselves. Then, as we love ourselves, so we must love our neighbour. Is "*Truth Seeker's*" love for himself so small that he would not mind being killed. I trow not. To all sane persons life is dear and desired above all things, and if we show anything like the love to our neighbours (fellowmen) as we do to ourselves, swords would soon be beaten into ploughshares, and spears into pruning hooks. If our judgment had the quality lately given to that of the Pope of Rome, viz., infallibility, this definition of loving our neighbours might do; but, unfortunately, there is such a thing, even among Christians, as a perverted and warped judgment. Can we not all look back upon many things which years ago we thought right, but now we know to be just the opposite. A thing is right or wrong, notwithstanding the judgment we may form upon it. If to love our neighbours as ourselves is to "adopt in all our relations of life that line of conduct which in our judgment will best promote the welfare of our fellowmen," then all those who took part in the dark deeds of St. Bartholomew's night were loving their neighbours, yea! and all those who tortured poor victims on the rack, at the stake, and in the Inquisition have done the same; for there can be no doubt but what they did all these things, and many more, to save, if possible, their fellow-men from what in *their judgment* was a damnable heresy. The reasoning of "*Truth Seeker*" upon this definition I regard as dangerous in the extreme. If, says he, you form a judgment, in case of aggression, that a defensive war would best promote the welfare of others, then you must up and kill with a right good will. If this is sound reasoning, then it follows that any half-dozen of fanatics might meet together, and consider whether it would not promote the happiness of their fellow-men to put out of existence some few persons who, in *their judgment*, stand in the way and prevent the prosperity of the community. Imagine a band of such persons going forth on a mission of this kind, and being interrogated as to the cause of their deeds of blood, replying, We are "loving our neighbours as ourselves." It seems clear to my mind (whether "*Truth Seeker*" intended it I will not venture to say) that his teaching upon this important passage involves that most pernicious principle "of doing evil that good may come." If defensive war cannot be maintained without coming under the operation of this evil principle, then the question is for ever settled. It was, and still *should be a scandal* for any Christian to be charged with doing this.

"*Truth Seeker*" thinks "condemnation of defensive war involves absurdity." I fail to see any absurdity in condemning war of any kind, and until he can bring forward evidence to show that the word of God pronounces aggressive war wrong, but defensive war right, I feel sure that the great bulk of the readers of the *E.O.* will do the same. Is there no absurdity in a man professing the name of Christ, reasoning as though no God ruled above, talking of twenty men over-running a country. Are

not "the very hairs of the Christian's head all numbered," and by his God "princes rule and kings decree judgment." "The fool hath said in his heart there is no God," but the Christian remembers His promise—"All things work together for good to those who love Him." If enemies threaten, he will remember Gideon and his band, who, without sword or spear, gained a great victory, and the mighty deliverance of Jerusalem when surrounded by one hundred and eighty thousand of the army of Sennacherib.—

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen ;
Like the leaves of the forest when autumn hath fled,
That host on the morrow lay withered and dead."

And with David he will say "Some trust in chariots, and some trust in horses, but *we* will remember the name of the Lord our God." W. C.

WAR is always bad, but not always bad on both sides. Hence a Christian can be a soldier.

All war may have its origin and spring in lawlessness, but all war is not therefore unlawful to all whom we may perceive engaged in it. It must never be lost sight of that all war requires *two sides* to fight it out, and that although sometimes both sides are in the wrong, that is by no means the case always. The lawfulness or unlawfulness of a war very often depends upon the side from which you look at it. It is very wrong for the thief to be at war with society, but it is quite right for society to be at war with the thief. See, here are a thief and a policeman fighting ; is that unlawful ? Yes, on the one side, but not on the other. Can a Christian be that thief ? I need not answer. Can a Christian be that policeman ? Yes, I wish that all who enter the force were Christians. I am sure life and property would be all the safer.

Paul says that the powers that be are ordained of God ; further that the ruler *beareth not the sword in vain* ; and further that he is a revenger to execute wrath. All this is surely clear enough. If it means that it is *right* to have a secular government ; that it is *right* for that secular government to have an army ; and that it is *right* for that army to use the sword against, and rain shot and shell upon, all disturbers of the peace, I conclude that it is *right* for any man, be he Christian or Pagan, to serve in that army. Nay, I wish that all who serve in the army were Christians. I quite differ from our brave brother who thinks that all Christians should shy off and leave the Queen to be defended by the faithfulness of unbelievers.

But although the powers that be are ordained of God, all that they do is not ordained of God. In general I must obey magistrates, but if they set up an idol and order me to fall down and worship it, I must *not* obey but rather be cast into a burning fiery furnace. So, if I enter the army, I reserve my rights of conscience in common with all Christians in any service. I am not bound therefore to take part in any war the government may choose to declare. I will take care to be always on the right *side*, and allow myself to be shot rather than take the wrong.

ASPIRATE.

AN HONEST SECTARIAN

THE following remarks cut from the "*Scotsman*," of Saturday, May 6th, form part of a debate before the reverend Synod of Lothian and Tweeddale, sitting in Edinburgh,

The question before the court was the introduction of a Harmonium into the Church at Cramond.

I fear his coadjutors will not thank Dr. Wallace for defining their position so clearly as he has done. At the same time, all friends of New Testament faith and order will be pleased to have such corroboration of their view of the true sectarian platform, from the lips of one who stands so high in the place of honour as the minister of Old Grey Friars, Edinburgh.

"Mr. MACPHERSON said no one could allege that the Apostles or their immediate successors ever used instrumental music in the worship of God. According to Bellarmine, it was about the year 660 that instrumental music was introduced, and they knew that was exactly the time when the Church of Rome began to stand out arrayed in its gorgeous garments. From that time onward superstition began to increase, and as the darkness and superstition became darker, the use of musical instruments became more frequent, down to the time of the Reformation. It would not be disputed, he thought, that till within the last ten or twelve years musical instruments were unknown in the worship of the Church of Scotland.

Dr. WALLACE in reply said his friend had told them that the Church of Scotland had appealed to the Word of God and the example of the primitive Church; but he (Dr. Wallace) would have been glad had he pointed out any standard of the Church of Scotland, which showed that that Church appealed to the primitive Church as an authority.

Mr. MACPHERSON said he had never made any allusion to the Confession of Faith.

Dr. WALLACE—My complaint exactly is that my friend did not refer to the Confession of Faith. That is what I am blaming him for. He comes forward and tells us what is the principle of the Church of Scotland upon this matter, and I say that the proper way to find out the principles of the Church of Scotland is to go to its authoritative documents and standards.

The MODERATOR—I heard Mr. Macpherson mention the Word of God.

Dr. WALLACE—Moderator, the Church of Scotland is founded upon the Confession of Faith, ratified by the Parliament of Scotland in the year 1690. He should dismiss all that Mr. Macpherson had said as to the primitive Church, because in the Church of Scotland they had nothing to do with the primitive Church. If he said that the Church of Scotland was to abstain from the use of the organ because the primitive Church did not use it, he must go on to say that not only in its omissions but in its perpetrations the Church of Scotland must follow the example of the primitive Church. But he would tell Mr. Macpherson why the primitive Church did not use the organ or harmonium. It was because the thing itself had not been invented. They did not use it, simply because they had not got it to use. He (Dr. Wallace) did not pin his faith upon the primitive Church, but he had as much confidence in the primitive Christians as to believe that they would have had the good sense to employ the organ if they had possessed it. Mr. Macpherson might as well say that people now-a-days were not to use printed Bibles because the primitive Church did not use them, or that the ministers of the Church of Scotland should not wear Geneva gowns because the primitive Church did not wear them. The thing would not stand examination."

A.

A REBUKE FOR BAPTISTS BY AN M.P.

SIR R. PALMER, member for Richmond, in his speech on the evening of the 9th of May, while defending the unjust claims of the State Church against Mr. Miall's motion for its disestablishment, said "I recollect being engaged in a case during my professional career in which it was decided that Baptism is not indispensable among the Baptists." (Laughter.)

Surely the above is a specimen of that humiliating anomaly that exists among that class of open Communionists calling themselves Baptists. The great harbinger, John, was a Baptist only in virtue of the Baptisms

which he administered. But these strange beings, whom the House of Commons laughed at, glory in the name of Baptists where Baptism is not indispensable, it is not to be wondered at that such folly should provoke laughter; even in the House of Commons.

R. D.

Bath.

REV. C. VOYSEY AND D. KING.

Mr. Voysey has been favoured with the use of the leading Unitarian pulpits in Birmingham. In connection with his occupation thereof, he delivered a lecture on Rationalism, in the Masonic Hall, Alderman Holland in the chair, supported by the Revs. C. Clarke, H. W. Crosskey and others. The lecture was a defence of Rationalism, and the marvel is that Unitarian ministers, who claim to pass as Christian ministers, should for a moment aid Mr. Voysey in disseminating his common-place Infidelity.

In the course of his lecture he intimated that, "Rationalism is not a set of dogmas, but a method of religious thought." He said, "All sacred books, of every country and race, were on the same level as regarded their authority: they saw no reason for accepting one set as of Divine authority any more than another set. The Bible had no greater claim to Divine origin than the Koran of the Mohammedans, or the Vedas of the Hindoo." He ridiculed the idea of God making one man and one woman perfect, but that their perfection was so slight, that this perfect couple broke the first law which God gave them to keep." He then insisted that the Bible represents God as "cursing all their posterity on account of their one transgression, sentencing them to endless life in inextinguishable torments." He further represented God as continuing to create generations of men whom He hates even from the hour of their birth. Various points of Bible doctrine were in like manner held up to contempt, but all grossly misrepresented, after the manner common to the Infidel platform. The atonement he denies, the death and resurrection of Christ he does not admit, and yet, till within a few weeks, he continued to minister in the Church of England, fought to the last to continue there, and only left when thrust out. We need no hard words to designate the man who could thus act, the fact speaks for itself.

The lecture, here referred to, having been largely reported in all the Birmingham papers, Mr. King was advertised to lecture with special reference to it, and accordingly a most attentive audience crowded the Temperance Hall on the occasion. Time does not suffice to write an outline of the lecture. The *Birmingham Gazette* gave a very condensed outline, with some amount of imperfection, from which the following, with here and there a corrected phrase is taken, Mr. King said that "Our sceptical friends seem to assume that they are the only free-thinkers and rational beings in existence, but he denied their right to such an assumption. The opinions he held were the result of free-thinking and he had as much right to apply to himself the terms 'Free Thinker' and 'Rationalist' as had Messrs. Voysey, Bradlaugh, or Holyoake. He was not a Christian because his parents were Christians, but from conviction, after free thought. He stood before the meeting as a Rationalist, if he were allowed to look at the word Etymologically; but when it is used to denote those who do not believe in the Bible, he is not a Rationalist. Mr. Voysey had come to Birmingham to tell the people what Rationalism is, and he had explained that it is not a new set of dogmas or opinions, but that it is a

'new method of religious thought.' Rationalism, then, is a new method of thought. It is necessary to test all things that are new, and therefore it would be necessary to test this 'new method of thought,' and to see whether it leads to reliable results, and if it did so, he for one should be happy to make it his own. Take one question—the Deity—and see whether Rationalism led to reliable results. Mr. Voysey had said that he was a believer in God, as a result of the 'new method of thought.' Mr. Holyoake was also a Rationalist, and he denies that there is any evidence of a Deity. Mr. Bradlaugh, another Rationalist, affirms that it is impossible for God to exist, and yet all these men are Rationalists, although differing on the most important questions. One of them says there is a God; another, that there is no evidence that there is a God; and a third, that it is impossible there could be a God. Was, then, this 'new method of thought' reliable? They were told by Mr. Voysey that an infallible revelation by God to man would be a curse to man, and that it would have the effect of degrading God in the eyes of man. Were such a revelation possible, Mr. Voysey said, it would only have the effect of undoing at one stroke all His wise discipline and cultivation of our varied faculties.' He (the lecturer) should like to know from Mr. Voysey upon what grounds he arrived at the conclusion—or by what 'mode of thought'—that it would be 'impossible' for God to make to man an infallible revelation, without that revelation being a curse. The revelation of God's will could not be a curse, and to God nothing is impossible. He did not like to use hard words, but the language used by Mr. Voysey with reference to the Bible was simply the purest nonsense. 'If there be a God,' said Mr. Voysey, 'he must be at least as good as the noblest of men, and of course immeasurably better. I call this the fundamental axiom on which all true religious ideas rest.' By means of that axiom Mr. Voysey undertook to determine what was true and what was false in the Bible. He reasoned from that point—that whatever we conceived to be good, God could not do anything opposite, otherwise He would be worse than we are. He (the lecturer) should like to know where Mr. Voysey got his information from. What Mr. Voysey liked in the Bible he took to be true, and what he did not like he put down as false. Speaking of the Trinity, Mr. Voysey said, 'There is nothing unreasonable in saying that there is a God infinite and good, and there is nothing unreasonable in saying that there are three Gods; but when it is said that there is at the same time only one God it is a little too much.' The word Trinity did not occur in the Bible, and when he (the lecturer) spoke of things in the Bible he spoke in Bible terms, and stated that 'In the beginning was the Word, and the Word was with God, and the Word was God.' Having quoted further passages in support of the belief in the Godhead of our Saviour, the lecturer said he was fully prepared at any time to defend that great doctrine. But Mr. Voysey misrepresents Trinitarians generally. They do not, as he puts it, say, there are *three* Gods—they speak of three personalities in one God—they say '*not* three Gods but one.' Speaking about our Creator, Mr. Voysey said, 'We are told that God made one man and one woman perfect, but that their perfection was so slight, and so ill fortified, that this perfect couple broke the first law which God had given them to keep;' and he also said that the Bible stated that 'God was so angry with the frail pair that he cursed all their posterity on account of their own transgressions, sentencing them to endless life in inextinguishable torments.' Now Mr. Voysey believed that there was one God, that God was good, and that he is the Creator. Mr. Voysey also

said that the Bible expected us to believe that the Creator went on creating creatures whom he hated, whereas the Bible told us that 'He so loved us' that he gave Christ to save us. Mr. Voysey had spoken of God making man and then sentencing man to 'endless life in inextinguishable torments.' Now, he would give £500 to any person who would prove that the Bible said anything of the kind. It never used the words, and Mr. Voysey was either very ignorant or very wicked. It was a libel upon the Bible, and a falsehood put upon us. 'It was at first,' said Mr. Voysey, 'absolutely a step in the right direction to deify Christ, to set him up, man as he was, and encompassed with human infirmity, above the Gods of the nations which were round about him.' Thus Mr. Voysey justified a falsehood, and the misleading of a nation by stating what was untrue, but he (the lecturer) trusted there was more reverence for the truth than to believe such statements, and if a lie was justifiable at one time it was justifiable now, but it never was so. Every point in the Bible with which Mr. Voysey dealt he misrepresented, but it was in perfect accordance with Messrs. Bradlaugh, Holyoake, and Watts. Having further confuted some of the reasonings of Mr. Voysey, the lecturer said he hoped at a future time to take up the doctrine of the atonement, which had also been attacked by Mr. Voysey, and his motto would be to 'prove all things and hold fast by that which is true.'"

The foregoing report is too imperfect to do more than indicate the line of argument. Mr. Voysey not being satisfied with the handling afforded him, forwarded the following letter to the *Gazette* :—

"Sir,—I would not ask you to allow me to reply to Mr. David King through your columns, but twice in the report of his lecture in your paper of yesterday there is a misquotation of my words printed in inverted commas, which I must beg you to permit me to correct. The phrase 'sentencing them to endless life or inextinguishable torments' is one I never used. My words were 'sentencing them to endless life in inextinguishable torments.' Mr. David King offers £500 to any person who would prove that the Bible said anything of the kind. Now, though the Bible does not use these exact words, I leave your readers to judge whether or not the following texts say something 'of the kind' dangerously near to exactness, which might place Mr. David King's £500 in jeopardy :—

'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'—Matt. xxv. 41.

'These shall go away into everlasting punishment.'—Matt. xxv. 46.

'The false prophet shall be tormented day and night for ever and ever.'—Rev. xx. 10.

'He that believeth not shall be damned.'—Mark xvi. 16.

By common consent, all orthodox Christians have hitherto acknowledged that the Bible *does* teach the doctrine of eternal torments, and that the necessity for the atonement rests upon the assumption of that curse of God which consigned our race to those torments. Dr. Watts puts it pithily in these lines :—

'There is a dreadful hell
And everlasting pains,
Where sinners must with devils dwell
In darkness, fire, and chains.'

Moreover, I have just been condemned by the Privy Council for *denying* that 'all men are by nature under the curse of God, and under sentence of endless suffering.'—

I am, Sir, your obedient servant, CHARLES VOYSEY.

P.S.—I take no notice of Mr. King's other statements, knowing that they will refute themselves.

Healough Vicarage, Tadcaster, May 16."

To which Mr. King wrote in reply—

"To the Editor of the *Daily Gazette*.—Sir,—I presume my reading of Mr. Voysey's words was not sufficiently emphatic to catch the ear of your Reporter, inasmuch as I did not depend upon memory, but read from a slip cut from one of the Birmingham papers, thus :—'People were told how angry God was with the frail pair, and how he cursed all their posterity on account of their one transgression, sentencing them to endless life in inextinguishable torments.' Now, sir, as to the duration of the punishment of the

wicked, I offered, in my lecture, no opinion, nor did I allude to the nature of that punishment. What I denied, and still do deny, is, that the Bible anywhere teaches that all Adam's posterity was sentenced to eternal torments on account of the one offence of the first pair. I pointed out that it was *death*, not *endless* life in *inextinguishable torments*, that came upon all men in consequence of the one offence. Also that the removal of that penalty, by universal resurrection, comes to the whole race through the obedience of Christ—that, when raised from the dead, each one will be judged in regard to his own sins, and not at all on account of that of Adam. My allusion to £500 was solely in connection with this point; and, therefore, had I said that I would pay that sum upon the production of proof that the Bible doomed all human beings to such torments on account of Adam's sin, my money would have been perfectly safe. But, in fact, I did not promise to pay; my words were 'Now, if I were to promise £500 to any person who would prove that the Bible said anything of the kind, I should run no risk of suffering loss.' I purposely put it thus, not wishing to seem boastful of means. Of course your Reporter, condensing an hour's talking into about a half-column, is not supposed to do more than present what he deems the substance of the discourse. I can here merely state what in the lecture I affirmed as the doctrine of the Bible, as your pages would not be open to a discussion as to whether certain doctrines are therein taught. But, without going into such discussion, I may, as you have inserted Scripture from Mr. Voysey, say, that his four texts have no reference to the horrible doctrine attributed to the Bible in the words I cited from his lecture. They do not imply 'inextinguishable torments' as a curse for Adam's sin; nor do they, even remotely, refer to any kind of punishment, or curse, imposed on account of the first offence. The first two refer only to persons who are addressed and condemned on the ground of their own conduct. The third is highly figurative, and does not allude to Adam's sin, but consigns the false prophet to torment for ever. The fourth merely affirms the condemnation of those who reject the gospel preached to them. This scrap-quoting of Scripture is truly lamentable. I am sorry to have had to say that on almost every point Mr. Voysey introduced he fearfully misrepresented the Bible. That I am prepared to maintain at any time, either from the platform or by the press.

I remain, Sir, yours truly,

May, 17, 1871.

DAVID KING."

From Mr. Voysey's lectures we learn that he was a believer in Calvinism, and that when exercised as to the province of reason in regard to religion, he was influenced largely by his intercourse with a Roman Catholic priest. Romanism on the province of reason, and Calvinism with its dogmas of original sin, total depravity, irresistible grace, and final perseverance are just such forces as we should desire to employ if wishful to turn men away from the Bible and Christianity.

Ed.

Biblical Criticism, Queries, &c.

FELLOWSHIP AND THE FELLOWSHIP.—No. III.

WE have seen that *the fellowship* of the Church of God is of divine appointment, involving contribution and distribution; so that those who need shall be supplied from the treasury of the church, to which each member is called to contribute according to the measure of prosperity with which he is blessed. Having contemplated several questions relating to the purposes of this fellowship and to the proportion of income to be contributed, it remains that we enquire *when* and *how* the church is to contribute and disburse those funds the contribution and distribution of which fill up the signification of the phrase "attending to the fellowship." In reading "And they continued stedfastly in the apostles' doctrine and in the fellowship," we understand not that contribution only is referred to, but the fellowship in its entirety—that there was stedfast attention to the bestowment of property, and to the distribution of the same, by those who

had charge of it, for the purposes for which it was contributed. We freely admit that though the phrase covers the whole process, still the attending to any part of that process may be designated attending to the fellowship—so that in any given or particular instance, when we are said to be engaged in attending to the fellowship we might be contributing only, or, on the other hand, only distributing that which had been previously contributed.

On the distribution we need say but little. The apostles evidently, in the first instance, were the dispensers of the church funds to those who had need to receive therefrom. This we learn from the fact that there arose a "murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."—Acts vi. We also find that then the apostles called upon the church to elect men to be appointed over that business; which business is that commonly committed to the deacons of the church. We also find that the ministration, in the matter of distribution, was *daily*, or when needed. It was not confined to the Lord's day, nor connected with any given ordinance or worship. As it was then, so, of course, it continues. Deacons, elected by the church and entrusted with its funds, should, we doubt not, at proper times give a due and proper account of their stewardship. Perhaps no more is at present needed in reference to the distribution.

The love of the first Christians shone out most brightly in the fellowship. With them it was no stinted contribution of small coin, but a liberal bestowment, from loving hearts, to the Lord and to His brethren. They seemed to understand that what they thus did for each other they did to Him. They appeared to know that "the Lord loveth a cheerful giver." They comprehended that "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness," and they "glorified God by their liberal distribution." How refreshing to read (immediately after the intimation that they attended stedfastly in the fellowship) of the blessed results, in this wise—"And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all as any man had need;" that "neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." Now this was no communistic arrangement, upon the principle of casting all into a common fund, from which each should share alike. It was a sacrifice to meet a special need. There was a persecuted and suffering church, and the fellowship proved equal to the pecuniary need. The selling of lands and houses was not enforced; each did as he desired, and as his love dictated, and not as he was required by church law or creed. Distribution was made not according to *share* but according to *need*. Under like peculiar circumstances love would now produce like results. Under ordinary circumstances ordinary results and sacrifice suffice. But now, and continually, the fellowship should meet the requirements of all deserving members in their real need. Let us see that we are not wanting in this grace.

As the space at command this month is not sufficient to conclude the investigation, the remainder must stand over. We hope to conclude in our next.

D. K.

QUERIES.

1. Some say that God has now no kingdom on earth. Others say that the kingdom of God commenced not far from the time of the return of Christ to heaven. Will some intelligent reader of the *E. O.* say how, if the kingdom has not yet come, it could have been "at hand" in the days of John the Baptist and during the sojourn of the Saviour on earth? Also, how, if it really came about the time intimated above, it could be said to be "at hand" when those events were transpiring which are foretold in Luke xxi., where we read, "So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand?"

A BROTHER.

2. What are we to understand by 1 Peter iv. 6—"For this cause was the gospel preached also to them that are dead?" Who are the dead referred to? When and how was the gospel preached to them?

Z.

Family Room.

THE STANDARD.

My little charge, Florence, with her simple and child-like remarks, causes me much more deep and earnest thought: for she asks me questions on spiritual subjects which I cannot answer as I know I ought; and she utters great truths, great in their simplicity, which she has learnt from her parents, and which strike me very forcibly, for sometimes they are almost new to me. Her father looks to me to guide and instruct her, and I feel that in spiritual things she is much better able to teach me. In these things she is as far beyond me as Frank is in the knowledge of the world and all its concerns, and Ernest in all that relates to science and intellectual culture. How ignorant I am! And how can I hope to fulfil the duties that seem to devolve upon me? I will ask help of God.

We had a very interesting conversation this afternoon, as we sat on the deck and watched the sun sinking behind the western horizon where so lately was our home, and where those we have loved best on earth lie buried. Ernest was telling Frank of our dear father's death, and of the kindness which Mr. Damer had shewn to him and to us. After speaking highly of our friend on various points, he said, "in fact, Mr. Damer is a man who has formed

a high standard, of life, and he seems to act up to it."

"I suppose we all have some standard—something to aim at, and hope to attain to before we die," replied Frank, rather lightly. "I have set up a great many already, and have fallen short of every one, or else I have found they were not worth striving after. Just now I have made up my mind that nothing short of Nelson himself shall be my standard. If I could hope to reach his level I should be satisfied."

"You are ambitious enough at all events, my young sailor," said Ernest. "I wish you the opportunity to earn laurels equal to those of England's hero."

I thought within myself that I wished my brave cousin a better fame than that of Nelson; and I felt that he ought to seek a higher standard. But I did not say so; and Frank turned to Ernest and said—

"And what is your standard? Whose character and career do you intend to emulate? The world is all before you, where to choose; and you have abilities enough and fortune enough to enable you to decide on your own future course. What shall it be?"

Ernest looked grave and thoughtful for a moment, and then replied—

"That is more than I can tell you, Frank. An idle man I can never be. Some object—some aim in life, I feel that I must make to myself. You know that by my father's will I am not to be of age until I am twenty-five, which will not be for nearly two years to come. In the mean time I am a ward in Chancery, with a liberal allowance; and I intend to spend the rest of my minority in improving my mind, and fitting myself to take upon me the duties of a country gentleman. I think, with the consent of my venerable guardian, the Chancellor, I shall go to one of the Universities. I should like to see how life is carried on in those far-famed schools of learning, where all must be striving for the highest attainments of knowledge, and where I imagine mediocrity must be disgrace. I hope to find that in enlightened England men live for things that are worth living for: that they know their high destiny as a nation and value it; and that whatever may be their callings or positions in life, that to rise is their object, and '*Excelsior*' is their motto. In the wretched country which has so long been my home, I have seen little or nothing of this noble emulation. Indolence and degeneracy, not to say vice, mark the population in general; and this is not to be confined to the natives. Even Europeans, seem to be affected by the climate and example of those around them, and to forget the habits and principles of their more enlightened and high-minded countrymen at home. My father was an exception to this rule. He never lost his high feelings of honour, or his activity of mind and thirst for knowledge. And Mr. Damer appears to be another exception; but I do not know enough of him to judge of his character very accurately."

I could not help acknowledging to myself that our poor dear father's life, however honourable and estimable it had been, had failed to give him

peace until a far higher object had been pointed out to him; and I felt sure that the motives which guided all Mr. Damer's actions were much more exalted than any which had ever been taught to us, either by precept or example, since our beloved mother died, and left us young and ignorant children. I longed to say all that was in my heart. I longed to speak a word that might lead Ernest to reflect on these things. But I had not the courage.

Just then, Florence, who had been playing with some children at the other side of the deck, came near and Frank caught her hand, and drew her toward the bench where we were sitting.

"Florence," he said laughing, "tell me what is your standard of life."

"What is a standard?" inquired the child?"

"Go and fetch '*Johnson's Dictionary*,' said Frank, "and we will look."

Away ran Florence, and soon returned with the weighty volume, which she often consulted when reading in my cabin.

"There it is," she exclaimed. "Standard—that which is of undoubted authority—that which is the best of all other things of the same kind."

"Well," continued Frank, "and what do you consider to be of such undoubted authority that it cannot be questioned. And what is the best of all other things, and therefore always to be imitated, or made your example? That would be your standard, Florence."

The child looked a little puzzled for a few moments, and then, with a flushed face and down-cast eyes, she answered very softly.

"Mamma told me that the Bible must always be my authority, because it is God's Word; and that the conduct of the Lord Jesus Christ must always be my example, because it was the only perfect one. Did not

she mean that they were to be my standard?"

My brother looked earnestly at the little girl and said "Your mother gave you a high standard, Florence."

Then he rose up and walked away, and leaned over the side of the vessel as if to watch the spray dashing up from the paddle wheels. I hope he was musing on Florence's simple, yet very deep reply. Frank only said—

"I dare say you are right; but I never thought of that sort of standard."

I was ashamed to own that such

had been my own case also. But by the help of God it shall be so no longer. I begin to see what ought to be the objects and the motives of life—what, in short, should be the standard which every immortal being should set up for himself. May I have grace to understand this more fully, and to act upon it. Surely in Christian Protestant England, I shall see this principle set forth and exemplified in the lives of those who profess to know the truth.—"*The Standard of Life*," by Mrs. Webb.

SPARE MOMENTS.

TIME is the stuff of which life is made. Many become wise and good, not because they have much leisure, but because they make a good use of spare moments. In regard to time, as well as other things, they remember the Saviour's words, "Gather up the fragments, that nothing be lost." I read some time ago of a young man, who perused a history of England while waiting for his meals in a boarding house. Southey calculated, that a quarter of an hour each day would enable any man to gain the command of all the languages of Europe in a very short time. Who cannot spare that quarter of an hour? Doddridge, in reference to his Paraphrase on the New Testament, said, that its being written at all was owing to the difference between rising at five and at seven o'clock in the morning. With Doddridge and other great men, I believe that sunrise, for many reasons, far surpasses sunset. The former casts the latter into the shade.

"Early to bed, and early to rise,
Makes a man healthy, wealthy and wise."

Every student knows that the mind is more vigorous in the morning than at any subsequent part of the day, and consequently works more efficient.

"All my commentaries on the Scriptures," says the late Mr. Barnes, "have been written before nine o'clock in the morning. At the very beginning, more than thirty years ago, I adopted a resolution to stop writing on these Notes when the clock struck nine." This eminently distinguished man traces his publications on the Scriptures to the fact of rising at four in the morning. "I refer to these morning hours, to the stillness and quietness of my room in this house of God, when I have been permitted to prevent the dawning of the morning, in the study of the Bible, while the inhabitants of this great city were slumbering round about me, and before the cares of the day, and its direct responsibilities, came on me; to the hours which I have thus spent in a close contemplation of Divine truth, endeavouring to understand its import, to remove the difficulties which might pertain to it, and to ascertain its practical bearing on the Christian life—I refer, I say, to these scenes as among the happiest portions of my life." Depend upon it, a wise employment of time had much to do with the elevation of our self-made men. If you are to be numbered among them, you must seize spare moments, and turn fragments of

time to golden account; you must fix on a noble end, and labour, and toil, and struggle till it be attained.

Alas, how many squander this precious gift, and, when too late, utter the piercing cry, "Call time back again." When the gifted Elizabeth was dying, she cried out, "An inch of time, millions of money for an inch of time." Poor queen! she was lying on a splendid bed, she had been accustomed to a new dress every day, she had ten thousand dresses in her wardrobe, and at her feet a kingdom; but all was of no value. She had lived for seventy years, but that which should have occupied a lifetime was crowded into a few moments, and when it was too late, the wealth of her kingdom would have been given for an inch of time. A life of seventy years is made up of thirty-seven million minutes, these drop away at the rate of sixty in an hour, and go on steadily—day and night, summer and winter—without let or hindrance. The simple truth is, that most persons waste at least one-fourth of their existence. Six hours in every twenty-four you waste; you sleep seven, you work ten, you employ one in meals and locomotion. Eighteen hours you can give a good account of, but what becomes of the remaining six? And have you ever reflected that six hours lost every day is one-fourth of our existence squandered? Three score years and ten is the allotted time of our life. One-fourth of that time is seventeen years and a half. Could one determine the time when first a person should apply himself to study, boyhood and girlhood would be selected. Unhappily, in this England of ours, thousands and tens of thousands are from the defectiveness of our social arrangements, denied this advantage. Not until they have reached the period of youth, or even maturity, do they become sensible of their want, and of the personal and social disadvantages that want involves.

Then they begin to think of books and study. Alas, they often do no more than think of them. These persons form a large class. I refer to persons who know, feel, and regret their want of culture, and would, if they could easily, rise into a higher life. Resolve earnestly to make the most and the best of all your powers and capacities. Seek not gold only, but contend for freedom, humanity, religion. Seize and improve the shortest intervals of possible action, and none will dare to limit your success.

Some years ago a young man employed at the Blantyre Print Works, in Scotland, despite all his privations, determined to obtain a good education. He employed his leisure hours in the cultivation of his mind. He rose step by step, until he became a minister of the Gospel. He is now Dr. Livingstone, the celebrated African traveller. To check their arrogance who demand our deference in consideration of their noble ancestry; to vindicate the dignity of humble industry; and to stir emulation in the breasts of the lowly labourer, we shall unroll the pages of story. Unfallen Adam cultivated the Garden of Paradise; Abel was a keeper of sheep; Noah wrought during many years in building the ark; Abraham, Isaac, and Jacob, personally watched their flocks; Joseph, Prime Minister of Egypt, was a slave; Moses, the prophet of Horeb, was a founding; Gideon was threshing when summoned to deliver Israel from the Midianites; Elisha's plough was in mid-furrow, when Elijah called him to the prophetic office. Jesus himself was born in a stable, cradled in a manger, and passed the greater portion of His life in yon carpenter's shed at Nazareth; Peter and Andrew were fishing on the sea; James and John were mending their nets on the shore, when called by the King of Glory; and Paul, who hath redeemed our nature from the reproach

of selfishness, could hold up his hands and say, "These hands have ministered to my necessities," for by

trade he was a tent-maker.

J. O.

SMOKING TOBACCO.

Am I a smoker of Tobacco? How long is it since I commenced the practice? Was I then a boy, a young man, or advanced to a more sage period of life? What were the reasons which led me to adopt the habit of smoking? Was I advised to it by a father, a brother, a friend, or a foe? Was it the force of example which bowed me to the use of the pipe and the reign of smoke? Was the example good or injurious? Was I admonished by a medical gentleman to take it? Was it to cure some disease or to prevent some encroaching malady? Has it accomplished the cure, or arrested the disease? If you are mended of that stomach complaint or head-ache, then why not cease, like other patients, to take your medicine? It would look rather ridiculous and be rather expensive if a sick man were to continue his pills and doctor's bottles after he is restored to health. Suppose Tobacco to be administered as a medicine; why should it be continued many years while the smoker is in good health? It may be that that which was designed to cure has been for a long period a feeder of disease. But the perpetual disease requires a continuance of a medicine which will never cure you, simply because your taste is conformed to it. Do you smoke for company's sake? Do you smoke because you like it? Will company justify a bad practice, or is a thing right because we like it? This would be poor logic if applied to many of the forbidden practices of life. If this logic were carried out it would land the world in ruin.

Is it lawful to smoke? Is it expedient? An act may be lawful, but far from expedient. Do you do everything that is merely lawful?

Have you no regard to the law of expediency?

Is smoking a luxury? Is it a piece of innocent indulgence? If so all necessary articles for personal and domestic comfort should be obtained before a pipe is placed in the mouth and Tobacco in the dwelling; and all debts and claims for the necessary and useful should be promptly paid, especially by Christians, before such indulgences are practised and, even then, the question would arise, is this the best way that I can spend the Lord's money?

Are you sure that your example is not injurious? Have you ever thought of that? How does it look in the eyes of your children? What does your boy think about it? Is it a recommendation of your Christianity? Will your smoking lead people to conclude that you are a follower of the holy Jesus? Would you like to see an Evangelist walking through the streets with a pipe in his mouth? What do Sunday-school scholars think about their teachers smoking? And what do young members in the Church think about the more elderly members and deacons smoking? How many take shelter in an example that may operate two ways—or perhaps only one way, the wrong way? And we see it thus daily operating. The children smoke; the scholars smoke; the young members smoke. The defects and faults of even good men are copied and referred to with an air of reason and triumph, while the safe and more excellent way is neglected. There is a generation of smokers rising around us.

There are but few smokers who do not acknowledge the habit to be evil. Are we not commanded to

"cease to do evil." Is not example stronger than precept? Your children will very likely smoke when your pipe is out.

Can you spare the money for tobacco? Look to your shop-book and purse, income and expenditure. How stand the finances of the church with which you are connected? Is the treasury well filled? Is the Lord's cause sustained in a monetary point of view as it should be? Are the Lord's poor relieved—their wants supplied? We are commanded to "owe no man anything," we are also commanded to "render to the Lord what is His." Is it not a lamentable fact, that with many the smoking habit costs more than their religion; and does it not argue thus: that tobacco must either be a very valuable thing, or religion a very valueless thing? Put the cost of each down for twelve months, and you will see at the end which is the most costly. We would not dogmatize on this point, but say with a great Self-denier, "Ye are not your own, but are bought with a price."

Can you afford to set a smoking example before others? Perhaps you can; but you do not wish, or mean, that anyone should commence simply because they have seen you smoke. Your wishes and meaning seem to be very good, but your example is stronger than both, and will most likely prove its strength in enlisting disciples to the pipe. You may not desire to set a bad example; but if you continue to smoke, you will, and there is no help for it, for by that act you proclaim aloud to all, whether child or adult, prince or plebeian, sage or simple, saint or sinner, smoke! smoke! SMOKE!

A professing Christian moved into a little village where there was much swearing. One of his little boys, two years of age, caught the contagion. After trying gentle means, the father chastised him

and prayed that the little fellow might be saved from such dangerous practice. The father said to him one day, "Why do you swear, my son?" The child sobbed out, "Father, because I have such a wicked heart." "Well, my dear son," said the father, "You must pray to God to give you a new heart." The child replied "Father, you must pray;" to which he answered, "I do pray, and whatever you see me do, you must do." The father, within himself, said have I done anything which I ought not to do before my children? Conscience awakened and forced the mind on the *back track*, marking out every deviation from the path of rectitude. For twenty years he had been in the habit of using tobacco. Just at this moment, a new idea shot across the little swearer's mind, he determined to leave off swearing, and follow his father's example, and thus please his father and God whose name he had taken in vain. He came to his father, and with a voice as sweet as infant lips could speak, he said, "Father, lend me your pipe of tobacco!" We will not attempt to describe the father's feelings; the tobacco was tossed into the street with this candid confession: "My son, I have done wrong. I will now ask God to help me, that I may do so no more." The father then took him in his arms, and retired into the garden to pray, being a great deal more whipped than the child.

A well-to-do man sang with others at a missionary meeting with apparent earnestness—

"Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

When the collecting-box came, a gentleman near observed that he put in *one penny* only. When he went home, he called to him his little boy, and gave him threepence, saying, "Go and bring me an ounce

of tobacco." We will not judge, neither condemn: but actions speak louder than words. We will not comment. But this we say, the pipe got more than the box. One was a daily consumer, and the other only an annual visitor.

Let all who name the name of Jesus, and who bear the Christian name, no longer be the slaves of tobacco. Let the money which has hitherto been spent in tobacco and intoxicating drinks be put into the Lord's treasury, devoted to the Lord's work, and the work of the Lord will flourish and prosper in our hands.

Total abstainers from intoxicating drinks should likewise abstain from

the use of tobacco, for we hear it said that the pipe and the glass usually go together, and this is true. Let us be consistent in the practice and principles of self-denial. Public houses and tobacco shops are driving a prosperous trade, and who are their best customers? The men that drink most and smoke most; be they men of the world or members of the Church of Christ. *Do thyself no harm.* Do those no harm who are looking to you as their teachers, guides and examples. "Whatsoever ye do, do all to the glory of God."

2 Tim. ii. 22, Eccles. x. 1. 1 Cor. viii. 13.

Brighton.

B. ELLIS.

Intelligence of Churches, &c.

SPRITALL, BERWICK-ON-TWEED, May, 13, 1871.—It having been already intimated in the April *E. O.* that there has been a good work begun in the above place, it may be interesting to furnish a few particulars. Several brethren have been residing in this locality of late years, who, for a considerable time have been readers of the *Harbinger*, and have sympathized with the disciples in their noble efforts to restore the ancient order of things. But, from their isolated position, they have not been able to meet with them, or have an opportunity of hearing their evangelists, except in one or two instances. Hearing that Ed. Evans was labouring in Bedlington during the month of January, it was our desire to have him over. He arrived here on Monday, Feb. 20, and the first meeting was held on the next evening, in the Mission Hall, when there was a good attendance and deep attention. As the meetings went on, the power of the truth became apparent, the attendance increasing every service. The way in which the word of God was opened up, produced an effect very seldom seen, especially in the absence of anything like excitement. The truth disarmed prejudice, and its power melted the hearts of the people. Truly, the "entrance of Thy word giveth light." At the last meeting of the first series one arose and confessed the Saviour, and his intention of submitting to His authority, amid the sobs and tears of the audience. This meeting will be remembered when many years shall have passed away: After

the meeting, about thirty of the friends retired to Bro. Evans' lodgings, where a repast was provided, and where they intended to say farewell. But the effects of the truth having been so apparent, it was resolved that for him to leave at present would be in a great measure to undo the work, and be acting against the plainest indications of Divine leadings. We thus prevailed on him to resume, which was done without delay. On the following Lord's Day two believers in the Lord Jesus, husband and wife, were immersed in the sea, and this proved the beginning of better days. On the following Lord's Day two more were buried beneath the rolling wave, and rose to walk in newness of life. During the week we were favoured with a visit from D. King, who was labouring in Newcastle. He gave two addresses, which were listened to with deep attention. We were much gratified with his visit, as it added to the interest already awakened. The success of the work began to engage the serious attention of the brethren, and led them to discuss the propriety of forming a church on this side of the Tweed, according to the New Testament model, it having become so apparent that the Lord had set before us an open door. We now began to feel the critical position we occupied, as being members of the Baptist Church, Berwick-on-Tweed, and, after much deliberation, we decided to withdraw from that church, in a peaceable manner, without entering into discussion, and avoid-

ing everything that would excite feelings opposed to our Christian profession. This course commended itself to us the more, as we knew the views and feelings of pastor and office-bearers, and many of the leading members; though they admit that what we contend for, in relation to elders, mutual teaching, etc., is, without doubt, the order of the New Testament, they consider the primitive way not adapted to the present state of things; with the exception of one or two of the deacons, who were with us in these matters, but did not feel justified in leaving. We had, on several occasions, embraced the opportunity of discussing these matters with them, and we understood their views and feelings in regard to them, so that we considered further discussion would answer no good purpose, as we had decided to take advantage of the opening at Spittal, where we could, without interfering with the action of the Baptist Church, establish a church in accordance with New Testament requirements. We therefore sent in our resignation, accompanied by a friendly letter desiring to maintain friendly relations with them as far as practicable. Forty members signed their names; three returned from whence they came, leaving thirty-seven members, who formed the church, taking the word of God alone for their rule of faith and practice. We met for the first time, as a church, on Lord's Day, March 26, which will long be remembered as one of the most important events in our history. We, indeed, felt how refreshing it was to meet in the Master's own appointed way. How near we realized His presence; He was indeed with us in the breaking of the loaf. And oh, what a subduing influence we felt while we pondered on the broken body and shed blood; tears fell from many eyes, as the elements spoke to our hearts in tones of the tenderest love "Remember me." Bro. Evans had left us and returned home, and, on hearing of the formation of the church, he decided to return. The Evangelist's committee kindly concurred in the proposal. On his return he resumed his labours with similar success, and, up to the present date, we have had fourteen baptisms, and four received who were formerly baptized, making *fifty-four* members. The Lord has indeed done great things for us, whereof we are glad. The labours of our esteemed brother have been instant, in season and out of season. His visits were much prized, and have been the means of imparting comfort and instruction to many a heart, and have lead enquirers to decision. His labours for the present will close here next week; the Lord of the harvest has blessed them in no ordinary way. Our spiritual life has been quickened and we

feel we are being drawn closer to our blessed Saviour and to *one another*. We have also had a visit of Bro. Aitken, of Edinburgh, having heard of the work here, through the pages of the *E. O.*, like Barnabas when he came to Antioch and saw the grace of God was glad, and he exhorted us to cleave unto the Lord with full purpose of heart. He spent a few days with us, and we were much refreshed in spirit by his visit. Brethren, we claim your sympathy and prayers. We have taken an important stand. The eyes of many are watching our movements. The old adversary is attempting to strangle the infant church in its birth. We have to endure the misrepresentations of friends, and the persecutions of foes. Pray for us, that we may quit ourselves like men, and be strong in the Lord and in the power of His might. But this is our consolation—"That stronger is He who is for us than all who can come against us." J. REA.

NOTTINGHAM DISTRICT.—By the direction of the Birmingham District Committee I spent a fortnight in Leicester from Jan. 7. The prospects of doing good to church and world were then so encouraging, and the actual fruit of labour evident in three baptisms, that upon leaving the Birmingham brethren and entering upon the work under the General Committee, it was deemed expedient that I should return there for some time. This was done, and for some weeks attention chiefly given to the church and its necessities, with the hope that our labour has not been in vain. I enjoyed the fellowship of the brethren in every good word and work, and hope soon to see them again under more favourable circumstances for missionary effort.

Leaving Leicester on April 1, I then, by direction of the G. C., entered upon the Nottingham district, and have been working there till the latter part of May. Nottingham, Bulwell, New Brinsley, Greenhill Lane, Langley, Mansfield, Derby, Lincoln, etc., have been visited now and again. In season and out of season, on week days and Lord's days, in cottage and in chapel, the good work has been going on. The brethren have warmly aided me, so that the "Word of Life" has been powerful in quickening saints and converting sinners. For Nottingham I report the baptism of five young men, members of the Bible class, and one sister; Bulwell, one baptism, an aged sister; Greenhill Lane, two baptisms a brother and sister; New Brinsley, an erring brother restored; Derby, the daughter of our Bro. Evans baptized and one sister received from the Baptists. I hear, also, of two being added to the church at Mansfield by the persevering efforts of our Bro. Banbury. The prospects are encouraging everywhere, the brethren active, earnest,

and deserving of help, and I am only sorry that the needs of other places, in Ireland and the north of England, prevent me from yielding to the wishes of fellow disciples here, to follow up the interest excited and gather in the fruit of precious souls. O that the brotherhood, as co-workers with God in the work of redemption, would pray and pay for more labourers to be sent into the ripened harvest. Let the love of Christ constrain us to spend and be spent in His service.

JOSEPH ADAM.

WELLINGTON, NEW ZEALAND, March 3, 1871.—Three have lately been added to the church in this place. They confessed their faith in Christ and were immersed into the names of Father, Son and Holy Spirit, and are now rejoicing in Him who has indeed made them free. May the Lord help us to be faithful to Him and to His word. Yours in the Gospel, G. GRAY.

BIRMINGHAM.—Several have been immersed and added to the churches here since our last notice. Several members also have removed to distant places. D. King has just given two special lectures in the Temperance Hall, one in reply to Mr. Voysey, and the other an exposure of Mr. Bradlaugh and Secularism. This last was

owing to Mr. Bradlaugh having been in the hall on three nights of the previous week.

Obituary.

WILLIAM BERRY, of Walney Isle, near Barrow-in-Furness, died in the Lord on the 9th April, after about fifteen weeks sharp illness. He was baptized into the Lord Jesus in the Autumn of 1869, and was marked by purity and simplicity of character. Owing to his powerful physical organization the struggle with the Angel of Death was severe and protracted, but his sufferings were endured with true Christian fortitude, and he fell asleep in the twenty-third year of his age. In the absence of our Lord we die, but in His presence we shall live, and the last enemy shall be destroyed without remedy. G. G.

CHARLOTTE WILLIAMS departed this life, April 13, aged twenty-eight years, having been a member of the Church in Birmingham since her immersion in September, 1858. She was unexpectedly called away leaving her husband and two children to fill up the measure of their days, one of the two only one week old. The departed sister is known as a sincere Christian, loving wife, faithful mother, and affectionate friend.

EARTH AND HEAVEN.

Earth's flow'rets fade
In sun or shade ;
But on bright Canaan's shore
They blossom evermore :
The crystal streams of Life's pure river
Are fringed with flowers that bloom for ever.

Here suns go down,
Night follows noon ;
But ther'3 the endless day
Knows no declining ray
The light that falls on Life's pure river
Streams from the Lamb, and streams for ever.

Earth's purest joy
Hath some alloy ;
But in that world of peace
Surfeit and sorrow cease :
No sigh can float o'er Life's pure river
And tears are wiped away for ever.

On earth we part
With breaking heart ;
But on the Heavenly plains
Love hath no broken chains :
Renewed, rejoined at Life's pure river
The golden links entwine for ever.

THOUGHT BOOKS.

ISAAC TAYLOR somewhere tells that sometime in his younger days he accidentally picked up in an old bookshop a copy of the extant writings of Sulpicius Severus, and that the perusal of it, there in the shop (for it riveted him) and completed at home, sent his thoughts off on a track that would otherwise have been unexplored. Moshieim, and Gibbon were no longer his authorities for early ecclesiastical history. He found there was an inner and an under current of religious, political and social life in the later Roman and the Lower Empire that he was unaware of before; and he sought for the works of the *Fathers*, the heretics, the heathens of the times themselves, that he might dive to that understream, and penetrate to that inner being which made up the world of those ages. That copy of Sulpicius was a *thought book* to Isaac. Far beyond the value of the facts it narrated, or the principles it might enunciate was the worth of that book to him. His mind, like the bodily stomach, digested what it took, and built itself up thereby to more vigorous growth.

Will this illustration suffice? If not, my readers must even read on before they get all that I mean by the term *thought books*.

There are some books that when you have read them leave but little impression on you; in a few months or years you are scarcely conscious that such books exist. Some books you don't even read through. The *pabulum* they furnish you are unable to assimilate, they do not minister to your mental growth. Such are not thought books—at least not to you. If it themselves they are such your digestive powers are out of order, you are in an atrabilious mood. Nothing will do you good, but physic: get it and then eat.

Thought books are those which have come from men who have *thought*, and who have *observed* what they have seen, and built up thought upon thought from the experience of themselves and that of others. Such books when attentively read, at once appeal to the *thought* and the *power of thought* of those who read. The example of Isaac Taylor shows the class of book that, by revealing something new, sends out the mind on excursions into unknown realms. Other books sometimes interest, and even startle, by bringing before the reader as an objective entity, the thought that he supposed he had evolved only from his own consciousness, or was the simple result of his own experience. Here is a case. A young man has delighted in astronomy, he has read what Herschel and Arago have to tell, and he has watched night after night the march of the constellations, and he calls the stars by name. He has brooded over the problems involved in the terms *immensity* and *eternal duration*, and has perplexed himself with the idea of *God*. To give eternity a personality, and the forces of nature a *conscious being* had been results of speculative thought he had shrunk from. But when the pressure of the infinite *not-self*, and the logical faculty of the *self* had united to make it necessary that the weakling who was wrestling with the world should acknowledge that *God is*, even then he wished to think of God as "*sitting idle*" outside the universe and "*seeing it go*." Then words from a grand old-fashioned book suggested other thoughts of Him who calleth out Arcturus and Orion in their season, and who "hangeeth the earth upon nothing," and there came a mighty overwhelming consciousness of an *all-seeing EYE*, looking not only at but into all creation,—at and into that little *self* whose thought was questioning his very being. The *winged circle* of old Egypt was fraught with meaning now, and ever as the young man lifted eyes to look on stars or moon, there

came flashing upon him the mighty eye of the Infinite; and for weeks and months he dared not lift his eyes to heaven for fear of that eye. Even yet, the fields he oft traversed at eventide suggest again to memory that first terrible vision of the eye of God. Times have changed since then, the thought of the presence of that eye is not always terrible now,—a revelation of the thought of the Infinite has been received, that does not make the MIGHTY ONE a terror. Years after that same astronomy-loving youth, now taking his place as a man among men, read a biography of *John Hessel*, in which are described his feelings, at a certain time, when contemplating some fine natural scenery, thus—

“Immediately the idea of His (God’s) presence recurred to me, the conviction that He was there flashed upon my mind. I can give you no conception of my feelings at that moment. I felt His eye was gazing upon me, that I was the object of His scrutinizing gaze, that I was surrounded by God. Every sensibility of my soul trembled and quivered with the most intense emotion.” The *Life of John Hessel* was a thought book, it not only related facts but it united thoughts. It revealed to the erstwhile astronomer that he was not alone in the world that others than he had felt the eye of God. Henceforth dead John Hessel was alive again. Whatever his objective, his subjective immortality had begun. His thought was one with that of another man, they had both seen God, and had been ashamed. Then again in a Scotch book on “*Bible Bard*,” the same thinker met some words (what winged spirit words were they?) about that eye that looked out from the pillar of cloud and troubled *Edom’s* King surrounded by Edom’s waters. Did Pharaoh see that eye that looked on John Hessel and this young star gazer? Then again, Southey has it about the Eternal, as known to the Hindoo—“Siva opened his eye of pride, and Kehama saw and perished.” The books of Gilfillan, of Southey, of Hessel are *thought books*; they reveal the thoughts of many hearts. Yet, again, that old book itself tells before any of the others of that poor out-cast mother who has left her fainting, thirsting boy to die alone, and who hearing a voice and finding water and life, realizes first timidly, then fearfully and not without reverence that God “*seest me*.” Oh me, me, that swellest out so great and includes so oft all that is of importance, or that has a right to be; how poor, feeble, puny art thou when that eye sees thee! Oh grand old-fashioned Bible, that revealest to the heart of holiness, or the soul that is pure, how it may see God and live!

Thought books! You read Carlyle on the French Revolution, and you find that, like Isaac Taylor, he has dived into the under current of national life, and learned that there are others in the world besides himself and you who believe

“That life is real, life is earnest—

* * * *

And things are not what they seem.”

That the cause of the bloodthirstiness of the knitting-woman, who applauded the Septembriers, was not merely her ingrained natural depravity and cherished spirit of vengeance, but lay farther back in the deeds of generations that had made possible the more recent deeds of terrible, awful tyranny which that same knitting-woman had chronicled in her stockings. You read the book of Dickens, and the *philosophy of events* is emphasized to your thought, and though in all the records you shrink from

“The horror they outpour.”

Yet you find *world thoughts* borne in upon you, and the words of an ancient master come to you with added power, as you murmur to that inner *me* so often asserting its own superiority over every other *me*: 'Judge not that thou mayest not be judged.' I have quoted Longfellow, and taken from Dickens and Poe, and that sublimest man, the Nazarene, and are not all their works thought books—volumes of thought-sustaining, thought-creating pabulum.

Oh! thinker, how old art thou? By the revolutions of the sun, what is thy time of day? Not yet thy grand climacteric is reached—young art thou still,—beardless, with wisdom teeth uncut; or art thou furnished with years called of discretion, and is thy counsel sought of men? Well, thou art a *thinker*, and thou hast introverted thine eye and questioned thyself. Diderot says: "Many times in the design of examining that which passes in my head, and to catch my soul in the fact, I have thrown myself into a most profound meditation, retiring into myself with all the self-containing ability of which I am capable." Thou findest then, oh thinker, that Diderot has done what thou hast. He reveals his thoughts in his book and shows that thou art not alone, and thou canst with greater vigour follow thy thoughts, and well will it be if thy speculations end as did Diderot's. Thus, he says: "These efforts never produced anything. It seems to me that it would be necessary to be always within and without one's self, and to play at the same time the different roles of observer and the machine observed. But it is of the spirit as of the eye—it cannot see itself. There is none but God who knows how the syllogism is formed within us."

It is the Jew, Sidonia, I think, who says that a young man should finish his metaphysical speculations before he is thirty. Yes, speculate, look into the mysteries of the *ego* and *non-ego*, the *me* and *not-me*, the *self* and *not-self*, or by whatever terms thou chooseth to refer to object and subject; yet finish before thou art grey, and do not end with doubting whether there is object or subject, or neither; but learn to respect that marvel of marvels, thine own soul, that self which thinks and that *not-self* which is spread out before thee, that wondrous outer world of star, and sun, and crag, and flower, and sea, and air; and that other greater, mightier, infinite *not-me*, which clothes the lily, feeds the sparrow, burnishes the sun and sustains thee!

In that which is called the History of the Vestiges of Creation read thou of the succession of life, and let *savant* Huxley tell thee that he thinks not with Diderot, but that though the single eye cannot examine its own organism, yet the eye of *me*, aided by paraffin and forceps, and knife, and lens, can see the eye of another *me*, and so explain the mystery of sight, and that yet it may be seen by one *ego* how the brain of another *ego* thinks—nay *thought*, for the forceps and the knife only are used when the other *ego* has been deprived of its consciousness as a self. If thou thinkest the same thought as Huxley thou mayest be wrong, but if thou wilt dare to think of the same things thou mayest with reverence for thy bodily and inner nature, think rightly and thou mayest advance a little on the *savant* and the negress who "specs they growed," and thankfully acknowledge in the words of that ancientest of thought books that thou art "fearfully and wonderfully made."

That word *wonderfully* sends me off to another thought book,—a biography (or so called),—of Herr Teufelsdröckh. He has something wonderfully true about *wonder*, thus: "Wonder is the only reasonable temper for the denizen of so singular a planet as ours. Wonder is the basis of worship: the reign of wonder is perennial, indestructible in man,

only it is at certain stages (as at the present) for some short season a reign in *partibus infidelium*. * * * *

The man who cannot wonder, who does not habitually wonder and worship, were he president of innumerable Royal Societies, and carried the whole *Mecanique Celeste* and *Hegel's Philosophy*, and the epitome of all Laboratories and Observatories, with their results, in his single head—is *but a pair of spectacles behind which there is no eye*. Let those who have eyes look through him, then he may be useful." Oh man, hast thou done with speculation, or art thou deep in science, or hast thou a faith-hold of the infinite? Still wonder, wonder for ever, for still there is something beyond, a land thou hast not seen, a steep thou hast not climbed, a thought thou hast not thought, a mystery thou hast not solved—

"Underneath the sun
There are heights yet unascended;
Palmy countries to be won."

And what beyond? Ay what? Seek and thou shalt find somewhat on which thy knowledge, thy faith, thy wonder shall increase. Here is a murmur and its rebuke from another thought book:—

"I knelt me on that gold and purple strand
Where thought waves wrestle—'twas the land of dreams,—
And at the fountain of its thousand streams,
I, bowing on the star besprinkled sand,
To heaven murmured with uplifted hand;—
'Lord, is it light that shows not whence it beams?'
'Lord, is it clear where endless mystery teems?'
'Hold,' said a whisper, smiting like a sword,
'The Earth's one breathing beauty, sea and shore,
'Worship's the child of wonder!' and the Lord
Saith: 'Look, enjoy, then wonder and adore!
'For e'en towards Him as to thy kind 'twill hold,
'When wonder waneth worship waxeth cold.'"

There, that sonnet and its thought have

"Sent my memory slipping back
Into the golden days"

When that soul that is the *me* of the present writer was turning its back on a great despair, and with a divine purpose (not yet accomplished) was seeing new beauties in this "singular planet of ours," and the sky that is above it, and was finding an *alter ego* also, to wear the cockleshell and share the wallet on the pilgrimage to the land we have not seen.

A SURVEY OF HISTORICAL SUPERNATURALISM.—No. V.

THE 11th chapter of Genesis is very suggestive, both to the student of humanities and to the scientific theologian. The whole earth was of one language and of one speech—literally, of one lip and of one words. "And it came to pass, as they journeyed eastward, that they found a plain in the land of Shinar; and they dwelt there." There is something deeply impressive in the gathering and swarming of humanity, in triumphal processions, in pilgrimages and in marches to battle. As a spectacle, the exodus before us in this chapter has wonderful interest; and such a great march of a human host is not conceivable now, the modern conditions being all so dissimilar. When the earth was so affluent and prodigal in her increase, and there were no game laws, and no hostile armies to dispute their passage or contest the possession of the country,

they needed no careful commissariat nor fulgent weapons; in deep security and sensuous pleasure the human mass rolled on, finding food in abundance and rest without peril, as necessities and impulses arose. As the power of wine was known and instruments of music had been constructed, we can easily conceive what harmonies would float into the air when they halted on the road, when tents arose, when camp fires were kindled and savoury viands smoked on the green sward.

They were "alive without the law," in the unredeemed life of nature; but not having the conflicts and agonies which afterwards came. Sin had not the malignancy or deforming power which it gathered in another period. Before that came, there needed a solemn, explicit, authoritative law, to bring man face to face with the majesty of God—demanding from him the renunciation of his selfishness, and an austere moral culture. It was then the war began; and the Law slew men on a new battle-field, but could not make them alive. Though it was holy, just and good, it brought not forth righteousness or life, but filled the earth with the pains of death and the ghastliness of the slain.

Another great impulse followed that of migration. Having reached a plain which seemed desirable for permanent habitation, the idea of a city and a tower comes into shape. It was too early a period for Atheism in a creed; men had not uttered the dreadful *NAY*, the denial of Him who alone can be said to exist—for we are all but the creatures of a day, consumed by the moth, whereas He lifteth up His right hand to heaven and saith *I LIVE FOR EVER*; and He is from Eternity to Eternity. The time of bad development had not arrived in which mortal shadows could conspire against the Everlasting One, by propagandism of disbelief and the blasphemy of open denial. There was, however, incipient Atheism in the desire and impulse to be independent of even God. They wished for a refuge and sanctuary, of their own devising and making, from which no storms of heaven or earth could dislodge them, or destroy the memorials of their greatness and glory. Hence, under the powerful impulse, they began to build, and, to a certain extent, the city and tower arose defiantly. However, it is vain to build without God; for, either the structures never get roofed, or, when finished, the wrath of the Creator descends in penal-fire. In this case the Divine hindrance took a very simple form, but perfectly successful. He confounded their language. No longer of "one lip," and doubtless amazed to find that they could not understand each other, the concerted action failed and the unfinished pile was abandoned. As they gradually discovered that within certain limits they could still commune with each other, the sections with common idiom clung together, and wandering in different directions, though led by an invisible hand, the nations of antiquity were planted.

Long afterwards, the site and even the unfinished buildings became of material service to that gigantic evil force of Babylon which was opposed to the cause and the kingdom of God, and which, in another form, maintains even now the same diabolical hostility. Confusion, Polytheism, divided nations and Heathenism, all have their source in Babel. Men wander away from each other and lose the ancient, holy feeling of brotherhood and fatherhood; they are neither one family nor have they one Creator and Proprietor whose wings of life are over all. Hence the battles and cruelties and slaveries and all the dreadful wars of ambition, lust and revenge. One of the finest indications that a new age would descend from heaven and from God to gather, not to divide or separate, came when chosen men, qualified by immediate miracle, made known the

kingdom of God; and their declaration of His wonderful works was understood by men of all languages spoken in the Roman world. That strain of sacred music was prophetic of the time when God will restore to human races a pure and a common language, that Babel or *babble* may come to an end, and all may call on the name of one Lord with one consent. Oppert, who travelled to Mesopotamia under the auspices of the French Government, gave, in the *Journal Asiatique*, 1857, a cuneiform inscription with an interlinear version. Nebuchadnezzar is the writer, who reigned 604-561 before Christ; and, as the building of Babel must be placed, according to Bible chronology, in the twenty-third century before Christ, the reader will perceive that this agrees with the forty-two generations—according to common reckoning, from thirty-five to forty years. We are not, however, to forget that the inscription confirms the local tradition, as well as the chronology. "The Temple of the Seven Lights of the Earth (the planets), the ancient monument of Barsippa, was built by an ancient King; since then are reckoned fifty-two generations; but he did not reach the summit of it. Men had left it (the tower) since the days of the flood which confused their languages. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof; the bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again; I have not altered the place nor disturbed the foundations. In the month of Salvation, on the auspicious day, I pierced the unburnt bricks of the walls and the burnt bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches."

Despite the unbelief of renegades, from Spinoza to Colenso, we have long felt assured, and the assurance deepens, that the verities set forth in Genesis are in the moral what the granite rocks are in the physical world—the strong, the immovable foundations.

I. God, *el Shadaï*, the Almighty, the "I am" comes before us in true personality. Not an impersonal order of nature; but the Spirit of all life and power, who, though penetrating all, is above all and beyond all and separate from all. He is conscious perfection, the fountain-head of wisdom, power and love, of holiness and glory; executing His high pleasure among the armies of heaven and the inhabitants of the earth.

II. True, absolute Creation; not the heathen dream of blind forces in existence from eternity gradually working into order, but God the Absolute One, calling the possibilities into fact and reality. We find a true and glorious birth—the fiat of God, the word of God, the spirit of God, all in creative operation, and an actual supernatural commencement.

III. Man comes before us as the earthly head of the early creation. The angels might excel in a certain kind of power, but still they are inferior to man. Man, the microcosm of the world is likewise the image of God. He is the point where nature and spirit meet: and hence, through his materialism and his supernaturalism, moral freedom has been revealed as in harmony with the character of God, and history has become a moral science.

IV. The manner in which moral evil enters the world has all the marks of truth; no other account like it can be found; it is true to experience—true to the deepest experience. We don't need, however, to go to Genesis for the fact that moral evil is in us and among us. All the fields of history, experience and consciousness bear terrible testimony. Man is a ruin in the midst of ruins—explain it as we may.

V. We discover the matchless wisdom of God in the election of a

central people supernaturally sealed with appointed country and continual temple service, the glories not terminating in themselves, but embracing light and diffusing blessings to all the world. Their history is sublime, notwithstanding all the shadows and liminary shapes of evil on the road; and God appears all through glorious in holiness—essential light and infinity of love flood the great altar stairs from His throne down to His footstool.

VI. We discover the tremendous protest of God against every form of Idolatry. The loyalty and fealty which are His, when rendered to another, from star down to brute or demon or personified force, entail on man the most dire woes, in diseases of soul and body—moral infamies and miraculous inflictions follow by necessity. The Supreme One is a jealous God, not merely for His own glory, but for the weal of His creatures, and the two things are bound by thongs of moral necessity. Hence, where man worships the creature, wrath must follow. The essential holiness of God either shines out as light or burns out as fire, according to the material it falls upon. His glory is simply His holiness outwardly revealed, which will either glorify or destroy, according to the situation of the moral agents among whom it is revealed. How terrible to Korah and his company, to Nadab and Abihu, to the blinded idolaters of Egypt; but how sublime in the burning bush, in the midnight column of fire and in the effulgence between the cherubim. How enchanting it was on the “holy mount” in our own age, and how much more triumphal it will be when it shines out in perfect splendour as we become like Him, when we see Him as He is.

VII. One other thing supremely important comes out in Genesis, notwithstanding all the glooms and disorders and deformities of sin, viz., the reality of communication between God and man. Though the punishment inflicted was frequently sharp and terrible, the world was not a God-forsaken world. God would neither hide His counsel nor His love from the mortals who sought light and strength from His sanctuary. There is no part of the old document more impressive than His communion with Abraham the Father of the Faithful. The faith of Abraham is indeed the moral miracle of the ancient days, and he well deserves his place as the heir of the world. He obeyed and went out, not knowing whither he went, for the voice which called was the voice of God. In defiance of natural laws, he believed that his seed would be numerous as grains of sand on the sea shore and bright as the stars of the vaulted sky. He was ready even to sacrifice the child in whom his hope seemed to be all centred. Unbelief is drunken—reels and staggers, but he staggered not at the promises of God, but was strong in faith giving glory. Mercifully the old connection between faith and the realization of life still remains steadfast, and we, with like confidence and consecration, may go with him into that country and city in the hope of which he lived and died.

G. G.

(To be continued.)

FATHER HYACINTHE AND THE POPE.

FATHER Hyacinthe lately wrote to Monsignor de Merode, formerly his friend, to obtain for him an audience with the Pope, at whose feet he desired to open his soul in confidence. The Pope refused to receive him, on which Father Hyacinthe addressed to Monsignor de Merode the following words:—“Once the Good Shepherd ran after the lost sheep, and bore him tenderly back on his shoulders. Now the lost sheep seeks the Good Shepherd—or him you regard as such—and is driven away. What a distance between the Gospel and the Vatican!”

BAPTISM FOR REMISSION.

WE have often been asked, "Do you hold baptism to be a *saving* ordinance?" Now, if we say, Yes, it is at once bruited abroad that we make baptism a saviour, and that all the unimmersed will be damned! If we say, No, then it will be affirmed that a man can be saved as well without it as with it, and it is of small account, any way. We do not intend to be taken in such a snare. An ordinance cannot save; an ordinance cannot remit sins; nor yet can a principle, such as faith, save the sinner, or remit his sins. Yet faith is declared to be for justification, and baptism for remission; nay, it is even said, "baptism doth also now save us." If we are asked, "Who can forgive sins but God only?" we should unhesitatingly answer, *none*. Yet Jesus said to the apostles, "Whose sins soever ye remit, they are remitted unto them, and whose sins soever ye retain, they are retained." (John xx. 23). Again: if asked whether there is forgiveness except through the blood of Christ, or through the covenant sealed with His blood, we should answer unhesitatingly, No: "This is my blood of the new covenant, which is shed for many for the remission of sins." And yet this very same expression *eis aphesin hamartion* for the remission of sins, is used in connection with baptism without any mention of the blood of Christ—even as faith is many times mentioned for justification without any mention of the blood of Christ. But it is answered, the blood of Christ is always *implied* in connection with faith, if not expressed. Very well. The same is true of baptism. The name of Christ, and the blood of Christ, and the grace of God, and the covenant of grace, are always *implied* in connection with baptism. Now pray tell us why there is any more danger about remission as belonging to *baptism*, than about remission as belonging to *faith*. And why this special sensitiveness lest baptism for remission of sins should draw our thoughts away from the blood of Christ, and no sensitiveness at all lest faith or repentance, as conditions of salvation, should do the same thing? For our part, we are not afraid of any form of speech employed by the Holy Spirit; and if we see any one inclined to settle down in admiration of select passages presenting in their form but a partial view of a subject, we at once attempt to correct him by calling attention to other passages in which other phases of the same question are presented. Taking all the Scriptures together that treat of this question, we learn—

1. That forgiveness flows to us from the grace of God. By grace we are saved. Had there been no grace, there would have been no Christ, no death for sin, no faith, no baptism, no forgiveness.

2. This forgiving grace is made accessible to us through the death of Jesus, the Christ. He died for our sins—the just for the unjust, that He might bring us to God. We are justified freely by the grace of God, through the redemption that is in Christ Jesus.

3. This grace is suspended, so far as our personal appropriation and enjoyment of it are concerned, upon certain conditions. We do not regard these conditions as arbitrary. They are *gracious* conditions, ordained with a special view to the conditions and wants of our nature; and we have a right to conclude that they are the very best conditions to meet our predicament as sinners that infinite wisdom could devise. These conditions are faith, repentance, and baptism—faith in the Lord Jesus Christ, repentance towards God, and baptism into the death of Christ. We cannot here give space to discuss the question as to the adaptedness of these conditions to our wants, and the necessities of the case; we merely affirm

our conviction that in regard to baptism, as in regard to faith and repentance, there is a fitness in the appointment growing out of the nature of things.

4. This grace was administered by the chosen ambassadors of our Lord—the twelve apostles. They were authorized to proclaim the terms on which this salvation could be enjoyed. They made known these terms. "He that believeth and is baptized shall be saved." "Repent and be baptized, every one of you, in the name of Jesus Christ, for remission of sins, and you shall receive the gift of the Holy Spirit." When these terms were complied with, the promise was reached, and the soul had peace and joy in believing.

Thus far, all is plain; and this, one would think, is enough. But we are asked, *in what sense* baptism is for remission of sins. We answer, it is not important to know, unless some one begins to urge a sense that subverts the grace of God, or the blood of Christ, or the necessity of faith. Let all these speculations cease all around, and let us be content to know that in answer to the sinner's inquiry, "What must I do to be saved?" certain things are enjoined to be done, and when these things are done, the obedient soul has a right to the promise, "shall be saved." Does anyone suppose that when thousands responded to the counsel of Peter, "Repent and be baptized, every one of you, in the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Spirit," they could all have told *in what sense* baptism was for remission? They knew what they were told to do. They did it. They received the promised blessing. That was enough then, and ought to be enough now.

We have no objection to stating what we conceive to be the connection between baptism and remission of sins, provided no one attaches to it more importance than belongs to it as our conclusion from Scripture premises. The language in which our idea would at any time be expressed, would depend on the point of view occupied at the time. For instance, the Gospel may be regarded as a Proclamation of Amnesty. It comes from the grace of God. It has cost the precious blood of the Lamb of God. It is published and administered by the apostles. It is offered to "all the world." Its conditions are, "He that believeth and is baptized shall be saved." Baptism is one of the conditions of pardon. When the rebel sinner abandons his sins, and closes in with the offer of mercy, he accepts these conditions, and the promise is his. God forgives him. His forgiveness is through the blood of Christ. The apostles remit his sins by authoritatively declaring the terms of pardon. His faith is for justification. His baptism brings him to the promise "shall be saved."

Again: all the blessings of the Gospel may be viewed as *covenant* blessings. Remission of sins is one of the pledges of the covenant. God is the author of this covenant; His grace originated it. Jesus is its Mediator, and has confirmed it by His death. The apostles are the "ministers of the new covenant." Faith, repentance and baptism are the conditions of entrance into this covenant. The believing penitent ratifies the covenant on his part by baptism; or, if you please, he enters the covenant by the new birth of water and of Spirit, and is thus born into covenant relationship. Baptism is for remission of sins by virtue of its office in introducing the believer into the covenant which contains the promise of forgiveness.

Again: Christ Jesus is our Saviour. "He of God is made unto us wisdom, righteousness, sanctification and redemption." The believer is

"baptized into Christ"—"into His death"—and this conducts him to the forgiveness of sins.

Once more: all the treasures of grace are laid up for us in the Kingdom of God. "Righteousness, peace and joy in the Holy Spirit" are the treasures of this Kingdom. In baptism the believer "enters into the Kingdom of God," and all its treasures are his. But had there been no grace there would have been no Kingdom. Had not the foundation been laid in the incarnation, life, death and resurrection of Jesus, there would have been for us no righteousness, peace and joy in the Holy Spirit; and faith and baptism into Christ could not have been.

Baptism does not forgive—God forgives. Baptism does not *procure* forgiveness—it is procured by the suffering Son of God. Baptism settles nothing as to the moment when God forgives. Its operation is manward, on certifying the believing penitent of forgiveness from God, in the name of Jesus Christ. As the divinely appointed means of introducing the believer into the Kingdom, the covenant, the family of God, and of associating him with the death of Christ, he is enabled to make an individual appropriation of all the benefits and blessings of that Kingdom, that covenant, that family;—an *appropriation*, simply, of the blessings which the grace of God has provided, and which the mediation of Christ has brought to us.

It follows that every baptized believer *has a covenant right* to the grace of God. What God may see fit to do, outside of this covenant, in overriding its conditions, and extending His grace to others in view of incapacity, ignorance, or any other plea, belongs to another chapter altogether. One chapter treats of the covenant mercies of God, and the established conditions of access to them. The other treats of the principles of the moral government of God, by virtue of which he takes into account the ignorance and inability which have hindered many from accepting his covenant. The first chapter we may definitely understand. The second is only fully known to God Himself, and it does not become us to be dogmatic in our speculations. But let it be distinctly understood that when we insist on faith, repentance and baptism as conditions of salvation, it is *always* implied that the Gospel is known, and that those to whom it is addressed have the capacity to understand it and the opportunity to accept it.

J. ERRETT.

HOW MODERN GREEKS USE "BAPTIZO."

A CORRESPONDENT enquired through the columns of the *Examiner and Chronicle*, "whether *baptizo* is used among the modern Greeks in any but a theological and technical sense; whether it is used in common life to represent dipping or immersion; or is some other word employed, while this is only used to designate the ordinance of baptism?" The Editor having sent the enquiry to Rev. A. N. Arnold, D.D., of the Chicago Theological Seminary, for many years one of the American missionaries in Greece, publishes the following reply from his pen:—"The above query can be answered in the most explicit manner. The word *baptizo* is used by the modern Greeks not only in the technical sense, as describing the Christian rite of baptism, but also in its primitive sense of 'to dip, to plunge, to immerse.' Prof. Sophocles, in his 'Greek Lexicon of the Roman and Byzantine periods,' extending from a.c. 146 to

A.D. 1100, after defining the verb in question, 'to dip, immerse, sink,' adds this note: 'there is no evidence that Luke and Paul, and the other writers of the New Testament, put upon this verb meanings not recognized by the Greeks.' In like manner the Greeks have continued down to the present day to use the word as a common and secular one, in no other sense than that in which their fathers used it of old, namely, 'to dip, to immerse.' In a Lexicon of French and Modern Greek published in Athens in 1842, the French word 'immersion' is defined by the three Greek words, 'embapsis, baptisis, katadusis.' The last word is the one commonly used by ancient and modern Greek writers, when they have occasion to describe the act of baptism. Thus when they speak of *trine-immersion*, they always say *tries kataduseis* and never *tria baptismata*, because they regard the three immersions as constituting only one baptism, in the technical sense of the word. In an English-Greek Lexicon, published in Corfu in 1827, by a missionary of the London Missionary Society, a zealous defender of infant sprinkling, the first Greek definition of the word 'immerge' is *baptizo*. The lexicographer, however, under an influence which those who knew him can scarcely understand, avoids using the word *baptizo* in defining the very next word, namely, 'immerse.' How it comes to pass, that the Greek *baptizo* is an equivalent in English of *immerge*, but not of *immerse*, he has not attempted to explain.

"There is no lack of examples, in the Greek literature of the present day, of the use of the verb in question in the same sense, whether used literally or figuratively, in which it was used by Greek authors before it was ever appropriated to designate the Christian rite. In a description of the way of preparing the explosive gun-cotton which made so much noise a quarter of a century ago, the *Minerva*, an Athenian newspaper, says, 'Common cotton well cleansed, is taken, which being immersed (baptizomenon) for about half a minute in strong nitric Acid, is afterwards rinsed in pure water, often changed, etc.' 'Righteousness,' says Coraes, the most renowned of modern Greek writers, 'forbids an honourable man to dip (baptizein) his pen in the filth of flattery.' Again, the same writer says, when any one takes upon him to pronounce judgment upon whole nations, he ought to 'dip (baptizein) his pen, not in ink only, but also in intelligence.' This figurative use of the word is so common that it may be regarded as proverbial. A merciless critic is said 'to dip (baptizein) his pen in gall.' One more example, in which the common and the technical applications of the word are intimately blended, must suffice. It is found in an Athenian paper called *The Age* (Aion). 'The Papists verily believe that they are saved by being sprinkled (rantizomenoi), and not by being baptized (baptizomenoi).'

"In fine, this Greek word has never changed its meaning. Alike in ancient and in modern times, alike in its common and in its ecclesiastical use, its meaning is, solely and always, 'to immerse, to dip.'—*Freeman*.

WAR AND CHRISTIANITY.*

It is evident that the whole train of *Truth Seeker's* reasoning is absolutely worthless, unless we grant his assumption that the sum of the law is also the sum of gospel morality. From such an assumption it unquestionably follows that the sole "instruction intended" by Christ in

* If "*Truth Seeker*" desires to reply he may occupy reasonable space, in view of the several papers in which he has been opposed. Other writers, on this question, must now confine themselves to one page each. Ed.

his precept of non-resistance is, "that we are not to be quick in our resentments, and that it is often nobler to submit quietly to insult and injustice in minor matters, than to incur the moral risk of seeking redress." Since, then, Moses and David exemplified all the meekness and quiet submission enjoined by the precept, it also follows that "the instruction intended" by our Saviour was known, ages before, under the old economy. But we cannot admit that the summary of the Mosaic morality is likewise the summary of New Testament morality, and so concede that Christianity is after all nothing more than Judaism. A perusal of such passages as, John i. 17, Rom. v. 14, Gal. iv. 9, Eph. ii. 15, Heb. viii. 8, proves that to measure Christianity by Judaism would be to try that which is perfect by that which is imperfect, or, to put a system, old, effete and practically useless, on a level with another, designed by God, because of its complete adaptation to the ends contemplated, to be everlasting. Is it asked, what is the compendium of the new and perfect code of Christian precepts, so far as men are concerned? It is not the loving of our *neighbour*, but of our *enemy*; it is not the loving of our fellow Christians as *ourselves*, but as *Christ loved us*.—Eph. iii. 18.

Nor is the question, as alleged by *Truth Seeker*, reducible to that of the lawfulness of *defensive* war. To make such a limitation would be to condemn the *aggressive* wars which the ancient Israelites carried on by the authority of God himself. The query also very naturally occurs, What is defensive war? Not a few historians and politicians of great ability regard the wars which England has waged for the last three hundred years to maintain the balance of power in Europe, as purely defensive. If we are bound to guard our country with the sword, shall we inactively look on whilst another European nation crushes weaker states in its neighbourhood and forms alliances with other powers, until it grows to such colossal dimensions as to render all resistance vain, when at last it does invade our shores? David did not consider the sword his defensive, but God, of whose protection *Truth Seeker* makes no account throughout the discussion of the question. Ps. xviii., xxxiii. 16. The fact is, the sword was only available, in legal ages, for defence when drawn in the cause of justice and in reliance upon God. Heb. xi. 33. And can the sword protect the Christian, if its use is not sanctioned by Christ?

The question at issue, as is plain upon further examination, is rather, Can a Christian take part in a just war?

If we consider the command not to resist evil with the four specific cases attached to it, apart altogether from the rest of our Saviour's discourse on the Mount, we shall fail to apprehend its bearing and the extent of its application. Turning to the 5th chapter of Matthew, we there see that Christ substituted for the Mosaic law a code of precepts widely different, and far more spiritual, as well as comprehensive. After abrogating the commandments respecting murder, uncleanness, divorce, oaths, He deals in verses 38 to 42, with the subject of punitive justice. Now it is true that when we look at the rule to turn the left cheek to him that smites us on the right, apart from the principle of non-resistance under which it is comprehended, and further apart from the Mosaic dogma revoked, we are very apt to think that our Lord only spoke of minor offences. But He quoted only part of the ancient enactment, yet sufficient for identification. It is as follows:—"Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," Deut. xix. 21. See also Ex. xxi: 23 to 25, where is added, "Burning for burning, wound for wound, stripe for stripe." Again,

Lev. xiv. 18, "And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done so shall it be done to him again. Breach for breach, eye for eye," &c. Illustrative of this principle the following case is given in Exod. xxi. 18. "And if men strive together, and one smite another with a stone, or with his fist, he die not, but keepeth his bed. If he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and cause him to be thoroughly healed." Then in direct opposition to this is the case explanatory of non-resistance to evil, "Whosoever shall smite thee on the one cheek, turn to him the other also." The law of Moses therefore obviously was, resist the evil by the execution of rigid justice, that is, by the adequate punishment of the delinquent. But the command of Christ being the contrary, resist not the evil, it follows that the Christian is not permitted when offended or injured to seek the punishment of the offender. The reasonableness of this duty is shown in Luke vi. "Be ye therefore merciful as your Father also is merciful." Judaism was the dispensation of justice without pity, but Christianity is that of unbounded mercy. If we demand justice from our fellow man, justice will be exacted from us by God; if we extend not mercy to others, mercy will be withheld from us; if we forgive not, we shall not be forgiven. With what measure we mete, it shall be measured to us again. Against the rule of forgiveness the wisdom of the world rebels. To suffer the guilty to escape, is that not to encourage crime, to court a repetition of the offence? The Pharisaic legalist, who sees not his own need of mercy from God, at once exclaims, "Am I not to resist evil as Moses enjoined? Then, if I am smitten in the cheek, and do not bring the offender to justice, am I not virtually bidding my assailant smite again, and may I not turn to him the other also?" "Turn to him the other also," says Christ. "If my coat is unjustly taken away, am I not by non-resistance encouraging the thief to take from me more?—may I not let him have my cloak also," "Let him have thy cloak also," says Christ. "If a man compel me to go with him a mile, do I not by non-resistance encourage him to compel me to go farther?—may I not also go with him two?" "Go with him two," says Christ. "If a man borrow from me, and I cannot enforce repayment, I need hope for nothing again?" "Lend, hoping for nothing again," says Christ. "If any man ask from me, and I must not resist, then I must give." "Give," says Christ, "and it shall be given you, good measure." Thus our Lord seems, in the language of cavilling objectors, to illustrate the precept of non-resistance to evil. Yet when Himself in the palace of the high priest He resisted evil, not as Moses directed, still so as to discountenance a repetition of the offence. Jesus asked the officer who struck Him with the palm of his hand, "If I have spoken evil, bear witness of the evil, but if well why smitest thou me?"

But what has the rule of non-resistance to do with war? In order that we may know, in the full extent of its application, what is the evil Christ bids us not to resist, we must see what was implied by the evil Moses told the Israelites to resist. We find that the evil under the law comprised every offence from the highest to the lowest, from the taking away of life down to a blow with the fist. As was the crime so was the punishment. "Life for life, an eye for an eye," &c. Now according to the same strict principle of justice were they to deal with the Gentile nations. As they opposed evil at home, so were they to oppose it abroad. As they punished with death for unnatural crimes committed among themselves, so were

they authorized as His executioners by the Judge of all the earth, to extirpate the Canaanites. When their land was invaded they were allowed to do to their invaders what they purposed to do to them. God said to Saul, "I remember what Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not." 1 Sam. xv. 2. And so it will be seen that every war undertaken by the Israelites with the approval of God, was justified by the principle of "an eye for an eye, and a tooth for a tooth." Now that principle being found to bear upon every injustice, and to apply to wrongs which justified war, the precept of non-resistance, substituted for it, applies to every offence, and to any wrong which is supposed to call for redress by war. Moses commanded evil to be resisted by war; Christ, who said, "Resist not," therefore forbids war. The duty of not opposing war to war, the sword to the sword, is one of the things of the spirit which the animal man counts foolishness, and cannot discern. But has not God made foolish the wisdom of this world? Has the world by the execution of sanguinary laws during so many ages successfully resisted evil, and reformed mankind? Has it, by its countless hosts, yet righted the wrong it has ever professed to do? Has it not rather increased the moral plague it aimed to extirpate? Did that administration of perfect justice provided in Judaism by God successfully withstand evil? Did it not on the contrary only make sin abound? In these latter days of the kingdoms, professedly founded on justice, God has set up a kingdom of love, based on mercy alone, the laws of which, unassisted by whip, jail, halter, or sword, ask not for the blood of the solitary criminal or the guilty nation; for the blood of the King Jesus has been shed to atone for the sins of mankind.

But we are required as Christians not only to resist evil by law and justice, but to overcome evil with good. "Ye have heard that it hath been said thou shalt love thy neighbour, and hate thine enemy."—Lev. xix. 18. Deut. xxiii. 3.—"But I say unto you, love your enemies, bless them that curse you, and pray for them that injure you, and pursue you with malignity." The Jew manifested his love to his neighbour, that is, his fellow countryman, by assisting him in need and danger; but showed his hatred to his enemy, such as the Moabite or Ammonite, by slaying him in battle. The New Testament, however, enjoins, "If thine enemy hunger, feed him; if he thirsteth, give him drink; for in so doing thou shalt heap coals of fire upon his head."

How then, it may be asked, is an empire to resist invasion? "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Christ legislates for His own kingdom, not for the kingdom of the world. Is it objected that when the soldiers went to John the Baptist, enquiring What must we do? they were only told to be content with their wages. John Baptist was under the law, and he that is least in the Kingdom of Heaven is greater than that prophet. Is it urged that our Saviour pronounced a soldier of rank to possess stronger faith than any man he had previously met. Our Saviour no more approved thereby of the Centurion's vocation, than by the healing of his slave He approved of slavery. Is it objected that Cornelius the soldier was the first Gentile introduced into the Christian Church. Yet though a soldier may become a Christian, it does not follow that a Christian may become a soldier. By the admission referred to, war was no more commended than was the unjust possession of Palestine by the Romans, which Cornelius was concerned in maintaining. Is it asked, Why is the condemnation of war by

the New Testament not clearer? It is answered that the condemnation of war is there as plain as the condemnation of slavery. Christ revoked the principle of "an eye for an eye," which was really the basis of the slavery as well as the warfare of the Jews, and so at once abolished both. Not to the worldly wise, who search not the Scriptures, but to those who are skilled in the Word it is given to know the mysteries of the Kingdom of Heaven. War is condemned by the example of the primitive Christians, who, though numerous, unlike the Jews that stood up for their lives against the wicked designs of Haman, fled, proclaiming the good news wherever they went. They demanded not vengeance for the blood of their martyred brethren; and even when pursued by Saul to strange cities, where Jewish authority was unknown, they still offered no resistance, but were ever ready to overcome malignity with kindness. True they suffered for Christ's sake; yet if we suffer by obeying the Christian precept of non-resistance, we do so also for Christ's sake. War is condemned by the fact that they who take up the sword shall perish by it. Every attempt made by disciples in ignorance of the Master's will, to maintain their liberty by the sword, has hitherto proved unsuccessful. The Swiss Reformed party, the Lutherans of Germany, and the Scotch Covenanters reaped in carnage and spoliation the fruits of their Judaizing doctrines. War is condemned by the apostolic assurance that the weapons of our warfare are not carnal, but spiritual. Putting up the sword of the flesh, let us put on the whole armour of God, and grasp the sword of the Spirit. Leaving the kingdoms of this world to fight their carnal battles, we, who are not of this world, wrestle not against flesh and blood, but against spiritual wickedness in high places. War is condemned by that heavenly teaching which shall ultimately lead men to "beat their swords into ploughshares and their spears into pruning hooks." It is condemned by that divine life which calls for our imitation, and which exemplified full forgiveness, unbounded mercy and love. It is condemned by that blood which speaks not vengeance, but peace, and was shed for a hostile world. Whilst the heroes of the world have sought to conquer by spilling the blood of others, Christ conquered all His enemies by shedding His own. And is the disciple above his Master? ALEX. MCINNES.

THE FORTHCOMING DISESTABLISHMENT.

WHATEVER may be the feeling entertained south of the Tweed regarding the proposed disestablishment of the State Churches, a tremendous advance has been made to this step by what may be considered the largest portion, if not the majority, of the people of Scotland. Until the expediency of disestablishing the Irish Church was discussed and affirmed by Parliament, very little indeed could be heard on the broad question of State Churchism; but now the subject is in the mouth of almost everyone, Established Churchmen and Dissenters alike, and in the legislative assemblies of the Churches the subject has had either direct or indirect attention. Many consider that a few years will suffice to ripen Scotland for disestablishment of the State Church; and this, indeed, may be believed, for already the Establishment is beginning a movement to popularize itself, with the view of enlisting, if possible, greater sympathy and support from its people. The anticipated union of the Free and United Presbyterian Churches is looked upon with unpleasant feelings by the clergy of the Established Church, as they appear to see in it a power

which threatens to injure, if not to remove their dearly cherished system. In this view they are doubtless correct, as it is believed that the union of the dissenting Presbyterians would likely turn the scale of numbers and influence against the Established Church; and as she would then be unable to give proof of her practical utility by showing her power over the majority of the people, her influence would continue to wane away until she disappeared. To strengthen her position, therefore, the annual sitting of her representatives in Edinburgh resolved to do away with the ancient cause of division lying in the exercise of Patronage, by appointing a committee to use all their influence with the Government for that purpose. Such a step as this is a remarkable fact, and the unanimity with which it was taken, is a presage of its early success. The snapping of this link, which helps to connect the Church with the State, by the very men whom it might be supposed would have been the last to do anything to weaken the tie, is a proof that the Established Church is not enjoying a prosperous existence, but that she is endeavouring to shape herself, as far as she can conveniently do so, to the independent religious spirit of the age. From this anti-State-Churchmen will receive greater strength in their efforts to abolish the Establishment; and who knows that the very next step to be taken with regard to the Established Church in Scotland may not be—from her increasing unpopularity—her severance for ever from the State.

The question of disestablishing the State Church will become all-engrossing as time progresses, and every year that the subject may be discussed in Parliament will hasten the consummation so ardently desired by many. Mr. Gladstone's reply to Mr. Miall (who moved for the disestablishment of the English Church), to the effect that "both truth and honour obliged him to declare, that the disestablishment of the Irish Church was not the initiation of a policy of disestablishment," is certainly entitled to belief; but, whether the disestablishment of the Church of Ireland was or was not an *initiative*, it is a *fact*. This Mr. Gladstone cannot deny. But Mr. Gladstone is not bound by his intentions; he may change his views if he sees it necessary to do so. The country, however, will look at accomplished facts and their results—which in this case are very instructive. It has been found expedient to disestablish a Church which has existed for three hundred years; and what has been done once may be done a second and a third time, if circumstances should demand it. Has the disestablished church in Ireland suffered by its being disestablished? On the contrary, it has become more strong and vigorous, and gives promise of greater growth than it has done during the three centuries of its existence. That Church has awakened to a new life; it is grappling with ritualism, has admitted the laity as members of its representative councils, is extending spiritual franchises to its members, and has adopted a broad and popular constitution. Indeed, disestablishment has been a blessing to it, as it has not only made greater advances to reformation in its short life of disestablishment than it has done in centuries before, but become stronger as a bulwark against the increase of Romanism. These facts demonstratively teach that ecclesiastical establishments may be abolished and that there is nothing treasonable or revolutionary in doing so; and that, so far from the Protestantism of the country being injured by this abolition, a greater impulse will be given to its life as an opposing power to Popery. On this ground alone, those who uphold the State Church, and do so because they are frightened that Popery would increase if she were abolished, should be led to cut the tie which binds the State

and her together. The Church of the State is established to christianize the State. What does this pre-suppose? That the State is more christian than the Church; otherwise, how could the State possibly establish a Church if it were not more Christian? The present position of the State Church, therefore, appears absurd. It is upheld by a party in power which is not recognized to be so christian as the Church herself; and if the Church had any respect for her professed spirituality and dignity, she would immediately disown this unholy connection. But what have State Churches done? Have they done great good, by christianizing the peoples among whom they were established? They have all proved utter failures. In Germany, Holland, Sweden and Switzerland in fact, the whole of reformed Christendom, the Protestant State Churches have undone, to a great extent, what was done by spiritual agencies before they came into existence. Their connection with the State has retarded the spread of vital religion, and, while it has lethargized to a greater or less extent those within their pale, it has been a powerful means to foster and intensify other causes opposed to the spirituality of that which they had set as a bulwark. What has the experience of Ireland, nay, of England and Scotland, been in this respect? Numerous cathedrals, benefices and a powerful army of clergy; but who will venture to assert that there has been anything like an adequate return of christianization of the people, for such a rich and magnificent State Church? Indeed, the Established Church of England has done and is doing far more to destroy Protestantism than could be credited; while in Scotland the same baneful influence is exerted, though much less in degree. In Scotland this is acknowledged with pain, and by the dissenting Presbyterians, therefore, an agitation has been begun for the removal of the cause which is trammelling the Churches, that they may arise to the greatness of their strength and show greater life and vigour in their spirituality. The Rev. Dr. Buchanan, one of the leaders in the Free Church Assembly and the convener of the meeting in favour of union, asserted, in the course of the debate on union, that the whole controversy turned upon the hinge of the expediency of Church Establishments. The following extract from his address, which occupied upwards of three hours, will be found to verify much that has been said:—

"The English Church Establishment, which we once believed to be embarked on a career of reformation, has, on the contrary, assumed a character which seriously endangers the very path it was set up to maintain—and is doing far more at this moment to carry England back into the arms of the Papacy than is doing by the Church of Rome itself. While the Scottish Church Establishment on the other hand—the only one which we ever undertook on Scripture grounds to defend—we have ourselves been compelled to abandon as being scripturally defensive no more. We have come in short, in the providence of God, to be placed in a position in which—looking all around us, far and near—we can discover not one solitary example of a State Church, either in this or in any other land, where civil establishment is not still more flagrantly at variance with true allegiance to Christ than the one from which conscience compelled us to withdraw. Nay more, we have come, in the providence of God, to find ourselves face to face with a state of things in the political constitution of our country which plainly portends, and ere long will imperatively demand, the abolition of all Church Establishments as being a class of institutions which, in the present divided state of religious and ecclesiastical opinion, are incompatible with political justice, and therefore hurtful to the best interests of religion itself. (Applause.) And once more we have come, in the providence of God, to discover, by the facts of our own Church history since 1843, that what the State cannot now either righteously or usefully undertake in the way of temporal support, the Church, in these lands, is perfectly able to achieve."

In the U. P. Synod a motion was passed to petition Parliament for the disestablishment and disendowment of the Established Churches of t-

land and England. The following are some of the remarks made during the discussion :—

Rev. Dr. Johnstone, Limekilns, said it was sad to see Christian Churches so bound that they could not of themselves legally change a single word or syllable of their creed, or of the Law of Patronage. He wished the Church of Scotland all success in the present movement for the abolition of patronage, believing that it would lead to the entire disestablishment of the Church. Again, he pleaded for the disestablishment of the English and Scotch Churches in order that they might be delivered from the State tyranny to which they were subjected, and granted that freedom which every Church ought to possess. He maintained that, so far as Scotland was concerned, Sir Roundell Palmer's argument, that an Established Church was necessary to supply religious instruction to the poor was unsound, for the greater number of the poor north of the Tweed, and also of the working classes, were instructed in religion, not in Established, but in dissenting Churches.

Mr. Fleming, Inverkeithing, said whatever excellence or good was to be found in the Church of Scotland, she was not indebted for it to the fact of her establishment. Then, what had State connection done for the Church of England? Was she not at one time the bulwark against Popery, but now was she not the main hope of the Romanists? There were ministers in the Established Churches of England and Scotland many of whose parishioners were in as dire ignorance as the inhabitants of Old Calabar. When Mr. Gladstone, in replying to Mr. Miall, said that the Church of England had always been friendly to freedom of thought and mental culture, perhaps he was thinking of the closing of the doors of national seminaries against every one but Churchmen—(hear, hear, and applause)—and when the Premier could not successfully meet Mr. Miall's arguments, he had at last to take refuge in the thought that the disestablishment of the Church of England was a work of such magnitude that no man or body of men would be likely to undertake the task. But the Premier should be comforted that the Synod were not abashed by the difficulty; and already the battle of freedom had been begun with fair promise of success. When the tide of popular sentiment was baptized, as they believed it was in this case, by Christian truth, it became irresistible as the ocean wave; and what the truth had done for Scotland, not yet in the disestablishment of the Church of Scotland, but in its Disruption, it might do for England too. There was already violent conflict and internal divisions in the Church of England, and these were on the increase. It might be that, as the consummation approached, the friends of truth would be only called upon to stand still, anticipating, with entire confidence for the Church of England, the fate which had been predicted for a house divided against itself. (Applause.)

Mr. Hutton, Paisley, valued the movement for disestablishment for the sake of the Churches themselves, for the sake of the State, for the sake of justice between man and man, and because it was a really radical movement. He thought it would be a good thing that they should put an end to all further tinkering of the State Churches, which were a waste of legislation; and that every State Church should be swept away. He believed that if disestablishment should come, it would settle the patronage question, the union question, and many other subsidiary questions.

Let us, then, take courage and press on to victory.

T. Y. M.

UNION OF CHURCHES IN SCOTLAND.

"COMING events cast their shadows before," and if the present unsettled state of Presbyterianism indicates anything it foreshadows the approach of great changes. Never before have the churches been so much engaged in looking to their positions and endeavouring to strengthen or extend them, and this in the hope of being able to keep their ground against some terrible assault which threatens them, from some quarter or another in the mysterious and wonderful future. This strengthening process has been professedly carried on to a certain degree for five or six years, but the sources from which strength has been sought, or the foundation which is being laid in the hope of affording stability and security, have been giving indications of weakness, and threatening danger. The impetus which Ritualism has given to the vigorous but secretive action of Romanism, has created a reactionary power, especially in the Presbyterianism of

Scotland, which has had the effect of drawing Presbyterians in this respect more closely together, in order to show a united front against the undermining inroads of Popery. This is a laudable object, and let it be hoped that if it does not operate aggressively it may at least stem this current of error, ignorance and superstition. But there is a danger that if the union is not material and absolute, the inward disunion, and consequent opposition, because of there being two separate foundations, may render the opposing power weaker, and the results less encouraging and satisfactory than they would otherwise be. If churches have come to admire, and, therefore, to seek union because of its scripturalness and advantages, they must, if they find opposing elements within themselves, be concerned about their own peace, and set about endeavouring to secure it; and while they are thus engaged with themselves, striving to rectify that which is faulty and injurious, much of the power they wish to exert as a united body against any system of evil, must necessarily be diverted from that purpose to the healing of their own discords. And this is precisely the position of the Presbyterian Churches in Scotland now. While they are at one in their unflinching opposition to Popery, and to Ritualism its child, their desire for union beyond this, which if effected would incorporate the respective bodies, has led them to discover that they cannot unitedly agree as to the terms or basis on which this union is desired. Discord, and, it is feared, enmity have been created by this movement, which as it is pushed on, is gradually making the breach, between men who were formerly united, wider and more threatening. Over what towns this breach may extend it is impossible to say, but it is certain that it is one which will never be healed so long as a purely human basis of union is upheld as the only power capable of cementing the differing bodies together as one federation.

After a twelvemonth's earnest agitation, conducted by the leaders of the unionists and the anti-unionists, both of whom have held large public meetings in the most important towns in Scotland with the view of strengthening their positions, both parties assembled together under the roof of the Free Assembly Hall in Edinburgh, where, after disposing of some solemn business, they got into fighting order, and fought for two or three days. Previous to the meeting of the Free Church Assembly, however, the Synods of the Reformed and United Presbyterian Churches had held their sittings and discussed this all-engrossing proposal to unite. The recommendation of the Synods' Committee was to the effect that it should be declared they had in the Articles of Agreement fairly represented the principles of the Church. Over this report there was a great deal of jarring discussion, which was indicative of anything but ripeness for uniting with a sister Church. These Articles of Agreement have been spoken of, both in Synod and Assembly, not very respectfully, as a cleverly, not to say cunningly, devised document, in which differences are minimised, almost to the point of disappearance, that, nevertheless, beyond the Articles of Agreement have a real outstanding existence. The differences exist because many of the United Presbyterians, or Voluntaries, do not accept the Confession of Faith absolutely, but do so with certain explanations to qualify their adherence to it. The Free Church on the other hand differs from the United Presbyterian Church and holds that though they take a different view the difference is more imaginary than real, and throwing aside the necessity of interpreting the passages in the Confession of Faith on which there is disagreement, the Free Churchmen, or the majority at least, readily declare their union of sentiment with the United Presbyterian Churches.

If there be union in sentiment—what is the cause of the continued wrangling and fighting? Why should those who see eye to eye not unite in one brotherly community? The Confession of Faith is in the way. Being the recognized standard of *faith* in the churches, it must necessarily be ignored if the interpretation of it causes the difference, while without it parties would be almost if not entirely at one. There can be no disguising of the fact that many advanced Voluntaries look upon the Confession, or any other human basis of faith, as obsolete, and much of the opposition within the United Presbyterian Church to union arises from this, because the Free Church declares its firm adherence to the Confession. That there is a growing dissatisfaction on the part of many ministers with the creed-bound system with which they are connected is not difficult to observe, and while this continues it is vain to hope for a large united church formed upon a basis which may yet become more fruitful in its disuniting power.

One of the speakers in the United Presbyterian Synod—Rev. Mr. Oliver; Glasgow—stated a very truthful principle, which, if applied also to the Confession of Faith, would be no less true, and action upon it none the less desirable. The words he uttered were: "The questions raised by the Articles of Agreement are very subtle, and lie outside of all gospel truth, and ought, therefore, to be made no part in any way of a Church's creed. If you wish to make the union an insecure one, lengthen your creed; for you will then sow dissensions which will seriously trouble if they do not rend the Church." Another speaker, Mr. Inglis, Johnstone, in speaking of the strife in the Free Church regarding the meaning of certain articles, which are called claims of right, protest, and so forth, and which was shaking the Church to its foundation, said: "And we are going to repeat the same blunder in a worse form with articles which received a rough handling from the Presbyteries, which have never been submitted formally and deliberately to the judgment of the Synod, and articles which are notoriously interpreted in different senses before the union is formed. These are to be our Articles of Agreement! This is to be our bond of love and brotherhood! What can come out of such faltering and ambiguous legislation but mischief, and a renewal in the United Church of those unhappy scenes which, in the Free Church, make its enemies mock and its friends mourn." What may be the real end of the debate in the United Presbyterian Churches it is indeed difficult to determine, but this generally may be deduced from all that has transpired, that though the union should be consummated there will still remain a United Presbyterian Church, among whom will be found those who desire to have no creed but the Bible, and it may be that the greater freedom in which they will then breathe may lead them nearer to the "simplicity and spirituality of the apostolic age." The motion in the United Presbyterian Synod to approve of the committee's report, and to continue their labours in the direction of "incorporating union," was carried in the face of the protest of a considerable number of its members who objected to commit the Church to a second Confession of Faith;—or a confession other than that which they accepted at present with various qualifications. When a system of faith—of human production—has to be propped up with qualifications, there must be internal weakness and signs of falling! Would that there were men bold enough to remove the props and let the human fabric fall, in order that the only—because divine and imperishable—foundation of christian union, the Bible, may be recognized and receive the honour and respect due to it!

In the Free Church Assembly the proposal to unite led to embittered discussion, in which the anti-unionists denounced the unionists for doing what seemed to be an attempt to renounce the distinctive principles of the Church and to break her into pieces. To so high a pitch did the rancorous feeling rise that the Assembly was sometimes thrown into disorder, and the Moderator required to exercise all his power, aided by others, to restrain the fierceness and impetuosity of the debaters. The debate was opened by the reading of the recommendation of the Committee, that there was no bar in principle to an incorporating union between the negotiating Churches on the basis of the standards as at present accepted by the Churches. This was supported with great ability and vigour by many leading men in the Church, and was as bitterly opposed by men equally able, occupying the same influential position. The fight, however, was chiefly over the doctrine of the Headship of the Church, and the duty of the King or the civil magistrate in relation to the Church. The feeling of the majority of the Assembly agreed with the view of the United Presbyterians, and was, that the Headship consists not in endowments nor in civil establishments, but in the doctrine that nations and their rulers are bound to regulate both their individual and official actings by the Word of God. Accordingly, it was determined by a considerable majority to continue the negotiations for union, the minority being opposed to their continuance, and contending that though the Head of the Church is Christ, the King or civil magistrate is bound in the exercise of his official functions to uphold and support the Church. Though this necessarily leads to the question of dis-establishment, it is one which has to do with the proposal to unite, and should the union be pushed on, this will form an element of disruption, which may permeate one-third of the whole Free Church. At present, then, the prospect of union among the Presbyterian bodies does not admit of the hope that it will be anything like universal, and though the united Church may be large,—founded and compacted on mere human definitions—there will be large off-cast opposing sections, and a tendency, which will have ever to be guarded against, in the united Churches to fall asunder, because of their resting together on an unsound foundation. AN OBSERVER.

REV. F. FERGUSON AGAIN.

THIS gentleman, who occupies a United Presbyterian pulpit in Dalkeith, and enjoys considerable popularity, was, at the instance of one or two of his co-presbyters, charged before the Synod of his Church with teaching heretical doctrine. From the beginning of this case our readers have been made acquainted with it, especially the statements to the effect that a minister of the Gospel had the right and liberty to interpret the Word of God without that liberty being restrained and brought within limits dogmatically asserted in a human compilation, such as the Confession of Faith. Such a position as this Mr. Ferguson and some of the members of his Church were understood to have assumed, when the charge was preferred against him that in rendering 1 Peter iii. 19, 20, he taught not only salvability after death of those who had rejected the Gospel, but the probability that the Devil also might be saved. On the alleged offensive heresy, which Mr. Ferguson was charged with having taught, no judgment has been passed in these pages; but unbiassed minds would have been led to form the impression, from the various speeches he had delivered in his defence, that he was groaning under a yoke from which he anxiously

wished to be freed,—that the “human compact” with which he was identified and which compelled all its ministers to suit their interpretations of the Word of God to hard and stern dogmas, irrespective of whether they thought any of these dogmas right or wrong,—was so offensive to his progressive and liberal views, that any one would have been justified in believing that here was indeed a clergyman by whom a step or two was to be boldly made towards primitive Christianity. Mr. Brodie, of Lasswade, was one of Mr. Ferguson’s chief accusers, and in the course of his speech he stated that among the statements of a questionable nature which Mr. Ferguson had made was this, that he (Mr. Ferguson) seemed to insinuate very serious doubts with regard to the completeness of the Church’s views of Scripture doctrine, to the extent of asserting the probability of facts being discovered such as would have the effect of revolutionising the whole of them, and to speak in contemptuous language generally of the Confessions of the Church, as well as of the ministers who were in the habit of conforming their teachings to them. Whether Mr. Ferguson had been influenced to change his mind by the dread of being placed at the bar of the “reverend” tribunal, or whether his views remained unchanged, will not be asserted; but it does appear somewhat singular that when a competent enquiry was instituted by the Synod he did perform an operation which upon the face of it looked very much like a recantation of the beliefs and views he was generally understood to have promulged. He stated to the brethren appointed to conduct the inquiry that with regard to the salvability of the heathen, the views which had been set forth by him were not expressed dogmatically, but simply as his present view of the matter; and that it never was his intention to bring into question the certainty of the fundamental doctrines of Christianity as exhibited in the standards. This however was not sufficient to satisfy the representatives of the Synod, who then placed before Mr. Ferguson four test propositions, which were to the effect that none dying unsaved would after death have an opportunity of obtaining salvation, and that all unbelieving would be fully answerable for the rejection of the offer of salvation which the Gospel makes to them. The acceptance by Mr. Ferguson of the propositions ended the famous “Dalkeith heresy case,” and the Synod expressed its satisfaction with the manner in which all parties had become one in mind. Such a strange and unexpected ending! Here is a man who had sighed for a state of things which might bring them fully round to the “simplicity and spirituality of the apostolic age,” with its unsectarian Christianity, and absence of any creed but the Bible, embracing the cords which bound him, and preferring to remain bound than to be bold or courageous enough, at the cost of some self-sacrifice, to burst them and endeavour to obtain that freedom which every true believer ought to enjoy in Christ Jesus. If Mr. Ferguson desires a speedy return to primitive Christianity, he must not only speak but *act*, and had he been as sincere in his wish as he was understood to be, he would have taken such a stand before his “reverend” brethren as might have materially helped to bring about the consummation he so ardently desired. Still it is to be hoped that the time may soon arrive when creeds and sects will fall into greater disrepute, and that Mr. Ferguson will be found, not bound down to conform his teaching to human dogmas, but striving after the purity and simplicity of Christianity as at first taught by the apostles. The circumstances of this case will recall to the recollection of any close observer of the changing and conflicting opinions which prevail regarding religion, the strange fact that there is now a tendency in Churches to preach doctrines from the pulpit at variance with those

contracted for, and when a competent enquiry is instituted to quietly withdraw or gloss over what was objectionable, or swallow any quantity of test propositions, and then go on preaching as if nothing had happened! To what strange and awkward straits are men sometimes driven through want of candour and firmness! For worldly position and comfort—truth and conscience, it would seem, are sacrificed!

T. Y. M.

BAPTISTS AND DISCIPLES IN AMERICA.

OUR readers are generally advised of the fact that a Committee from the Ohio Christian Missionary Society visited the Baptist State Convention, in session at Columbus, last October, and bore to them a message of good will and fraternal sympathy. They were very cordially received, and a committee of leading men was appointed to return the visit, and bear a reply to the communication of our committee. On the morning of the last day of our Convention at Dayton, May 25th, that committee came, and in return received a most cordial welcome. The following is the reply they brought with them:

THE BAPTISTS OF OHIO TO THE DISCIPLES OF OHIO.

Brethren of the Ohio Christian Missionary Society:

At the last meeting of the Baptist Convention of the State of Ohio, a deputation from your body appeared bearing from you to us "words of Christian greeting and fraternal sympathy."

At an appointed time your deputation was introduced to the convention by our President in terms of cordial welcome. The Communication of your representatives which followed, awakened in all our minds most kindly and grateful emotions. A committee was at once appointed to express the heartiness of our pleasure at the presence of your delegation, and our satisfaction with the sentiments and spirit of their address. The response of our committee was a declaration of reciprocal feelings upon our part, and of gratification that you had been prompted to a movement so full of promise. This response was adopted as the sentiment of the convention by a vote of entire unanimity. All present seemed moved to tenderness; the isolations and alienations of the past were forgotten; we rejoiced that we could sit together as brethren in Christ Jesus. With a view to setting forth at greater length and in a more deliberate form the feelings of the body, a delegation was appointed to visit you at your present meeting, and convey to the Disciples of Ohio the fraternal greeting of the Baptist brotherhood of this State.

Your committee distinctly informed us that the design of their overture was not to propose any terms of organic union or co-operative affiliation between our respective denominations. They stated that you were not prepared for such a step, but that in surveying the different parties into which Christendom is divided, you regard the Baptists as being much more in accord in their aims and principles with your own than any other religious organization, or than was generally supposed among yourselves or us, and that you were prompted to give expression to this conviction.

The frankness of your avowal, and the simplicity of your purpose, render our service in responding much easier and much more agreeable than if we were at present called upon to discuss terms of union, or even the desirableness of any systematic co-operation between us. Before such a consummation can be reached, if ever it can be, you will need to know more of us, and we shall need to know more of you. Nor are we sure that the masses of either denomination are at present prepared to approach the discussion of this subject without prejudice and without partiality.

We take pleasure in congratulating you upon the progress you have made in the last eighteen years, as shown by the statistics you present to us. In your independent development you have grown into a large and influential denomination; you have occupied a wide extent of territory; you have founded several flourishing institutions of learning, and in every department of denominational life you have displayed a consecration to your convictions, and an energy in spreading your principles, which command our admiration and challenge our imitation. During the same eighteen years, the growth of our own denomination, if not rapid, has, we think, been steady and sure. Sending a multitude of our members every year to the west, our progress is to be

measured not so much by numbers as by intelligence and enterprise. While many of our smaller country churches have died out, other and stronger ones in more favourable localities have taken their places. Notwithstanding all the influences which have worked against us, our churches have increased in number, from 437 to 538; our ordained ministers from 285 to 428; our membership from 24,000 to a trifle short of 40,000. During this period there have been performed, under the superintendence of the convention, between 350 and 400 years of missionary labour, while we have raised for the general work of missions about 200,000 dollars, half of which has been expended within the borders of the State. The past few years have witnessed the completion of an endowment fund of 100,000 dollars for Dennison University, our State college at Granville, which, with two vigorous female seminaries, and two denominational journals, one German and one English, attests our interest in the cause of popular, as well as ministerial education.

Although the record of growth in this State is not in all respects what we should desire, we feel that in the past history of Baptist principles, we have matter for just pride and gratitude. The history of the Christian world for three hundred years seems to us a history of the progress of these principles. Nor are we aware that during all these years there has been among us any extensive defection from them. We hold still to the same great truths for which our fathers contended even unto death, and in the most of which we have your sympathy: the sole authority of the Word of God; the freedom of conscience from all civil domination; the immersion of the believer in water in the name of the Trinity, on profession of his faith in Christ; the admission of none but baptized believers to the membership and ordinances of the church, and the right of every member of the church to a voice in its government and discipline.

All these principles have been well known to you. They have been the characteristic tenets of Baptist Churches. Other denominations of Christians have gradually come to see the same light, and have from time to time adopted part of our views for their own, while toward others of these views we think we see strong general tendencies. These things gratify us; we trust they are signs that Baptist Churches have not lived and laboured in vain. Yet with all our love for these characteristic principles of our faith, we gladly acknowledge that our love for the great doctrines of grace which underlie these, is deeper and stronger; and that we contend more strenuously for these common truths than for those which make us merely Baptists.

In order that we may promote the end of our appointment and respond to your desire for a better understanding of the points of our faith, we think it well to set before you, very briefly, our views with regard to points on which it has been frequently held that you differed from us. We do this with the less reluctance from the fact that, in the general statement of belief presented to us last October, there was so much with which we could agree. There is always so much danger that words may be used by one party in senses which lead to misapprehension by another, that it seems to us all the more desirable to make to you a plain and simple statement of our faith.

First—With regard to the Holy Spirit and the Word: We believe in the deity and personality of the Holy Spirit. We believe that only the direct agency and effectual working of the Holy Spirit in the sinner's heart can so convince him of his sin, or so reveal Christ to him, that he is made willing to forsake sin or to rely on Christ for salvation. We believe that the Holy Spirit commonly uses the word of truth as his instrument and means in turning the sinner's heart to God—not that all the converting power of the Holy Spirit is in the arguments or motives which he presents in the written word, but that there is an influence of the Spirit, internal, mighty, efficacious, differing from moral suasion, by which the sinner is turned from the love and service of sin, and made a new creature in Christ Jesus. While we hold this, we yet believe that this influence of the Spirit is in full harmony with the free and responsible agency of man himself.

Secondly—With regard to the significance and order of regeneration, conversion and baptism: We believe that regeneration is the sovereign act of the Holy Spirit, conversion being that same act, viewed from the human side, and considered as the turning of the heart with all its powers to God. We consider conversion, therefore, to be logically the result and consequence of regeneration. We do not identify baptism with regeneration, or consider baptism in any sense the completion of the new birth. Rather must the new birth be a completed thing before the believer has a right to be baptized. Baptism, therefore, is not essential to justification or acceptance with God, nor is it a means of making men children of God, but rather a means of showing to the world that they are children of God, and a sign that justification and acceptance with God are already accomplished facts.

Thirdly—With regard to the duty and experience of believers who are yet unbaptized: We consider that all the emotions and acts of the Christian, except those which

are dependant upon his formal reception into the outward body of believers, are possible to the unbaptized. Prayer, praise, active Christian work for others, are his duties—Christian love and joy, a heart freed from the burden and guilt of sin, the gift of the Holy Spirit with all His enlightening, comforting, sanctifying influences—in fine, all that belongs essentially to the experience of the Christian, may be enjoyed by the believer so soon as he is a believer, whether he be baptized or not. These views, however, must not be so construed as to imply that we sanction either any unnecessary delay on the part of the believer in submitting to baptism, or any disparagement of the ordinance.

Fourthly—With regard to baptism and the remission of sins: We believe baptism to be not a ritualistic act performed as a means of obtaining the remission of sins, but a declarative act, indicating that the remission of sins has already taken place. Like the Lord's Supper, we regard it as symbolic and commemorative rather than as a channel of sacramental grace. The inward submission of the heart and the inward reception of pardoning grace come first. Baptism is the outward submission of the believer to Christ, and the outward reception of Christ's sign of renewal which correspond to the inward submission and the inward reception which have gone before.

Fifthly—With regard to tests and proofs of Christian experience: We consider that something more than a mere assertion that one believes is necessary before he can be admitted to the ordinance of baptism. We hold that more than this is required in order to furnish assurance of one's conversion equal to that which was given of old by the confession: "I believe that Jesus Christ is the Son of God." We believe that a church is properly a society of converted persons, and that all who are received into it must for that reason, be first required to give credible evidence of their being converted, not only by a change of outward life, but also by an inward experience of sincere repentance for sin, and of faith in the Lord Jesus Christ.

Sixthly—With regard to the true basis of church fellowship: We believe that a church is a society, with a constitution to which those who compose it must submit. We believe that the constitution left us by Christ requires that every church shall be composed of baptized believers, and that it shall maintain the integrity of the truth in its doctrine, its practice and its government. With these views we cannot recognize as regularly constituted churches, those who in our judgement violate the fundamental principles of a church of Christ. This refusal to our recognition, however, is by no means a denial of the Christian character of those from whom it is withheld. It is simply a denial of ecclesiastical fellowship, and a confining to the church itself of the ordinances of which the church has been made the keeper.

We have thought it proper, dear brethren, to state thus frankly what we deem to be the prevailing views of the brotherhood we represent. Doubtless there are those among us whose opinions differ in some particulars from the foregoing statements, but we have aimed to set forth the views of the denomination at large. We have done so, not in terms of technical exactitude, nor in the spirit of sectarian dogmatism; not for the purpose of provoking controversy, but because it is proper that we should deal fairly with our brethren and candidly with you. And we trust that a kindly examination of our supposed differences may lead to a better understanding of our relative positions and help to develop a closer agreement between us.

We profess to derive our convictions from the teachings of the Word of God. We bow with reverence to it as our supreme and only rule of faith and practice, and hold ourselves ready to modify our conceptions of divine truth as the entrance of God's word shall give us light. We desire this teaching the more earnestly, since we believe that true unity among Christians can be realized only as all shall come to the knowledge and acknowledgement of those great truths which the Bible has revealed as objects of faith. For that faith, it is the duty of us all to contend, remembering at the same time our liability to prejudice and pride of opinion, as well as the necessary imperfections which attach to all our conceptions of Christian doctrine. While we contend for the faith, then, let us devoutly pray for that charity which is greater even than faith. Let us award to each other sincere sincerity of conviction and honesty of purpose. Let our only strife henceforth be to "keep the unity of the spirit in the bond of peace."

Brethren, "whereto we have already attained, let us walk by the same rule, let us mind the same thing; and if in anything any of us be otherwise minded, may God reveal even this unto us." As Disciples and Baptists we "have already attained" unto a substantial agreement regarding many of the essential principles of a pure and full Gospel. In the light of this great fact, it surely becomes us to be careful lest we needlessly oppose the leadings of the Spirit in calling us to a still closer unity, and to encourage any movement which, without the sacrifice of our consciences, holds forth the promise of a closer agreement in the truth, and of that coming day when all who hold to the one Lord, the one faith, and the one baptism, shall in united force constitute the

vanguard of God's elect in storming the strongholds of Satan, and in subduing the world to the sceptre of Christ, the Lord of all.

Praying that your present deliberation may be attended by a large measure of that "wisdom that cometh from above," and that these deliberations may render you still more efficient as labourers in the kingdom and patience of our common Saviour, we are, dear brethren, yours in the bonds of the Gospel,

REUBEN JEFFERY,
THOS. J. MELISH,
AUGUSTUS H. STRONG,
HENRY F. COLEY,
L. G. LEONARD.

Committee.

After a brief response by the President, on motion of J. P. Robison, a committee of three was appointed—J. P. Robison, J. A. Garfield and W. T. Moore—to which this address was referred, with instructions to report thereon at the opening of the afternoon session. They brought in the following report :

THE OHIO CHRISTIAN MISSIONARY SOCIETY TO THE BAPTIST ASSOCIATION
OF OHIO.

Your committee to whom was referred the communication of the Baptist Convention of Ohio, respectfully submit the following :

First.—We desire to say to our Baptist brethren that for the kindly spirit, candor and magnanimity of their address, they are entitled to the sincere and cordial thanks of this convention ; and we assure them that their expressions of sympathy and good feeling are fully and heartily reciprocated. We bid them welcome, and hail their presence and generous words of fraternal interest as a promise of a better understanding between the religious bodies which we respectively represent.

Second.—We recommend that one hour be spent in prayer and exhortation, in which our Baptist brethren are requested to participate, and that the President of the convention and such other persons as he may name be also requested to take part.

Third.—We recommend that the address of the Baptist brethren be published in the minutes of this convention.

Fourth.—We recommend that a committee of five, consisting of the following brethren, W. T. Moore, S. E. Shepard, J. H. Jones, Isaac Errett and T. D. Garvin, be appointed to attend the next Baptist Convention of the State of Ohio, and make a suitable response to their communication.

(Signed)

J. P. ROBISON.
W. T. MOORE.
J. A. GARFIELD.

Accordingly, an hour was devoted to prayer and conference—an hour which lengthened into nearly two hours, and even then we were not half through with what was burning for utterance in the hearts of all present. Brethren Strong, Jeffrey, and Colby, of the Baptists—Dr. Leonard having to leave and Bro. Melish not being able to attend—and Shepard, Garfield, Walker, Goodwin, Pendelton and Griggsby, of the Disciples, participating. The spirit and sentiment of all the speeches were admirable—we were about to say, faultless. They were, moreover, characterized by great thoughtfulness and tenderness, evincing a deep appreciation of the important consequences hanging on the words then and there uttered ; and some of them were really eloquent. We wish they could have been taken down, word for word, as they were spoken. There was, of course, no discussion of points of difference, but rather an affectionate recognition of points of agreement, and an emphatic statement of the principles on which we must proceed in preparing the way for more fraternal intercourse. It was especially emphasized, that our appeal must be to the word of God, and that if agreement ever was reached such as would warrant unembarrassed co-operation, it must be an agreement based on the plain and unmistakable teachings of the Scriptures. Dr. Strong's remarks were thoughtful,

weighty, and tenderly solemn, finding a response in every heart. Dr. Jeffery in a spirit at once solemn and joyful, and with admirable frankness and large-hearted sympathy, made every one feel the greatness and grandeur of the principles for which Baptists and Disciples alike contend, and the importance of rising to a comprehension of these, rather than to waste time and strength in disputes over minor differences. Bro. Oolby followed in words of cheerful and wise counsel and earnest and affectionate prayer. There was not a word spoken by our Baptist brethren which any of us would wish unsaid. The remarks of brethren Pendleton, Shepard and Garfield were equally admirable in their thoughtfulness, discrimination, and catholicity of spirit; and sometimes rose into real eloquence. Brethren Walker, Goodwin and Griggsby offered fervent prayer to God for wisdom to direct us and grace to sustain us, in all we sought to do to overcome alienations and to foster brotherly love, while Bro. Hayden led us at intervals in sweet and joyful songs of praise. We only regretted that time would not allow a score of other voices and hearts to find utterance on this peculiarly solemn occasion. Emmons, Watkins, Challen, Munnell, Sloan, the Moores, Robison, Hayden, Frazier, Dowling, Garvin, Hinsdale, Atwater, Moffett, Cooley, and many besides, could and would have added to the interest and profit of this peculiar occasion, had time permitted; but we hope that there will yet be occasions when all that is in their hearts on this question may be freely spoken. If there was any heart that could not say, at the close of this conference, "Lord, it is good to be here," we are glad we are not its possessor—but we have no reason to believe that there was any such Satan among the sons and daughters of God in that assembly.

Christian Standard.

SUNDAY SCHOOLS.

In further response to the appeal from J. Adam, to consider the importance and modes of carrying on Sunday School work, we have several papers in addition to those already given. The suggestions are good, almost entirely so, but they relate so largely to ordinary arrangements, found in almost every well arranged school, that it would not be deemed a profitable appropriation of our pages to insert them. J. Adam did well in calling attention to the subject, and the churches will do well in promoting the work to the utmost possible extent compatible with the urgent demands for labour in other departments of Church work. In establishing a Sunday School it is not needful to call for suggestions from all quarters, as though the whole work were new. If the parties intending to establish a school have not experience, let them visit some of the best schools within reasonable distance; they will generally find themselves made welcome and put in possession of any information those schools can supply. Then there are the Manuals, Recommendations, Teachers' Guides, &c., published by the Sunday School Union, and many valuable books for scholars; all of which can be had, not only by members of the Union, but by all. There is no need for us to set to work to provide what is already supplied better than we could supply it.

We have no doubt but that the Sunday Schools of the last and present generation will not at all furnish the model for the schools of the next. School boards and school rates, the country over, will release Churches from the A, B, C, business, and leave the Sunday School exclusively engaged in teaching, to young and old, the doctrine of Christ. To

this it will quickly come, because it must; and we are disposed to say, let it begin *now*, teach not reading to children under eight years of age, teach the *younger* children the truths of Christianity, but leave the other business to the day school.

We may endeavour to present a sketch of a school, after our ideal, next issue. ED.

J. ANGUS, D.D., ON PREACHING *

"AND this Gospel we are to preach. The words that describe our duty in this respect are all of them suggestive. The first of them is the one used in this passage—We are to proclaim it as heralds; not making our message, but carrying it and announcing it with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A second word, translated in the same way, means 'to talk.' It is applied to the easy conversational method adopted by Our Lord, and to the somewhat exaggerated sayings of the women of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A third word means 'to reason, 'to discuss.' It is the word used to describe Paul's discourse: and it was preaching of this kind that he continued at Troas till midnight: and it was under such preaching Felix trembled. The fourth, and one of the commonest words of all, translated 'preach,' means to announce 'glad tidings.' More [than fifty times this word is used. It forms the glory of the new Dispensation—that 'the poor have the Gospel preached to them.' This is the thought that justifies the outburst of the Prophet—'How beautiful upon the mountains are the feet of them that preach the gospel of peace.' 'Blessed [happy] are the poor in spirit,' is the first word of our Saviour's longest discourse, and it is the word that is found oftenest there.

We are to be heralds, and talkers, and reasoners, and publishers of good things.

Constantly connected with these terms which are all translated 'preach,' are other three. One means 'to testify, or bear witness'—from scripture, and especially from our own experience; another means, 'to teach;' and a third 'to exhort, or entreat.' Thus, at Pentecost, Peter testified and exhorted, saying, 'Save yourselves from this outward generation.' Thus, Christ sent His disciples to teach all nations: thus, the apostles ceased not to teach and preach Jesus Christ: the word suggesting that the truths which we announce, we are also to explain and apply. Thus also, wherever Paul went, he exhorted and entreated; his own summary of his ministry is, 'As we go we beseech men in Christ's stead, 'Be ye reconciled unto God.'

Here, then, we have in brief the inspired description of our calling. We are to proclaim the truth in God's name; we are to announce it in quiet talk; we are to enforce it by argument, by explanations, by appeals to what we have ourselves felt, by earnest entreaty. There is a preaching that never speaks with authority, but questions and doubts on all things. There is a preaching that never reasons, but is always dogmatic or emotional. There is a preaching that never 'talks,' but is ever stilted and formal. There is a preaching that is cold discussion, or bare announcement, and never entreats. Apostolic preaching was a combination of all these processes, saturated with prayers and tears.

* From a Sermon preached before the Baptist Missionary Society,

These statements of the work of Christian evangelists are, I hope, familiar to us all. It is part of their glory that they contain nothing new; and yet they rebuke theories and practices which are found on all sides. They tell us that it is the gospel we are to preach; not science, or art, or ethical duties; not what we think on public questions, or even on subordinate points of theology, but what we know of essential truth. The gospel we are to preach, not to discover, or to manufacture, or to excogitate from our own consciousness. We are to preach the gospel; not become pastors of the churches which our preaching may form; not exhibit a gorgeous ritual, or repeat a solemn litany. We are simply to preach it, as men who feel its power, are convinced of its truth, and know that they have a divine authority for all they are saying. To this work we are to restrict ourselves when carrying out our Lord's commission. This is the command that is embalmed in the tenderest feelings of true disciples; the one legacy which, besides His peace and the promise of His presence, He bequeathed to His Church until He comes again."

Biblical Criticism, Queries, &c.

FELLOWSHIP AND THE FELLOWSHIP.—No. IV.

THE first occurrence of the word *fellowship* in the New Testament is in Acts ii. 42, and there it is definitely "*the fellowship*." We have already proved that the reference is not to that brotherly feeling for which the Church was proverbial; also, that it does not include fellowship in apostolic doctrine, nor in prayers, nor in the breaking of bread; but that it refers solely to money or to the goods of this present life.

We have now to ascertain how far the Church is placed under law in the matter of putting together the fund, or common stock, out of which those in deserving need are to be supplied. As the ordinance first comes before us in Acts ii., let us endeavour to gather up all that can be learned from that chapter.

"And they attended steadfastly to the teaching of the Apostles, and the fellowship, and the breaking of the bread, and the prayers." (Acts ii. 42.)

Some there are who tell us that this verse sets forth the acts of worship to be attended to every first day of the week, when the church assembles, in its church capacity, to worship God, and, also, that the order of occurrence must be that in which the several items are mentioned. But as the order of mention is, both in the New Testament and other writings, frequently not the order of occurrence, the latter part of this plea can never be demonstrated otherwise than by distinct apostolic testimony; which, we know, does not exist.

Others, who pay no regard to the order of mention, consider that the items specified are given as making up the "church service" to be observed every first day of the week, at some one meeting held for that purpose. If it be so, however, neither the verse nor the context gives information to that effect. As a statement of the worship of the church it is not complete; there is no place found for singing, and the example of the Saviour connects the hymn of praise with the breaking of the bread, and Paul too finds a place for psalms and hymns and spiritual songs.

It has been said that the word *steadfastly* applies to all the specified items, and, as we learn elsewhere, that the bread was broken every first day of the week, it follows that the rest were attended to at the same time. But

the argument is unsound. Steadfast attention to a number of specified duties or observances does not imply like frequency. A schoolboy steadfastly attends to English, French, writing and arithmetic, so long as he gives the requisite care to each, even though his English lessons come every day, his writing and arithmetic but twice in the week, and his French but once. Every intelligent and able church "attends steadfastly" to preaching, baptism, the Lord's supper, and to discipline. But though the *steadfastness* applies to all and to each of the items specified, they are not engaged in with the same frequency. Every Lord's day we break the bread, but only once, and only on the Lord's day; preaching appertains to every day; baptism may be administered at any time; discipline only follows offences. But so long as the church attends to each in its proper place the whole are steadfastly attended to, though no two of the specified acts occur with the same frequency.

In Acts ii. we can find no catalogue of Lord's day observances, to be attended to at one and the same meeting of the church; nor can it ever be shown that the verse under consideration implies that those who were first in Christ Jesus in Jerusalem were instructed to observe its several particulars with the same frequency. On the first day of the week they attended, we doubt not, to the breaking of the bread, and at no other time, because weekly observance was intended. They would not meet to observe that ordinance in silence, but praise, prayer and teaching would come in to deepen the impression and elevate the soul. So, too, we find the apostles ordered, at least, at a subsequent period. But the Jerusalem Christians "were *daily* with one accord in the temple, praising God." Praise, prayer and the teaching of the apostles (who were then with them) were not merely Lord's day blessings, but every day enjoyments. We cannot for one moment suppose that the intimation that they "attended steadfastly" to these duties and felicities strikes out all that appertains to the six days and embraces only the transactions of one meeting, held on the first day only. No! Their "attending steadfastly" to the prayers and the teaching of the apostles was no mere Lord's day business, and it would be well if ours were far less so than it is. And the like holds good in regard to the fellowship. It is of those first Christians in Jerusalem that we read that they *steadfastly* attended to the fellowship; which we have seen includes contribution for, and distribution to, the needing members of the church. Some say that "the fellowship" is a Divine institution, to be observed on the first day of the week, and immediately associated with the breaking of the bread, and, therefore, only then to be attended to. But if so, as the distribution is as much the fellowship as the contribution, we must require that the disbursement be then, and only then, permitted. But was it so with the Jerusalem Christians? There is no trace of anything of the sort. A multitude was distressed. Love moved to the selling of land and houses, that those who had might enable the church to meet the need of those who had not. Can anyone imagine the apostles, who acted as the first deacons of that vast church, saying "You must contribute only on the first day, when we meet to break the bread. We shall hand round the bag, and if you cannot give then, or cannot be present then, you must not give in any other way nor at any other time, but you must reserve your several contributions till you can thus present them." No one can logically imagine anything of the sort, because the early chapters of the *Acts* clearly indicate a widely different state of things, and the liberty they had then is not now to be curtailed. Those who had estates sold them, and brought the money and laid it at the apostles' feet. It is evident that

this was done when convenient and as needed, and that there were no arrangements requiring secret giving. The amount given by Ananias was known and announced. Nor was there any tax or fixed proportion; he was given to understand that he needed not to have given more than he pleased, and that the whole was under his own control. Their attending steadfastly to the fellowship, then, consisted not in a formal weekly contribution, but in continuing to supply and distribute when and as the existing circumstances required.

Let us not be understood as objecting to attending to the fellowship by means of a stated first of the week contribution. In favour of so doing we have much to say. As one method it is good, and in our time and circumstances, meeting as we do in many cases only once in the week, no other plan could take its place without loss. Our objection is to making that one contribution the only way, designating it "the fellowship," shutting out all other opportunities of contributing, and thus obstructing the flow of liberality. Evidently in Jerusalem it was not so restricted, and had it been the requirements of the people would either not have been met at all or not without considerable useless inconvenience. It may be asked, whether subsequently, at any rate, weekly contribution was not appointed?

We thought to complete the investigation by this writing, but find space will not permit, and, therefore, the question must stand over till our next. Let us look fairly and fully at everything bearing upon the subject.

D. K.

RUNNING READERS.

SOME persons treat the Bible as if it were a collection of independent and unrelated fragments—an *inspired album*! That the context at all modifies or determines the sense of a passage is a thought that never occurs to them. People sometimes, in their prayers, thank God that He has made His word so plain "that he who runs may read." This is professedly a quotation from Habakkuk ii. 2. There the words are: "Write the vision, and make it plain upon tables, that he may run that readeth it." *What vision was this?* It related to the captivity of the tribes of Judah and Benjamin by the Chaldeans. *Why was it written?* Because all the people were concerned in the burden of the vision: The prophet could reach but comparatively few with his voice, and he was commanded to write and publish his prophecy, that all might be instructed, and the warning be made permanent. *Why was it made plain upon tables?* "That he may run that readeth it;" that when the appointed time for the fulfillment of the vision drew nigh, he who read what was written upon the tables so as to understand the meaning, might run and save his life. The object of the prophet in making the vision plain upon tables was *not*, that he that runs may read, *but* that he that reads may run. He was to *read* first, and then to run as the consequence of reading what was written. The reading and running were not to be going on at the same time; but a man must first read *very carefully*, and then run *very swiftly*.

This text, then, correctly quoted, and looked at in the light of the context, does not favour a hasty and superficial treatment of the word of God: it does not justify the practice of those who run and read, and who expect in this manner "to come unto the knowledge of the truth." God does not *intend* the careless and indolent to understand His word. He has commanded

the Prophets, and Evangelists, and Apostles, to "write the vision, and make it plain upon tables;" but this is not meant to supersede our diligence and thoughtfulness, nor to excuse haste and levity in those who read. There are many Pilates in the church: they ask sincerely, What is truth? but do not wait for an answer. There can be no stability, no intelligent attachment to Christ, apart from the habit of a *patient study* of the Scriptures. The most precious knowledge that man can possess, the knowledge of God, is not to be acquired by a flippant and *thoughtless turning over* the leaves of the Bible. Slowly and prayerfully must the word of God be read, if we intend to realise its fulness of meaning and of blessing. The only condition on which we can attain to this heavenly wisdom is thus set forth: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. ii. 3-5.) We commend this passage to the consideration of all running readers.—See Neh. viii. 8; Matt. xxii. 29; John v. 39; xxiv. 27; 1 Cor. xiv. 20.

Notes and Queries.

QUERIES.

Will some competent reader of the *E. O.* serve the cause of truth by giving an accurate exposition of 1 Cor. xi. 19?

What does the Apostle mean by saying—"There must needs be also heresies (sects) among you, that they which are approved may be made manifest?"

Where is the necessity for "sects" and "divisions," and how should the makers of them be treated?

It seems to me that there is need to pay particular attention to this subject, that we may understand what is involved and act accordingly.

UNRR.

Family Room.

THE HOME TEST THE BEST TEST.

You tell me a man is changed by the converting and renewing grace of God. Is he? Let me look at him. It is something that I may see him with a Bible in his hands. It goes as confirmation if I behold him on his knees. It helps the evidence that I hear him speaking publicly his vows in covenant with God and His people. But I would rather visit him at his home, see what sort of a husband and father he has become—whether he is gentle and self-restrained, when he used to be petulant and irritable—whether he is monarch of all he surveys, or the servant and minister of all—lives to receive the incense of the family homage, to be saved trouble, and to guard his personal comfort

and convenience from interference and restriction, or to lavish thought and care upon all the dependent circle. Let me know are his angles rounded off in the home? Is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own broader shoulders? Especially, has he become in a spiritual and meaning phrase, a "nursing Father" to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good natured, or looks upon as so many stumbling-blocks to be kicked out of the way when he is moody and hasty? Or are they young plants to be watched and matured for the garden of God,

youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most privileged and responsible calling of nurseryman for the great Husbandman in this little plantation of immortals. I wish to see him kneel with his right arm around his eldest born, and his left

on the cradle of his babe—to hear him, with a tax which he shall feel, because it is pain's-taking study and effort; and yet for love's sake shall not feel, because it is freely and gladly borne, reading and expounding to young learners the way of truth and salvation. If his heart is not to his children, it is not turned to Christ.

A. L. STONE.

AN EGG STORY.

I NEVER come upon a nest of eggs secreted by the hen most conscientiously and unknown to the most searching of housekeepers, without a sense of boyish delight, which would bring down on me reproving looks and grave admonition from all who have an awful sense of the proper dignity of ministers. But I have no doubt soda and acids come together with the very best resolutions. They are determined to restrain themselves, and not foam over. Yet the first drop of water sets them off, and they make bubbles and throw them in each others faces at a furious rate, in spite of all efforts at self-government. Now what is to be done about it! Were they not made so? And are not some people made so as to effervesce easily! Why they were made so, is a question that should be addressed to another quarter.

Well, I was saying that the discovery of hidden eggs was always an excitement, and there have been times when the excitement was prolonged and extreme. It chanced in this wise, and in the goodly state of Indiana.

No more neat, careful, exact and scrupulous housekeeper ever was seen in the Hoosier State than our fair landlady, who had us in special charge during the absence of our proper head and queen, who sought health on the seaboard. An old-fashioned barn there was, huge in

the middle, with a variety of sheds, lean-tos, stables and carriage houses, projecting on every side of it, as if the barn had settled a family of nine barns all around it. It was a family barn, beloved of hens and boys; for in its roomy interior and in the passages, bins, nooks and corners, all sorts of frolics might be carried on; while an occasional "peak" at the cracks would keep them informed when the old man was coming.

But hens, who have a secretive tendency, a modesty of the nest, find their paradise in such a voluminous barn. Here they may lay in silence, and proclaim it in a vociferous cackle, bringing down the old barnyard in chorus, and making echoes in the neighbouring hen yards, and yet the searcher find nothing.

"That pesky hen! she lays every day, and yet we are none the better for her eggs. I wonder where the creature hides! If Harvey was half as smart as his father, I know that he could find that nest."

Again and again came the exultant cackle, and again and again we were without custards!

And so, one mellow autumn day we wandered through the garden, and strolled into the barn. It was not so full but that it had the sense of great space. It was festooned with cobwebs, and had all the tribes of spiders that hide in half lights. We climbed the beams, we jumped down from far up on the hay, and

finally, after sundry amusements, lay down by the side where the shrunk boards gave us an inspection crack, from which we swept the neighbourhood—saw and were unseen. Soon we heard the least possible sound of a foot on the hay. Turning our head, we beheld the productive but unprofitable hen stealing toward her secret nest. It was the one time too often. We knew as much as she did.

How rapacious are all conquerors! There was the roundest nest, well sunk in a corner, full, brimful of eggs—thirteen, besides one for a nest egg! As oriental kings despoil a captured city, rob its people, pull down its choice architecture and quite discrown its beauty, so we found the nest, glowing white as marble, and left it—like hay.

Is there not a providence for hens? Is there not a fate that follows the most obscure and unwatched violence?

We put the eggs safely in our coat-tail pocket, and walked cautiously. It recalled a piece of disreputable carelessness on our father's part, who once sat down on a dozen eggs, and went up as if every egg was a bomb, and every bomb in explosion. But then he was a notoriously absent-minded man. His very example was our safety. And yet we dwelt with some inward mirth, as we walked to the house, on the ludicrous figure which our father cut. Dinner was spread as we came in. Some question came up which divert-

ed our thoughts from the discovery of the nest—indeed we forgot that we had eggs about us, and drew to the table and sat down with an alacrity which was only equalled by the spring with which we got up.

"Gracious!"

"Why, what is the matter?"

"Matter enough!"

"Are you sick? Do let—"

I drew my hand from my pocket, streaming with liquid chicken, never to be born, and the disgusting secret was out! That woman was a saint! My pocket was duly cleaned, without one cutting word. I can imagine the process, but I never like to dwell upon it: Would you believe it, the same thing happened in a few weeks again? It did, and to the very same person! But never since then, no—never! From that day to this we do not remember ever to have even taken an egg from a nest.

1. When I see a man who allows himself to be puffed up and flattered, I know that his time will come when he will sit down on his eggs.

2. When I see men who are robbing, right and left, and filling their pockets with unlawful wealth, which other men earned, I say, "You will sit down on those eggs yet."

3. When over-cunning men think that they can outwit all their fellows, and are exulting at the success which their shewdness has achieved, I say to myself, "Fill your pockets! By and bye you will sit down on those eggs."

H. W. BEECHER.

NEVER GET ANGRY.

It does no good. Some sins have a *seeming* compensation, or apology, a present gratification of some sort; but anger has none. A man *feels* no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves one to see that he has been a fool; and he has made himself a fool in the eyes of

others too. Who thinks well of an ill-natured, churlish man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbour, or a partner in business? He keeps all about him in nearly the same state of mind as if they were living next door to a hornet's nest, or to a rabid animal.

And as to prosperity in business, one gets along no better for getting angry. What if business is perplexing, and everything goes "by contraries," will a fit of passion make the winds more propitious, the ground more productive, and markets more favourable? Will a bad temper draw customers, pay notes, and make creditors better natured? If men, animals, or senseless matter cause trouble, will getting "mad" help matters, make men more subservient, brutes more docile, wood and stone more tractable? An angry man adds nothing to the welfare of

society. He may do some good, but more hurt. Heated passion makes him a fire brand, and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often bereft of reason, he speaketh "like the piercing of a sword, and his tongue is an arrow shot out." He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?

Intelligence of Churches, &c.

NEWCASTLE DISTRICT MEETING.—On Monday, May 29th, the usual Half-yearly Meeting of Representatives from churches in this district was held at North Shields. The gathering was a truly happy one, and a considerable number of brethren were present from Newcastle, Bedlington and North Shields. We were also favoured with the presence of Bro. Evans, who is now labouring amongst us. The meeting was presided over by Bro. Watson, and his opening remarks were on the need for sustaining an evangelist for the dissemination of gospel truth in the district—a subject that has occupied the attention of several previous meetings. It was agreed that the representatives of the churches ascertain at an early date to what extent the churches will contribute to that end. A committee of management was formed to carry out the wishes of the churches in this matter.

The church recently formed at Spittal also occupied the attention of the meeting, and it was resolved that a letter be sent greeting and requesting them to co-operate with us in district evangelization.

The attention of the meeting was called to the fact that there were a few brethren meeting in Sunderland whose profession and practice are deemed to be after the primitive order, and it was deemed wise to communicate with them. Reports were read from the churches, and it was resolved that the next half-yearly meeting be held at Newcastle, on December 25th. After the meeting tea was provided, and we parted, more determined than ever that our lives and our all should be dedicated to the Master's service.

J. S.

MERTHYR.—We have lately been favoured with a visit from Bro. William Williams,

who spent one Lord's day with us. The church was blessed by his presence and built up in the faith by his cheering discourses. This brother has been since January last labouring at Rhosllanercrugog and district under the direction of the Welsh Evangelist Committee. We learn that his arrival there was most opportune, as the church required putting in order. It has now been built up and consolidated, and although many have not as yet been added from the world, our brother has been doing a very important work. We understand that one addition was made by baptism on the Lord's day previous to his visit here.

J. T. M.

FALKIRK.—A small number of baptized disciples have for a number of years met here on the first day of the week for social worship and the breaking of bread. Though our influence is small in the way of extending the Redeemer's kingdom, we rejoice in the labours of those who contend for Christianity as taught in the New Testament. We were visited lately by two brethren from Edinburgh—Aitken and Hurt—by whose kind and considerate bearing, and by their words of counsel and instruction, we felt comforted and encouraged to steadfastness in the Christian calling, although meeting with what we are apt to consider adverse influences.

W. HAMILTON.

BANFF.—Bro. Strang has now left us, after having laboured assiduously in this neighbourhood for three months. We have much cause for thankfulness that his labours have been so blest to ourselves. The church has been greatly revived. He obtained good audiences and dispelled much prejudice. We trust and pray that the good seed sown may spring up and bring forth

fruit to the praise and glory of God, and that Bro. Strang may be long spared to work in the vineyard of the Lord, for which he seems so well qualified. Two individuals have been immersed here from the fishing villages to the west of this place, where there had been a considerable awakening.

J. NICOL.

CASTLEMAINE, VICTORIA, AUSTRALIA, March 27th, 1871.—Dear Bro. King,—For some six or seven years a few of us, formerly Baptists, have been meeting in our own houses every first day, for the breaking of bread. Lately we opened the Rechabite Hall for that purpose and for the preaching of the gospel. We have been materially assisted in this work by Bro. Illingworth a commercial traveller, who comes this way once a month, and who has delivered several lectures, which have been accompanied with the Divine blessing. On Sunday, February 26th, we repaired to a large sheet of water, and there, on a confession of their faith in Christ, Bro. Fisher immersed two into Christ; and we have also received five others. The church now numbers eleven members, and, trusting in the Divine blessing, we look forward for encouragement. Yours in the faith,

E. COOK.

SOUTHPORT, June 18th.—We have been cheered this morning by hearing two confess faith in Christ and seeing them baptized into His name. We pray that they may be steadfast and immovable, always abounding in the work of the Lord.

E. C.

LONDON, CHELSEA.—Bro. Ellis, from Brighton, arrived here early in January, and laboured for eight weeks. His efforts to spread the cause of the Master were crowned with success; six persons yielded allegiance to the King of Kings. After an interval of five weeks, he returned, to continue his "work of faith and labour of love," and two more were "turned from darkness to light, and from the power of Satan unto God." His visit terminated a fortnight ago; and we can truly say that we have experienced a sweet season of refreshing.

J. C. V.

TUNBRIDGE WELLS.—There is a small gathering of disciples here to break bread. It will be found by enquiry at No. 8, Front Road. One has just been immersed into Christ. We shall be glad of a call from any disciple coming this way.

H. COLLYER.

AUSTRALIA.—Adelaide.—March 25th.—During the past month a church has been formed at Norwood, in the suburbs of Adelaide. Bro. Gore is now preaching regularly at Norwood. The church numbers about thirty members. During the past month three have been added to the Church of Christ in Adelaide. Several are "almost persuaded to be Christians."

and a good interest is prevailing.—H. S. EARL.

Langhorne's Bridge.—Since my last communication four persons have obeyed the Gospel.

S. J.

Milang.—Two have been added, one by baptism, and one by letter.

S. J.

Stirling East.—Seven have been added to the Church this month, through the exertions of Bro. Colbourne. It is most gratifying to see what an effect his preaching has taken on the people around here.—H. J. PINK.

Lygon Street, Melbourne.—March 18, 1871.—Since last report six have been added to the Church, one from the Baptists, and five baptized into Christ.—G. L. SURBER.

Dawson Street, Ballarat.—Our last report to *The Pioneer* was in June, since then we have had the pleasure of witnessing twenty-five persons confess Christ and cast in their lots with us. Our Brother Hamill came amongst us in November, and fifteen of the above have been baptized during the time of his visit. We trust and pray that they may all continue to "fight the good fight of faith and lay hold on eternal life."—March 2, 1871.—M.

Collingwood.—March 22, 1871.—Since the first of March four have been baptised into Christ. Our audiences are good and the prospects cheering.

O. A. CARR.

Hoitham.—March 21.—Since our last report two months ago, twenty-four persons have been joined to this congregation, thirteen being by commendation and eleven by faith and baptism. Six weeks ago, preaching was commenced on Lord's-day afternoon at Broadmeadows, a small township about ten miles from Melbourne, the Police Court being gratuitously lent for the purpose. The attendance has so far been very gratifying, and four of the baptisms reported above have been the result of the divine blessing on the effort thus far.—M. W. GREEN.

SYDNEY.—New South Wales.—March 7, 1871.—Since last report four additions by faith and baptism, three of these came from Woolloomooloo.

S. H. C.

Newtown, Sydney.—February 22, 1871.—I herewith forward you a few items respecting the prosperity of the Church in Newtown. During the last month and the present one, we have had an accession to our ranks of nine persons.—W. FURMAN.

Obituary.

SARAH BUCHAN fell asleep in Jesus, May 18th, in the seventy-eighth year of her age. Her sufferings were severe, but she bore the affliction as becometh one who looks for a resurrection to eternal life.

G. S.

FOLLOW ON TO KNOW THE LORD.

PREFACE.

DEAR MR. EDITOR,

My Poem was occasioned by two sermons delivered in our town, especially by the one which I enclose.* In the morning service the Rev. gentleman gave himself out as a martyr, a victim of religious bigotry. He needs to be reminded, as was one of old, that it is the *saint* who makes the martyr, not the martyr who makes the saint. And, surely, if the Vicar of Healaugh be sainted, Tom Paine should find a place in the same hagiology. I have compared "the Sling and the Stone" with "the Age of Reason:" the two men hold the same faith, and as to differentia—why—Paine has more ability and more reverence. Surely, the Infidels must laugh heartily over the outcries of their Rev. brother. If they were to send forth a missionary to preach either pure Deism or positive Atheism,—and in a short time he was found earnestly enforcing Redemption by the Blood of Jesus, Comfort by the Holy Spirit, and Resurrection from the dead through Christ,—they would not waste time by bringing him to trial. His salary would be stopped at once, and he would be ignominiously cashiered; besides, he would have to hear a little salutary truth about appropriating the funds of reason, while propagating the superstitions of the Christian faith. We can conceive of them saying, "Sir, your faith may be very illustrious, but your morality is by no means lofty, and we wish the body to which you mean to adhere much joy in the fellowship of such an incorruptible soul; doubtless the communion will be refreshing on both sides." But the Rev. Infidel actually dreamed of pocketing his stipend as a defender of the faith, while denying the resurrection of the Lord and pouring contempt on everything distinctive in the Christian religion. Had we lived in the days of Judas, and met him on the road to the priests, we might have said, "If you have lost your faith, by all means sell the Lord and make as much as you can by the transaction; but keep your fingers out of the bag, for that belongs to the cause which you have renounced."

FOLLOW ON TO KNOW THE LORD.

Follow on, follow on, follow on to know the Lord—
But whither shall we follow to hear His living word?
The damsel story is a myth—her soul came not again,
Nor was there any life for the widow's son, of Nain;
There was no hope for Lazarus; the Lord resigned His breath
And still remaineth under the dominion of death;
All the great story of the Resurrection and the Life
Is romance, and we are back to the pain of heathen strife—
To the hunger of the heart and the clamour of the soul!
And whither shall we go to find One who maketh whole?
Shall we follow to the river, to the sea, to the skies,
Invoking the great Father with litanies and cries?
Lo! solid walls of darkness—impassive, stern and drear,
And tragedies of death and ministries of fear!
A thousand mouths of fire pour forth the livid tide,
The earthquake rocks the ground, and sunk in chasm wide
The mortal and his glories are covered with a pall.
Follow on, follow on! But to whom shall we call?
The heavens are black above us and the earth beneath is bare,
And He is gone! who taught us the prevalence of prayer—
The guards never fell, the rock was never shaken;
There is no Intercessor, and we are all forsaken,
The golden altar is a dream, there is no power to save;
The Lord saw corruption in the lone Syrian grave!

* A Sermon by Mr. VOYSEY on Hosea vi. 3—"Then shall we know, if we follow on to know the Lord," in which sermon the preacher despises the authority of Christ, the Apostles and Prophets, proclaims the Bible the work of man, declares that whatever of revelation there is of God in the world is defective, and hands us over to "human excellence," Theodore Parker, and the human soul, for more perfect vision.

His mission was a dream and His works are a fable
Like that of King Arthur and his Knights of the Table!
And when One King appears again the other will be seen—
Jerusalem and Camelot in one golden sheen!
Follow on, follow on, follow on to know the Lord,
But go not to the Hebrews, with their Angel of the Sword!
They never crossed the river nor found the Holy Land,
And that Mount Sinai story, so terrible and grand,
Is a legend of dark ages, a romance of hoary time,
Though it seems in its realism awfully sublime!
Their temple had no sacred light from uncreated fire;
Its Liturgy was born from flesh as genius might inspire;
And that intoxicating dream, which glorified the ages
And kindled psalms and hymns of life from heroes, saints and sages,
Of stately monarchy of life where justice builds her throne,
And heaven in revelation upon the earth is known,
Where Wisdom hews her pillars seven and pours her purple wine,
And love unites the earth and skies in harmony divine,
What is it, but a dream of bliss which cannot be fulfilled!
Those people of the wilderness among the clouds did build,
In fact, they felt or feigned that One great Shekinah light
Led on their host in cloud by day and glory in the night!
But all such stories fade away, when reason shines out clear,
As stars before the morning sun of splendour disappear.
Follow on, follow on, follow on to know the Lord!
But whither shall we follow for His reviving word?
We might find some isle of beauty in the midst of purple seas,
And linger on the yellow shore to court the wandering breeze;
In the aisles of solemn forest recline in sylvan light,
Or by fountains under palm trees seek quiet in the night!
But disease and death are there, as in thoroughfares of life
Where hoarse voices mingle in a thousand forms of strife.
Besides, in the languors of the sensuous evil dream,
The spirit is oppressed and the animal supreme.
Were it within the office of nature to supply
Inspiration unto man, the stagnating hordes, who lie
Like boars in the forest or cattle in the field,
Would shine forth resplendent in majesty revealed.
THEY would give us hymns of life and annals full of grace;
Unto them we should look as the men of shining face,
Full-orbed in their power as the leaders of the time,
And old civilizations would march to their rhyme!
But they rot in their sloth and they perish in their prime.
Follow on, follow on! But whither shall we go?
As the Lord of life eternal is the One we want to know,
To the high-priests of nature who claim science as their own?
They shall disclose to us the sanctuary and throne!
But the messages they bear and the tidings which they bring
Are such as no sweet psalmist would ever like to sing!
The world was not created, and the earthly Lord of time
Sprang from some godless sea of weeds and rotten slime!
Or, as the theory most likely to prevail,
Development has curbed his ears and worn away his tail,
How mellow our ancestral house beneath the harvest moon,

The old baronial house of the eminent Baboon !
Follow on, follow on, follow on to know the Lord !
But whither shall we follow for His reviving word ?
Follow on, follow on, for though the road be darker,
A great light is risen in Theodorous Parker !
In the glory of the day or the darkness of the night
Seek God *within you* as the soul's eternal light !
His great law is written on the tablets of the heart
And if you seek and find Him there—He never will depart.
But brighter still and brighter the shining truth will fill
The chambers of emotion and the province of the will !
But, O transatlantic brother, this splinter of the truth
Brings no Regeneration—revives no spring of youth ;
For the heart is unclean and the will is enslaved,
The spirit is a captive, the nature is depraved.
We need a great Redeemer, with sacrifice of love,
And energy of spirit-life descending from above ;
New motive power celestial, to quicken dying things,
And a very present God with overshadowing wings !
The heart indeed ! we look within, but with profound dismay,
For steam infernal rises up, which darkens all the day !
The sins which have defiled the earth are gathered in that lair
The furies with their slings of flame are congregated there !
A strong man has the palace barricaded to this hour,
And the stronger must descend in majesty of power.
Follow on, follow on, follow on to know the Lord !
O Son of God, we follow by the sweetness of Thy word !
The *would-be* philosophers—magicians of the night
Prowl beneath our chamber windows, with copper lamps so bright.
But there is no magic in them, no realms of light and love,
No city of the golden descending from above,
No grandeur of the Absolute, no victory for truth,
No resurrection from the dead and no immortal youth !
Thine is the Lamp of wonder ! which all the powers obey !
And Thou from shadows of the night canst bring eternal day.
While all the stormy phantoms are vapouring on the stage,
Fulfilling their bad mission in the darkness of our age,
Be near us, O thou Holy One, to quicken and to save
From the perils of the living or the blackness of the grave.
O manifest Thyself in such divine communion,
That we may know the realism—the ground of our union !
And whether it be life or death, when Thy right royal face
Shines out in sovereign splendour before a ransomed race,
Then we shall hear Thy clarion call the sound of joy and hope,
And rise into the light of love and life with larger scope.

G. G.

MINISTRY IN MODERN TIMES.

“THOSE who have carefully read the New Testament can have little doubt that the teachers and officers in the Primitive churches were appointed by a general vote of the church meetings. Two features seem to have characterised these appointments—(1) The choice was made by the Church ; and (2) The person selected had belonged to the Church, in which he

was hereafter to minister. How these principles have been departed from is apparent on every hand. Churchmen, Baptists, Independents, and the Methodist bodies generally, all sin in this respect. Some of the ministers of the Established Church are appointed by the Government, and others by wealthy men; the Wesleyans and other Methodist ministers are appointed by their Conferences. And, although among the Baptists and Independent denominations, each church appoints its own minister, the members never choose pastors from among *their own members*, but invariably select a stranger, who never worshipped with them, and probably never would have done but for the salary. But bad and unscriptural as is this state of things, what shall we say of the condition of a church whose minister is selected by the votes of the whole ratepayers of a district, after the fashion of a Poor-law guardian or a town-councillor! Wicked and ungodly men taking part in the appointment of a Christian teacher! Yet incredible as it appears, such a profane practice prevails in certain parts of England, one of which is the town of Bilston, in Staffordshire. There is in that town a clerical post styled "the incumbency of St. Leonard's" the appointment to which rests with the whole body of ratepayers—good, bad, and indifferent! Now, recently, the incumbent died and immediately some half-dozen 'clergymen' requested to be allowed the privilege of stepping into his shoes and salary—this last amounting to about £700 a year; and the whole town was covered with handbills, some of them reflecting the least possible credit upon the candidates whose claims they set forth. One enterprising gentleman actually went so far as to proclaim that, 'If he were the clergyman of the ratepayers' choice he would show his love of the poor of Bilston as his ancestor, the late Humphrey Perry, did, by giving security for £2,000, the interest of which should be paid annually for ever to the poor, irrespective of their creed and religious profession.' This modest candidate for the vacant 'cure of souls,' however, faded into obscurity, as did also three other competitors. Only two rival claimants remained, and on each side the contest was carried on with all the strife usual to a Municipal election. At length, on Tuesday, June 6th last, the nomination took place, and there was a scene of indescribable uproar and confusion. For three hours the respective partisans of the two candidates—Mr. Lee and Mr. Ward—were occupied in yelling at each other, and in mutual abuse. Large groups collected in the principal streets of the town, not always discussing quietly the merits of the rival candidates. Strong partisans of Mr. Lee had their 'wide-awakes' bound with blue ribbon, and wore large blue rosettes on their breasts. Thus decorated they paraded the town cheered on one hand, and hooted on the other, till both sides grew wrathful, and once or twice the public peace was in danger. As a specimen of the spirit—we do not say *religious* spirit—in which these proceedings were conducted, we quote the following account of the proceedings at the nomination of the candidates. The chairman said—

'This election was not like an election of a member of Parliament; it was more important. It was an election of a man to have the supervision over their souls as well as their bodies, while members of Parliament only looked after their bodies. The extreme term for which a member of Parliament could be elected was seven years; but in this case the election would be permanent. How important then it was that they should look at the matter calmly, and not do anything rashly. He hoped they would not act in a way that would make them a laughing stock for their neighbours, but he trusted they would conduct themselves in a way so that they might have nothing unpleasant to reflect upon hereafter. (Interruption: cries of 'Chair, chair.') The chairman concluded by reading the certificate of the burial of the late incumbent, which took place at Baker-street, Marylebone, on the 6th ult. Mr. J. Lambert in supporting the nomination of the Rev. Charles Lee, said he took it that they wanted a full-grown man; they did not want any

babym. (Hear, hear, and groans.) They wanted no mediocrity. (Hear, hear, and groans.) They wanted a man of superior culture—a man who would be able to take the lead in all public matters. The stipend of St. Leonard's ought to command such a man; it ought to command the best brains in the country; £700 a year was no fool of a thing. He maintained that they wanted a thoroughly evangelical man. They wanted a man who could preach the Gospel of God in all its purity.

Then came the day of election. The polling occasioned extraordinary excitement. Mr. Lee was victorious, but gained the coveted office, not by passing through Pentecostal scenes, but through scenes of turbulence which agitated the whole town with uproar. The losing candidate was burned in effigy. This provoked retaliation, and his friends made free use of stones and bricks. Defiant bands paraded the town, armed with sticks, whilst troops of colliery girls and lads marched in regimental order, and not a few windows were broken. We have no language whereby to fitly characterise this unholy procedure. How is it possible that the blessing of God can rest upon a church and a minister brought together in this ungodly manner? What is more calculated to bring the sacred office into contempt? How the opponents of the Gospel—spiritual as well as human—must rejoice in such a scene! Shocked at so scandalous a spectacle, some of the newspapers have called for the interference of Parliament in the matter. No. What has Parliament to do with religious bodies? The true policy is for Parliament to give up interfering in religious matters altogether, and for each church to adopt the apostolic plan of appointing its own preachers from amongst its own members. We have no wish to display a spirit of antagonism to the Church, the Methodists, or other religious bodies having a paid ministry; we are broad enough in our sentiments to wish them all God speed in the glorious work of bringing the world to Christ; at the same time we think their ministerial system bad and unscriptural and a hindrance to the progress of the work in which they are engaged, and against that system we must wage uncompromising war."

The foregoing is from the *Free Gospel Magazine*. We are thankful that the time has come when the organ of a branch of the Methodist family of churches thus far speaks out in favour of New Testament ministry. Not that we can accept its every intimation. We cannot speak of the church choosing its teachers and pastors, (as was the case with deacons), but certainly they were not chosen by the queen, the government, nor the ratepayers' of a parish.

The Bilston affair is a disgrace to a country designated Christian. Birmingham has had similar elections. It is the old story over again—Where the carcase is there the eagles gather together.

CAN A CHRISTIAN BE A SOLDIER?

MUCH has been said on both sides of this question; but, I confess that the arguments advanced in the affirmative have failed to convince me. Messiah's kingdom is not of this world, but it is righteousness and peace and joy in the Holy Spirit. When the Spirit inspired Isaiah to testify of Jesus, he said, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." And the angelic choir, on the morning of His birth, sang, "Glory to God in the highest, and on earth peace, good will toward men." During life He went about everywhere doing good; He taught His disciples to resist not evil and to love their enemies; and in the midst of His agonies on the

cross He prayed for those that had nailed Him to the tree. Every well instructed Christian will imitate the Master, "because Christ also suffered for us, leaving us an example that we should follow in his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously."

The nature of Christ's reign is beautifully depicted by Isaiah—"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." It is vain to fold our arms and wish for this happy time. I believe it will never come till the people of God fetch it; but the moment they return to the old paths, and in principle and in practice carry out the Gospel as preached by Christ and the Apostles, that moment shall we see the prophecy verified.

The early Christians were surrounded by the most cruel and formidable enemies on every hand, and yet they bore all kinds of maltreatment without resistance. "The weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds." "They wrestled not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The following extract from Cheever's Religious and Moral Anecdotes will show that the followers of Jesus, immediately after the Apostles, did not engage in war. "The absolute inconsistency of war with the Gospel was the prevalent belief of the early Christians. Justin Martyr, A.D. 140, quoting the prophecy of Isaiah, already cited, says, 'That these things have come to pass, you may be readily convinced, for we, who were once slayers of one another, do not now fight against our enemies.' Irenæus, Bishop of Lyons, A.D. 167, discusses the same prophecy, and proves its relation to our Saviour by the fact, that the followers of Jesus had disused the weapons of war, and no longer knew how to fight. Tertullian, A.D. 200, indeed alludes to Christians who were engaged in military pursuits, but, on another occasion, informs us that many soldiers quitted those pursuits in consequence of their conversion to Christianity; and repeatedly expresses his own opinion, that participation in war is unlawful for believers in Jesus, not only because of the idolatrous practices in the Roman armies, but because Christ has forbidden the use of the sword, and the revenge of injuries. Origen, A.D. 230, in his work against Celsus, says, 'We no longer take up the sword against any nation, nor do we learn any more to make war. We have become, for the sake of Jesus, *children of peace*. By our prayers we fight for our king abundantly, but take no part in his wars, even though he urge us.'"

Had the followers of Jesus deemed defensive war justifiable, they, most undoubtedly, would have taken up arms during the ten Pagan persecutions. No people had more just occasion to retaliate, but they preferred to imitate Him who "was led as a sheep to the slaughter; and like a lamb dumb before the shearer, so opened he not his mouth." They remembered the words of the Lord—"Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

Of the numbers that suffered during those ten fiery trials we have little conception. Jenour quotes from Lactantius' description of the last:—"Persons of every age and sex were consumed in the flames, and so great

was the multitude, that they were not burnt one by one, but in whole companies, who being surrounded with fire were thus consumed. The household servants were thrown into the sea with a millstone about their necks. *The prisons were filled with the accused.* Tortures unheard of before were invented; and, that no one might have the benefit of a trial needlessly, altars were placed in the courts and before tribunals, that the accused parties might do sacrifice before they were permitted to plead their cause." Another writer says, "Had I a hundred tongues and a hundred mouths and a voice of iron, I could not narrate all the forms of wickedness, or even rehearse the names of all the different kinds of torture which the provincial magistrates practised towards righteous and innocent persons." If the early Christians had believed defensive war in accordance with the teachings of Jesus, most undoubtedly they would have defended themselves: but had they done so, instead of "the blood of the martyrs being the seed of the Church," the cause would have been strangled in its infancy, and posterity would have looked with shame and contempt on the Christian name. But as they "kept themselves unspotted from the world," how pleasing it is to reflect that "they loved not their lives even unto death;" and "took joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance."

Let all the followers of the Prince of Peace imitate their noble example, and trust Him who upholds the sparrows and numbers the hairs of His people.

After all that has been said on both sides, I think we may heartily concur in the opinion that, *there never has been, nor ever will be, any such thing as a good war, or a bad peace.*"

D. SCOTT.

PRAYER AND SCIENCE.

THE man of science is very anxious to make me understand that it is useless to expect the laws of nature to be set aside because I pray. Very likely. I do not care to dispute his doctrine. But then who wants "the laws of nature" to be set aside? Assuredly, not I. I do not know very much about "the laws of nature," and he does not know all. His knowledge as yet is very incomplete, and for aught he really *knows*, it may be quite possible for such a Being as He to whom I pray to answer every prayer that is divinely prompted (for this teaching by his own Spirit how to pray is part of the Scripture doctrine, and therefore part of our theory of prayer), and yet all the while take ample care of the settled constitution of the universe. We may say to any modern heathen, a very Nebuchadnezzar of science though he be, summoning all men to bow down to his golden image, what Shadrach, Meshech, and Abednego answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter."

The devoutest Christian, however, needs not look askance or with any shyness at science, or at the men who are so nobly pursuing it; fore-runners, entering in behind a veil for us. No doubt there was a great deal of ignorance among Christian people; and their prayers may be all the more becoming for the light which has been cast upon the subject. They may pray as much, and with no abatement of confidence, but as regards some things they will henceforth perhaps pray somewhat differently. Still, they will "knock," and with the expectation of being answered too; but they will have learned that heretofore they had occasionally been knocking.

to speak, at the wrong door, at a blind door, and nothing but a service has been done them in calling them away from the wrong spot. Science will have taught them, too, that they must act as well as pray, and act wisely and energetically; that as regards some things, at all events, prayer is not necessary, and that they will do well, therefore, to let their prayers embrace another part of the subject. Thus, instead of praying that God would be mercifully pleased to act directly on any particular evil to remove it, they may see that the same amount and energy of prayer must simply be directed to another point, to the obtaining of the necessary wisdom and insight to see where duty lies, and then the reinforcement of their drooping energy and will to grapple with their task. Science says to some men precisely what God said to Joshua, when, after the defeat at Ai, he and the elders of Israel fell to the earth until the eventide, with dust upon their heads, bemoaning, and expostulating, and desponding; "and the Lord," we are told, "said unto Joshua, Get thee up, wherefore liest thou thus upon thy face?" There was a cause of weakness; and that cause being revealed, action was the proper thing, obedience to the Divine monition.

Science is God's handmaid; and though the handmaid may quite possibly, at times, mingle a perverse individuality with her utterances; yet, so long as she only testifies to facts, she is truly the servant of the Lord, charged to the full with most important revelations. And, if the revelations we have through science serve to confine our prayers within more definite channels, that may be a pure gain. It is not the broad waters of a flood, covering the meadows for miles, that turns our mills and gives us water-power for our machinery, but the water that owns the limitations of the banks on either side. It is a great saving of power, of prayer-power, that was in danger of running to waste and causing disappointment, to be warned off from this and that illegitimate exercise of it. If I kneel in prayer for some things till my knees are like a camel's, I shall only be wasting my breath and idling away my time. That is not the true gate of prayer that I am knocking at; and science is one of God's ministers to save me from this bootless quest. But if science grow presumptuous, get out of her proper domain, and, instead of revealing the facts she is commissioned to make known, fancy herself competent to reason infallibly from those facts, and begin to contradict and blaspheme other teachers consecrated to a still higher vocation than herself, then we must firmly, though still lovingly, for the service she renders, remind her of her trespass, and thrust her back to her own ground. As we do not go to religion for our science, so neither do we go to science for our religion. Not that there ought to be any feud between them. It is only when either the one or the other, or sometimes both, happen to be mistaking crudities for truths that there is any quarrel. True science and true religion embrace each other. But their methods are diverse, and their votaries are too apt to be so absorbed in their own special method as to be unable to do justice to a totally different one. Just as we have all smiled at the mathematician who asked about *Paradise Lost*, "What it proved?" and have no sympathy with the art-critic in Sterne, who took a pocket-rule to judge a picture by, and tested Garrick by a stop watch, so to-day an utterly false test may be applied to the disclosures of science on the one hand, or to the revelations of Scripture on the other.

Science requires that every hypothesis that is propounded shall be verified by experiment. That is sound. Thereby alone science is science. But why should not the same kind of verification hold good in the nobler

science of the divine life? Why not spiritual tests for spiritual things, as well as material tests for material things? We test a historian by a different test from that which we apply to a doubtful substance. If an astronomer affirm some new fact, is there any other resource open to us but observation? And if competent observers by and bye say, It is so, are we not all satisfied? If chemistry and all the other physical sciences have each its own special kind of test, why should not the same principle hold good in the higher realm?

If Kepler, Newton, Laplace, Herschel, Davy, Faraday, testify to certain things, I, first of all, accept their testimony, and, if I am competent, proceed to verify their statements for myself. On many points I cheerfully and thankfully accept the testimony of certain astronomers, chemists, and physiologists. They would say, I, not being myself an expert, ought to accept their testimony, and I do. But why should not the testimony of a long unbroken line of men, from the time of Abraham down to this very hour, carry at least some weight with it? Moses, and David, and Daniel, and Paul, and John, and the great multitude which no man can number, who have marched along through life courageously and with joy because of the hold on God's strength they got through prayer, may surely be as great authorities with us, in this matter of conscious experience, as Shakespeare is in the knowledge of human nature, or any modern professor in his own branch of science. But we have an advantage here which we have not in many other fields of inquiry. When, a thousand times over, in the one book which constituted the Temple library of the Hebrews, we read most distinct statements to the effect, "I cried, and the Lord answered me;" and when invitations to pray are addressed to us by holy men professing to speak in the name of God, backing their counsel by illustration heaped on illustration; and seeing how beautifully the idea of prayer answers to our need, and fits in with our whole moral constitution, and somehow strangely brings us and our Father in heaven nearer together than almost everything else does; and finding ourselves surrounded by myriads who all with one voice testify to the blessedness of prayer; this is open to us—we can try the experiment, each one for himself.

And now as to the testimony which they could give who would gladly start up as "witnesses for God;" not only are they to be found in every rank and walk of life, but they are abreast of any of their contemporaries in culture, in discipline, in the knowledge and practice of affairs, in power of all kinds. They are not a company of lotus-eaters, not monkish recluses, not dreamers and do-nothings. If a summons were given for them to appear, they would be seen trooping forth on all sides, some from the council-chambers of kings, some from senates, from famous universities, from schools of science, from the bowers of the muses, as well as from shops, and counting-houses, and factories. Statesmen, and mechanics, and soldiers, and scholars, and peasants, the polished and the rude; there is not a class that would not furnish its best representatives, if there were such a mustering of the host in the Valley of Decision.

And I doubt if there is one man who has been for any length of time in the habit of going to God in prayer as a child goes to a father, who would not be able to testify to innumerable answers to prayer, as plain as any narrated in the Book. And more than that, The very commonest thing among the mutual heart-confidences of Christians, when they have overcome the natural shyness to speak of their most secret experiences, is a confession of this kind, uttered in the low tone which is instinctively adopt-

ed in speaking on sacred themes when the utterance is honest and the presence of a listening God is happily recognized: "I have had such unmistakable answers to prayer—palpable to my own consciousness, beyond possibility of question—that if I were to narrate the half of what I am most surely convinced of, I could hardly expect even my best friends to believe me. They would think me, on this matter at least, a credulous and perhaps superstitious dupe. I know it, and the thing remains, therefore, a secret between my soul and its Father who is in heaven." I say that a physician who was himself unhappily a stranger to the meaning of "fellowship with God," would instinctively put his finger on the wrist and scrutinise the eye of almost every one of the ten thousand times ten thousand who love to pray, if he were to avow to him in private conference what he most surely believes as the result of his own long experience of the blessedness of prayer. And you might as well try by argument to convince a child sucking an orange that the fruit was not sweet, as try to convince such a man that he was possibly mistaken. And such men easily believe all the statements about prayer that they read in the Scriptures—not because they can convince a sceptic that Abraham's servant, for instance, asked of God plain guidance in the matter he was entrusted with, and received it; or because they can historically demonstrate that when Daniel with his three companions "desired mercies of the God of heaven concerning this secret," "the secret was revealed unto Daniel in a night vision, and Daniel blessed the God of heaven;" not because they can establish by scholastic evidence each separate narrative in Scripture which shows the worth of prayer;—but because, by entering in at the gate of prayer, they have found themselves on ground where corresponding phenomena are not strange. "The secret of the Lord is with them that fear Him, and He will show them His covenant." There is many a blessed "secret" between every devout soul and its God, and it is idle for any man who is a stranger to the experiences of faith to argue that these things cannot be. Neither physical science nor metaphysics, nor both together, cover and rule the whole ground of a soul that is instinct with immortality. It has been well said that "that God has not spent Himself wholly in the courses of custom, and mortgaged infinite resources to nature; nor has He closed up with rules every avenue through which His fresh energy might find entrance into life; but has left in the human soul a theatre whose scenery is not all pre-arranged, and whose drama is ever open to new developments. Between the free centre of the soul of man, and the free margin of the activity of God, what hinders the existence of a real and living communion, the interchange of look and answer, of thought and counter-thought? If, in response to human aspiration, a higher mood is infused into the mind; if, in consolation of penitence or sorrow, a gleam of gentle hope steals in; and if these should be themselves the vivifying touch of Divine sympathy and pity, what law is prejudiced? What faith is broken? What province of nature has any title to complain?"

Selected

BISHOP STROSSMAYER'S SPEECH AT THE VATICAN COUNCIL.

THE *Guardian* publishes a translation of the celebrated speech of Bishop Strossmayer at the Vatican Council. It has been recently published in Florence under the title of "The Pope and the Gospel." We cannot be much surprised at the commotion it excited. "Penetrated,"

he said, "with the feeling of responsibility of which God will demand of me an account, I have set myself to study, with the most serious attention, the writings of the Old and New Testaments, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff who presides there is truly the successor of St. Peter. . . . I have, then, opened these sacred pages. Well—shall I dare to say it?—I have found nothing, either near or far, which sanctions the opinions of the Ultramontanes. And, still more, to my very great surprise I find no question, in the apostolic days, of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment. . . . Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter or one little verse in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers." He goes on to say that Christ forbade His disciples to exercise lordship or have authority over the faithful, like the kings of the Gentiles, that it would have been as strange a thing to send Peter and John to Samaria, if Peter had been Pope in the modern sense, as it would be to send Pio Nono now on a mission to the East; that Peter did not summon the council at Jerusalem nor have any special authority in it; that St. Paul, whose authority cannot be doubted, says that the Church is built not on Peter, but on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. He stated that Scaliger, one of the most learned of men, had doubted whether Peter was ever at Rome. Being saluted here with the cries—"Shut his mouth!" "Make him come down from the pulpit!" he said: "My venerable friends, we have a dictator, before whom we must prostrate ourselves and be silent, even his holiness Pius IX. This dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled." Further on he said: "Finding no trace of the Papacy in the days of the apostles, I said to myself I shall find what I am in search of in the annals of the Church. Well, I say it frankly, I have sought for a Pope in the first four centuries, and I have not found him." He showed by quotation that St. Augustine and all the early Fathers considered the rock on which the Church was built "super petram," in the famous passage used by Rome, not to be Peter, but the confession of faith of the apostle. He continued, "I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns of the Church but by confiscating, one by one, all the rights of the Episcopate." (Voices: "Silence, impudent Protestant; silence!") After describing the infamous characters of many of the Popes, he asked if they could decree their infallibility, and "maintain that avaricious, incestuous, murdering, simoniacal Popes have been vicars of Jesus Christ. Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in His face." He stated, amidst great outcries, that if expelled, he and others would go before the world preaching "none other than Jesus Christ and Him crucified;" they would "conquer through the preaching of the folly of the

cross." He, in conclusion, warned them against going farther on the odious and ridiculous incline on which they had placed themselves, and called on them to save the Church from the shipwreck which threatened her, asking from the holy Scriptures alone for the rule of faith which they ought to believe and profess.

OPPORTUNITY AND OPPOSITION.*

"For a great and effectual door is opened unto me; and there are many adversaries."—1. Cor. xvi. 9.

In Scripture style, and indeed in classic style, *door*, in its metaphorical use, often signifies an *opportunity*. Thus, (Acts xiv. 27) Paul and Barnabas, on returning from their first missionary tour, related to the Church in Antioch "what things God did by them, and that He had opened a door of faith for the Gentiles." This does not mean, as many have supposed, that faith was the door through which the Gentiles entered into the Church; but simply that God had given them an opportunity to believe, through the preaching of Paul and Barnabas. Again: "When I came to Troas, to preach Christ's Gospel and a door was opened unto me of the Lord" (1 Cor. ii. 12)—that is, a good opportunity was offered to preach the Gospel. And to the Colossians he says: "Pray for us that God would open to us a door of utterance to speak the mystery of Christ" (Col. iv. 3)—that is, an opportunity to utter the word. And to the Church in Philadelphia, He "who opens and none can shut, and shuts and none can open," says, "I have set before thee an open door, which no one is able to shut" (Rev. iii. 7, 8). I have made an opportunity of deliverance from thy adversaries, and an occasion to do good in my service.

According to our text, an unusual opportunity was afforded at Ephesus for preaching the Gospel—and it is called a *great* opportunity in reference to its *extent*, and *effectual* in regard to the effectiveness of the labour bestowed.

We learn from all these texts that in preaching the Gospel success depends much on the *providential openings* that are granted. While the means divinely ordained for the world's salvation are always the same, and the Gospel is as much the power of God at one time as at another, so far as its essential efficacy is concerned; yet it does not always produce the same results, because the means of access to the hearts of men are not all times equal. It is not the Gospel in a book, or in the mind of the preacher, that is the power of God to salvation; but the Gospel in the sinner's heart, understood, believed and accepted. But the means of access to the individual heart, and to the hearts of a whole community, are no part of the Gospel. They furnish a channel through which that power flows. Power, even to almightiness may be locked up in the Gospel; but it is just equal to no power at all, until it is brought to bear upon the sinner for whose salvation it is intended. It must, in some way, be transferred to his mind and heart and conscience; and, in effecting this transfer, much depends on the door of opportunity that may be opened. The state of the individual mind; the state of the public mind; the influences that may hold up or cast down ancient prejudices—that may carnalize the tastes of a population so as to destroy all desire after spiritual things, or blast that carnality by terrible experiences that set all

* An Address delivered before the Ohio Christian Missionary Society, at Dayton O., May 23, 1871. By Isaac Kirtch.

hearts to hungering and thirsting after righteousness—that may lead a political power to prohibit the preaching of the Gospel, or to allow the liberty of speech—that hold up a system of error or imposture in a strength that defies all opposition, or, in a particular juncture, reveal its untrustworthiness or hideousness, so as to cause a decay of public confidence or a revolt of public sentiment: these have much to do with the matter of the Gospel's success. Hence the success of the Gospel is dependent on divine providence; and its success is therefore a subject of prayer. God raises up and casts down men and nations; grants prosperity to blind and harden men, and sends adversity to open their eyes and soften their hearts. The winds and waves, the treasures of rain and hail, and thunder and lightning; the caterpillar, the palmer-worm and the locust; war, famine, pestilence: commercial prosperity and disaster, and all other agencies and instrumentalities that effect the condition of society, and move on the hearts of men for salvation or destruction, are at His command. He opens, and none can shut: He shuts, and none can open.

This suggests to us a truth of the greatest possible moment. The success of the Gospel is not simply a question of ways and means of our creation or at our disposal. The Gospel may have in it—as it has—all the saving power necessary for its object; we may have all the means necessary for its promulgation—eloquent preachers, learned advocates, powerful writers, men and money, numbers, social position, and all else that wise policy or worldly prudence could suggest—and yet if the door is not opened, if God open not the way of access to the hearts of men, vain is wealth and learning and skill, and system, and social influence, and vain, too, is Gospel truth and grace. I apprehend that much of the controversy on spiritual influences would cease if parties understood each other. I am inclined to think that what others call, in one phase of the subject, the work of the Holy Ghost, we call Divine Providence, and the difference is about the *name* rather than the *thing*. Certain it is, we all admit that, while Paul may plant and Apollos water, it is God, and God alone, that gives the increase. We all pray for the conversion of sinners. We all feel, though none of us as deeply as we should—that if anything is done in the conversion of sinners, the utmost that man can say is, "Behold what God has done by me." With others, this is called the immediate work of the Spirit; with us, it is called the gracious providence of God. Call it what you will—there must be a door opened; and it is God who opens the door. It is ours to pray for the opening, to watch for the opening; and when it comes, to enter in and work with God and for Him.

But our text places in juxtaposition with this thought of great opportunity providentially afforded, another thought, not in itself startling, but startling from the place it occupies, and the relation it bears; that is, *great opposition*. Great opportunity and great opposition. A great and effectual door is opened, and *there are many adversaries*. Strangely as this sounds, the association is not unnatural. The same soil that produces a luxuriant yield of corn, produces also a corresponding abundance of weeds and noxious plants. The same sun and rain that make the grass to spring, start also the poisonous vine; and the slimy serpent is warmed into life by the beams of the same sun that speeds the flight of the lark and wakes his morning song. If the press gives us Bibles, it gives us also infidel books as readily. If free speech enables us to preach the Gospel without restraint, it equally removes restraint from the enemy of the Gospel. If the influences of the age quicken intellect and promote

education, this furnishes power as well to the foe as to the friend of Christ. If steam speeds the movements of the herald of truth, it equally speeds the movements of his adversary. And if the hearts of good men are stirred to attempt great things for God, it is to be expected that the hearts of bad men will be stirred to attempt great things in opposition. Moreover there is a law in the moral universe corresponding to that which prevails in the material system, by virtue of which harmony and equipoise are developed by the play of antagonistical forces. The centripetal and centrifugal forces belong to both systems; and far beyond what we can comprehend in our greatest grasp of thought, the purposes of God in behalf of ultimate order, peace and blessedness are developed in the fierce antagonisms of good and evil, truth and falsehood, life and death. We need not wonder, therefore, at the juxtaposition in our text of great opportunities with great oppositions. Inattention to the inevitable association of these is what gives rise to the entirely opposite estimates made of the age we live in. To some it is an age of great progress and of great glory. Slavery is dying; liberty is triumphant; thrones of despotism are tottering; Church and State are dissolving their accursed partnership; light is spreading: the public conscience is becoming more sensitive; science is winning marvellous triumphs; war is losing its honours; sectarianism is being shorn of its prestige; nations are coming into closer relations; barbarous empires are opening their gates to Christian influences, and the millennium is surely coming! On the other hand, we have a most lugubrious outlook, and most dolorous vaticinations. Wars are more terrible than ever; crime is rampant; vice is shameless; pride and fashion are swallowing up all manly virtue and womanly goodness; stock gambling and drunkenness have utterly debauched the public conscience; marriage has lost its sacredness and the foundations of society are crumbling; liberty is but a name; imperial despotism and red republicanism are but different phases of the same utter godlessness that blots out all virtue; the Pope of Rome is supplanted by the more hateful and reckless King of Italy, crime is increasing, even in the lands where it was supposed it had reached its maximum; the world is Godless, the Church is Christless; and there is no hope left for truth and virtue but for Christ to come and put an end to the controversy by the terrors of omnipotence.

These parties have each but half a picture. They are both right and both wrong, like the knights who fought over the shield which was gold on one side and silver on the other, but of which they each had seen but one side. Our text affords a solution of the difficulty: a great and effectual door is opened, and there are many adversaries.

This leads into the heart of our discourse—the encouragements and discouragements that belong to the work in which we are engaged. It is wise to look at both.

I. Let us look at the great and effectual door that is opened to us in our missionary work in the State of Ohio. Going back half a century, to the beginning of this reformatory movement, let us look at the errors and wrongs which the Reformers complained of as justifying their plea for reformation.

1. Numerous, ever-increasing and hostile sects, filled with strife and bitterness, "hateful and hating one another."

2. Human creeds, some of them of large dimensions, embodying much more philosophy than faith, and substituting metaphysical speculations for the simplicity of the Gospel of Christ; and these erected into standards

of orthodoxy and tests of fellowship, so that believers, who ought to have been one in Christ, were alienated and divided by rival systems of theology, and ruled by party watchwords, such as the Bible knows nothing of, to the great scandal of the cause of Christ.

8. Religious mysticism—the simple faith and obedience to which the Gospel calls us being supplanted by mystical conceptions of spiritual influence, so that dreams, visions, strange sights and sounds, and unusual emotions were of more authority in the matter of regeneration and conversion than the plainest declarations of the word of God; and a text of Scripture springing into the memory under strong excitement of the mind, was more the voice of God than the soberest deductions resulting from careful and enlightened exegesis of the Holy Scriptures.

4. Hierarchical arrogance—the uplifting of clerical and priestly claims to expound the Scriptures that rule the Church of God; so that merely human inventions and pretensions were making void the commandments of God, and defacing, if not destroying the character of the Church of Christ as a spiritual brotherhood. Along with this were Formalism and Ritualism—the other extreme from that blind emotionalism mentioned in the last item—reducing religion to a stereotyped set of doctrines and round of ceremonies almost wholly unknown to the primitive church.

5. A superstitious reverence for King James' version of the Scriptures—so that its very errors and absurdities were regarded as inspired, and all attempts to remove them by faithful and learned criticism as sacrilege.

The results of all this were deplorable. Religion was to myriads a matter of awful uncertainty—there was no telling whether one was a Christian or not. Men vibrated between exultant hope and blank despair, all life long, robbed of settled peace in believing. Myriads more were driven into doubt as to the truth of religion itself. Party animosities not only divided and distracted the forces which ought to have been moving on in harmony for the conquest of the world, but presented so hateful an aspect of religious life to the world as to rob it of converting power. The clangour and clashings of theological warfare did not sound like that sweet singing of the angels when Christ was born—Glory to God in the highest peace on earth and good will to man. Moreover, the rivalries of sects gave rise to every sort of effort on the part of each to gain or to maintain the ascendancy; so that the Church was largely secularized, and the power of primitive unity, spirituality and singleness of purpose almost utterly lost. This is a sad picture—but it is very feebly and dimly drawn, and does injustice to the truth in its too limited and too feeble statements.

In opposition to all this the plea for reformation was sent forth, marked by the following distinctive features:—

1. The essential unity of the followers of Christ. Sects are unscriptural, mischievous and wicked, and the people of God should abandon them and return to the original teaching of our Lord, one faith, one body, one Spirit, one hope, one God and Father of all.

2. The alone-sufficiency and the all-sufficiency of the Holy Scriptures as a rule of faith and practice. Authoritative human creeds should be abandoned, and nothing be required as a term of membership in the Church, or as a bond of fellowship for which there cannot be produced a *Thus saith the Lord*, in express precept or approved precedent.

3. The Gospel the power of God to salvation, in opposition to all professed revelations of the Spirit in dreams, visions, voices and impressions. The Gospel consists of (1)—facts—facts replete with wisdom, grace and

power of God—facts to be believed, and which, when believed, will scatter scepticism, destroy pride, root out sinful desires, and bring the soul in repentance to bow humbly to the will of God; (2) of commandments—commandments to be obeyed—commandments in cheerfully accepting which we may test our change of heart, and learn how far we are genuinely converted; (3) of promises—promises of pardon, adoption, of the Holy Spirit, of fatherly guidance and priestly intercession, and spiritual fellowship, and of the joys of an endless life—promises to be appropriated and enjoyed as the result of hearty obedience to the Gospel. So that when we believe the facts, obey the commandments and enjoy the promises of the Gospel, we are Christians and may know it and rejoice in it as surely as we may know of the existence of God and of Christ. And all this is in the Gospel always, everywhere, day and night, year in and year out for every one who will accept it, and for all on precisely the same conditions.

4. The equal brotherhood of all Christians—all children of God, all kings and priests to God. No popes, no cardinals, no archbishops, no clergy, no hierarchy; “for ye are all one in Christ Jesus.” Fatherly teachers and guides—brotherly helpers, and genuine brotherly co-operation in all good works—these may be and must be; but no lords over the heritage of God—none to have dominion over our faith.

5. The *pure* word of God as our light and our food; and fellowship in keeping the commandments of our Lord Jesus Christ. Every one bound to honour Jesus and to obey Him—no one bound in aught outside of this. Every soul answerable to God for its convictions and doings in all else—answerable to its brethren only for integrity in the faith of Christ and faithful obedience to His laws. Hence it became a matter of the first importance to possess the pure word of God, and to cast out all interpolations and corruptions of the text. The careful and critical study of the original text, and a faithful translation of that text, that all men might know the truth and walk in its light, became an essential demand from the principles already adopted. In a word, the Church of the New Testament in opposition to sects; Christ in opposition to all human leaderships; faith in Christ and obedience to Christ, as terms of fellowship, in opposition to all doctrinal and ecclesiastical tests; the New Testament in opposition to all human creeds, as the standard of truth in the Church; and Gospel facts, conditions and promises in opposition to all imaginative, arbitrary or mystical evidences of pardon or adoption. These are the prominent items of the reformation we have been pleading, which in fifty years has gathered half a million of communicants in this land, and thirty thousand in this State.

The conflict has been a severe one—not always wisely waged, it may be; not without some mixture of error and extravagance; but, in the main, it has been manfully and ably waged, and bravely sustained against tremendous opposition. But to-day we are enabled to say, with Paul, in reference to this plea, “a great and effectual door is opened unto us.” These fifty years have witnessed a gradual but wonderful revolution in religious sentiments of the people. The hyper-Calvinism and Antinomianism then so prevalent, and so fruitful a source of protest and revolt, are scarcely heard of. Many of the fierce controversies of that time have entirely ceased. The theological speculations of that period have given place to matters of more solid, practical import. The theologians and mystics of that time regarded us as little better than infidels, because we fixed the sinner’s attention on Christ, and received him to baptism on his simple avowal of faith in Jesus as the Christ, the Son of God; but Rationalism

has forced this issue upon the Christian world, so that to-day the great question in theology is the Christological question, and everything distinctive between the believing and unbelieving world hinges on the answer to this question: Is Jesus the Christ, the Son of God, or not? Creed authority is on the wane; has, in fact, largely departed. Even in good old Scotland where metaphysics and stubbornness find their best embodiments, creeds have lost their sacredness, and their wise men confess that a new departure must be made. In this country, no one dreams longer of holding the members of the churches to the church standards; and they are fast learning that they cannot hold the clergy either. More and more, men are learning everywhere to value faith in Christ and obedience to Christ as the true test of Christian fellowship, and to reduce all else to the plea of expediency. Sect-dominion is also rapidly waning. The demand for the union of Christians is increasing every day, and the charms of denominationalism are not half so prominent in the public eye as its evils and mischiefs. The science of Biblical Criticism may be said to have been reconstructed during these fifty years, so that the necessity for a more faithful translation of the Scriptures is no longer debatable.

Add to this the general revolution in the public mind as to investigating all these questions. There is no longer trouble to obtain a hearing. No apology is needed in these days for overhauling these questions and pointing out the need of reformation. It is rather demanded. A man needs but to be manly, honourable, respectful, and competent, and everywhere his plea will be listened to with interest. In all this it will be seen that a great and effectual door is opened to us.

II. But now we must look at the other side. "And there are many adversaries." It is idle to attempt to disguise the fact, that while the opportunity for speaking the truth is great, the opposition is correspondingly great.

1. Look at Roman Catholicism, with its shameless avowal of the despotic spirit and doctrines of the darkest of the dark ages, and its impious claim to papal infallibility; its open hostility to freedom of conscience, freedom of speech, free schools and State education. And look at her progress in spite of all this, in our own land—her immense purchases of real estate, her control of politics and of the public funds, and the fear and dread of offending her that is manifested by our politicians generally; and you have one style of opposition formidable in its dimensions and in the practiced skill by which it is conducted.

2. Look at Rationalism in its varied phases, undeifying Christ and pantheistically deifying human reason—plying the inquisitive minds of the age with the follies and discords of the Protestant world, and paralyzing the faith of myriads in the word of God and the divinity of our Lord Jesus. Not so much in the converts openly made as in the indifferentism everywhere engendered, is its power to be dreaded. It is a fearful reaction from the creed bondage of the past. In rejecting human authority, they reject also the divine, and the inspired creed is swept with the uninspired into a common condemnation.

3. Far more wide-spread is the mischief arising from the *intensely secular spirit of the age*. The second-mentioned evil is one that is realized by thinkers and students; but the mass of people do not think or study closely on these subjects. Without much thought or study they drink in the spirit of the age, which is grossly material and worldly. It is an age of material interests. Even science is subsidized by materialism, and has its chief value in ministering to the advancement of material interests.

Education no longer proposes intellectual and moral enlargement and elevation as an end. Its end now is to fit us for the successful pursuit of wealth. Money is more than intellect, and intellect more than heart, these days. We are willing to wear the long ears of Midas, if only every thing we touch may turn to gold. This insane thirst for riches, and the absorbing interest in the worldly pursuits which it necessarily engenders, puts every spiritual interest in peril. Not only are the devotees of wealth impervious to all attacks made by the Gospel on heart and conscience, but the Church is unnerved for the attack that ought to be made. This secular spirit is eating out the piety of heart, and home, and church. The closet is forsaken; the family altar crumbles. The Bible is no longer the book of the household. The daily papers, saturated with worldliness, and reeking with vice and crime, and the weekly or monthly journal of literature and fashion, utterly Christless, if not positively Infidel in its tendencies, form the reading of the family. Beyond this, if books are reached, they are apt to be frothy fictions, written to minister to sensationalism, and leaving the reader with hot blood and prurient desires. Our children go from these almost godless homes to secular schools, from which every thing moral and religious is being almost diligently rooted out, in obedience to the Atheistic demands of a foreign population, who are not content to enjoy in this land the liberty which Christianity has given them, but seek to establish in our country the same Atheistic principles that have already sapped the foundations of morals in Europe, and made France the helpless, pitiable spectacle she is to-day. And our churches are invaded by the same secular spirit. The simplicity and spirituality of the Church of God are sacrificed to pride and fashion. The crashing thunders of truth against all sin and wrong are exchanged for dulcet notes of rhetorical elegance, or the sky-rockets of a sensational oratory. A false and hollow liberalism succeeds to the stern old bigotry that used to reign in the pulpit. Very short prayers and ten minute sermons are the rage now. For the rest, the house of God must be made a place of refined amusement, so as to draw. Either delicious music or startling oratory must be had to *draw*. And when our children go from such homes into such schools, and from such schools into such churches, what sort of a generation are we training for the work of God? I tremble when I think of it. I am no foe to refinement or to oratory, and certainly no advocate of boorishness or of Ishmaelitish aggressiveness in the pulpit; but I would a thousand times rather see our pulpits filled with hairy Elijahs than with the most accomplished trimmers and slaves of the hour.

It is this worldliness, so wide-spread and so insinuating, that more than anything else paralyzes our missionary efforts. We are so intoxicated with the spirit of the times that we can not be brought to sympathize with a world that is rushing down to death. And we grow so selfish and ambitious in the midst of our earthly prosperities, that we have no heart to give as we ought to give in the missionary work. There is ever an increasing selfishness attending our growth in wealth, which very few escape. We have less sympathy with the world, and more anxiety for our own interests. And this operates in regard to our religious givings as in all other things. We lose our sympathy with the world of mankind. We learn to sneer at foreign missions, and figure on it to ascertain how much it costs to convert a soul in Africa or in India. Nor does it stop there. We soon lose all interest in benevolent enterprise in our own land, outside of our own neighbourhood. Nothing can open our purse, unless it is something in our own neighbourhood, for our church, and

for the benefit of *our* community. Nor will it stop there. For this mean selfishness is ordained to curse its possessor until it withers and blights every generous and noble impulse of his nature, and will eat him up at last with carking care and nervous fear lest even he himself should desire some benefit from his possessions and make some needless drain on his own resources. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

When I look to-day on the gates that God has opened in Italy and Spain, and Austria and Mexico, that His people may enter in, and think of the demands for Bibles, and colporteurs, and preachers, to give the bread and water of life to famishing multitudes, and remember that we have not one man offering for the work, nor one dollar to give to such an one, were he to offer, I bow myself in the dust for very shame. When I look at our own broad land, and listen to the cry coming up from all quarters, from men of every country who have come hither for refuge and rest, and look at the millions of degraded freedmen ready to sink back into the lowest superstitions, and think how little we are doing for them, I begin to ask whether we believe what we preach. But when I look into our own State, and see the demands at our very doors, and the openings that God has made for us, and see how slow we are to enter, and how little there is of spontaneity in our benevolence, I am staggered at the spectacle, and know not what to say.

If we had no higher motive than ordinary patriotism, it should inspire us to greater efforts than we are making. I have alluded to the secular character of our public school education, and to the fact that it is becoming less and less moral and religious. It is to my mind clearly evident that such an education can never subserve the interests of the State, and that the Church must do for the State what the State cannot do for itself—in-fuse into society the moral and spiritual potencies which alone can conserve the interests of freedom, and impart the soul-culture, without which a merely intellectual education may be more of a curse than a blessing.

To be continued.

MY SUNDAY SCHOOL.

I AM not the proprietor of a Sunday school; nor am I the superintendent of one. I am not a teacher; neither am I a scholar. I say *my* Sunday school because I only have seen it, and because it exists in that region of imagination to which I only have access. I purpose to describe it to the reader; so far, at least, as shall enable him to see it (with the mental eye) not in its perfection and maturity, but as of recent organization and capable of considerable improvement.

This purpose I can best accomplish by bringing into view the old school, out of which *my* Sunday school is developed. Well, then, the reader will consider himself engaged in inspecting an ordinary third or fourth rate Sunday school, held in a fair sized room, under a chapel that seats some four hundred persons, to which a smaller room is attached. The scholars are about two hundred, and quite an average number are very young. There are some eight classes, and a considerable infant class in the smaller room. There are fewer teachers than classes (speaking of regular and efficient teachers), and often classes are without teachers. Only members of the church are permitted to fill that office. School hours are from nine till

half-past ten and from *half-past two* till *four*. The Meetings are opened, in the usual way, by prayer and singing, and all classes and operations are carried on together during the hours here specified. In the morning the elder scholars are taken into the chapel, where they get tired of the service, while the younger are kept below till a quarter before *twelve*, amused and instructed by one or two of the teachers. One afternoon in the month is set apart for recitation, when children repeat portions of Scripture, Hymns, etc. Rewards, as Bibles and other books, are occasionally given. Much time and labour is devoted to teaching reading, a considerable number of the scholars being unable to read. A B C keeps constant place. Lesson boards, with words of two or three letters are in good demand. Other boards, supplied by the *Society for the promotion of Scripture Knowledge*, have contributed to the enlightenment of the youthful thinkers of the smaller room, such as—"THE CAT HAS GOT A TAIL"—"I HAVE NOT GOT A TAIL," etc. I am not in love with these lessons, as I cannot doubt but that the youngsters know perfectly well not only that puss has a tail but also where to find it, as we should learn could their favourites of the feline tribe but publish their afflictions, consequent upon the irregular handling of their cordal appendages by many of these Sunday students of Natural History. Neither can I see any necessity to teach them that they, themselves, are without tails. They have, no doubt, discovered that much by contrasting themselves with their four-footed playmates. Had the lesson read—"HUMAN BEINGS NEVER HAD TAILS," I might have supposed that the *Scripture Knowledge Society*, and the teachers who selected these cards from its stock, designed to seize the earliest moment to pre-occupy the infant mind against the errors of Darwinism. But, whatever the motive, the lesson boards were there, and so the children were instructed.

It was out of this school that my school arose. My school is under the management of a committee appointed by the church. The committee raises funds, forms classes, fixes times for meeting, selects class books, appoints teachers, and arranges for periodical and occasional examinations and recitations. An important feature in my school is that no class assembles more than once on the Sunday, and that each class is fixed for such time as the committee finds most convenient to the persons of whom it is composed. In this way a scholar can attend two or more classes, if time and inclination favour. Another advantage is, that scholars in the higher classes can also be teachers in those less advanced. In the old school I have known useful Bible classes broken up by taking away those who desired and needed to remain, in order to find teachers for the young children. And I have also known Bible classes established away from the chapel, partly to place those who formed them out of the reach of those who would have carried them off for teachers had their meeting been held in the chapel.

Now as to classes. It must be understood that in my school young children who cannot read are not taught reading. The Alphabet and all that immediately follows instruction therein is shut out entirely, being left to the day schools and School Boards under the regulations of our new national educational arrangements. But, though this is the case, the youngest children, excepting only such as require merely nursing and amusement, are gladly received, whether they know letters or not. These young and tender plants form one class. In a larger school, upon the same plan, they would make two or three classes. This class embraces all who cannot read the New Testament so as not to obstruct the next higher class

were they placed therein. This *first* class consists of some forty small boys and girls; is taught by one female teacher, aided by two young assistants, whose duty is that of promoting order and attention. The time for meeting is three o'clock in the afternoon, and the place, the end gallery of the chapel, where the seats are so arranged as to give elevation to each row over that below it. The instruction is so far upon the simultaneous method, that the whole class repeats scripture lessons, in the most simple form, sentence by sentence after the teacher. Then a scripture narrative, adapted to the young, is recited, explained, and enforced, followed by considerable questioning—the questioning in the first instance being answered simultaneously and subsequently repeated and answered singly by those who stretch forth the hand as indicating ability to answer. Such of the children as are able to learn verses at home are encouraged so to do, and to repeat them before the class. Children's melodies enliven the proceedings. In opening the class the teacher implores the blessing and help of God, and in closing it prays protection and blessing for the children during their absence in the every-day scenes of this changing life.

The *second* and *third* classes are for Bible reading and study. They meet in the school room at the same hour. In the *second* class the New Testament is read, a verse each, explanation being given by the teacher. After reading he questions the class, and questions are put by the class which the teacher passes round for answers, or himself replies to, as deemed desirable. In the *third* class the reading is by paragraphs, that is of the chapter selected, by pre-arrangement, for reading, bearing upon a subject to be examined. After the reading each scholar is, in due order, invited to point to some other portion of Scripture bearing upon the topic under consideration. In both of these classes considerable attention is given to committing Scripture to memory, and at the periodical examinations not only whole chapters but several chapters in succession are repeated; and it may be, did time permit, that some would repeat an entire Gospel or one of the longer Epistles.

Two classes meet on Lord's-day Morning at nine o'clock. They are not composed of children, but mainly of young persons; some quite advanced in life attend them. It will be necessary, shortly, to change the hour of one of them, as several who now only attend the one desire to join the other also. The one class restricts itself to the Evidences of Christianity, going through certain regular courses of study, as indicated by suitable standard books (selected by the committee), guided by a teacher who has well trodden the ground before. The leading popular objections of the Infidel schools are fairly considered, and the proper refutation supplied. Those who fully attend to the instruction imparted in this class will be able to enter Infidel halls and find themselves prepared to detect the fallacies and refute the arguments of the professional opponents of our common faith. This class includes many members of the church, most of its young members, and a good many young persons not members of any church, and a fair proportion of the sons and daughters of members. The other class has a rather wide range. It embraces the plan of salvation as revealed in the Bible. It has as a text book (not to be slavishly followed), "The Scheme of Redemption," by *President Milligan*. All new members of the church are urged to take at least one course in this class.

The only other class, at present, in operation consists of a few brethren and two or three others, who meet before breakfast on Lord's-day morning

for the study of Greek. Each class is opened by prayer. Seats are apportioned in the chapel on the Lord's-day morning for the members of the afternoon Bible classes, and for such of the elder of the *first* or infant class, as may be old enough to attend and whose parents desire their presence.

Such, then, is my Sunday school. No doubt it is open to improvement and enlargement. But I am persuaded that Sunday schools that move not in this direction will considerably waste their labour and leave undone what they ought to do. The Sunday schools, generally, regret that after having taught the children they lose them just when they should be bound to the church. I submit that my Sunday school supplies the missing link.

D. K.

Literature.

DESIGN IN NATURE.*

"IN demanding the right to regard man as the fourth kingdom of nature, I am aware that some may demur to the claim. No doubt he must take rank in the kingdom of the animals, by reason of his identity with animals in all the vital functions. Disparaging things have been said of his brain; and Moleschott has remarked, I think, that all its finest things, are but modified phosphorus after all. 'No phosphorus, no thinking!' The slight projection on the outer margin of the ear has lately assumed portentous proportions. The possession of that precious relic, which has turned up suddenly like the locket of the long lost child in a stimulating novel, proves our kinship to the Simian race, from some balder specimens of which we are supposed to have descended, and gives us a place on an unsuspected family tree. But, after all that has been said by the naturalists to teach us humility, there do remain some facts, which entitle man to a separate place, to one at least of which the modern school have given greater prominence than before. They are these. Man can control nature. He can read nature and understand it. He has a power of self-regulation, which we call conscience. And he can and does think much about God.

As to the power of man to control nature, I prefer to employ the words of Mr. Wallace, one of the first to put forward what is called 'the law of natural selection,' who will not be suspected of claiming any transcendental place or privilege for man. 'With a naked and unprotected body,' he says, man's intelligence 'gave him clothing against the varying inclemencies of the seasons. Though unable to compete with the deer in swiftness, or with the wild bull in strength, it has given him weapons wherewith to capture and overcome both. Though less capable than most other animals of living on the herbs and the fruits which unaided nature supplies, this wonderful faculty taught him to govern and direct nature to his own benefit, and to make her produce food for him when and where he pleased. From the moment when the first skin was used as a covering, when the first rude spear was formed to assist in the chase, the first seed sown or root planted, a grand revolution was effected in nature, a revolution which in all the previous ages of the world had had no parallel,

* From a Lecture by the ARCHBISHOP OF YORK, delivered in connection with the *Christian Evidence Society*, April, 1871.

for a being had arisen who was no longer necessarily subject to change with the changing universe, a being who was, in some degree, superior to nature, inasmuch as he knew how to control and regulate her action, and could keep himself in harmony with her, not by a change in body, but by an advance in mind. Here, then, we see the true grandeur and dignity of man. On this view of his special attributes we may admit that even those who claim for him a position and an order, a class or a sub-kingdom by himself, have some reason on their side. He is indeed a being apart, since he is not influenced by the great laws which irresistibly modify all other organic beings. Nay, more, this victory which he has gained for himself gives him a directing influence over other existences. Man has not only escaped natural selection himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised. We can anticipate the time when the earth will produce only cultivated plants and domestic animals; when man's selection shall have supplanted natural selection; and when the ocean will be the only domain in which that power can be exerted, which for countless cycles of ages ruled supreme over the earth.*

Thus eloquently and forcibly speaks Mr. Wallace; and I do not stop now to criticise the exaggeration of language which treats the law of natural selection as supreme ruler of the earth. Let me say a few words next upon man's power to reflect on, and to understand nature. For this was the second mark by which man was distinguished from the animal creation, with which he has so much in common.

Man alone is capable of an unselfish interest in the world around him; that is, an interest that does not bear immediately on his bodily wants. How far he has carried this interest, let modern science bear witness. The common feat of foretelling all the eclipses of sun and moon for a given year, is performed for our almanac yearly, without exciting surprise or gratitude. Yet it means that man can so follow the heavenly bodies in their path, for years and years to come, for all the years that are gone, that he can tell, without fear of error, on what day the cone of shadow thrown by the sun-lighted earth into space, shall sweep over the face of the moon and blot out her light, completely or a little. But this is an old triumph, hardly worth quoting, but for its aptness to impress all kinds of minds. A clerk in one of our public offices, using only such leisure as office work allowed; has told us lately wonders about the composition of the sun; and here in London, armed with a little instrument (the spectroscope), this distinguished man has been able to ascertain that in yonder photosphere the same elements are found which the chemist seeks and finds in the crust of our little earth. What proofs can be more convincing of the fitness of man to play his part in the scene in which he is placed? His senses are adapted to the facts he is to observe; his eye to light, his ear to sonorous vibrations, his touch to resistance and to weight. But the naked organ soon falls short of his wishes. And soon the microscope unfolds the beautiful forms of the Polycystina shells, the minute fibril of the muscle, and the components of the blood of life. The telescope brings near the world of stars, and resolves the bright mist into clusters of distinct orbs. The balance weighs quantities of matter too small for the touch to appreciate. And lastly, the spectroscope takes the picture, so to speak, of chemical phenomena too distant to be realised by these means; and so the composition of the heavenly bodies, about which the

* Mr. Wallace, in the "Anthropological Journal," 1864; see also Lubbeck's "Prehistoric Times," last chapter.

most sanguine observer twenty years ago would have admitted that we should never know anything firmer than conjecture, is already the subject of exact observation. * * * * *

The last mark of man, that distinguishes him from all animals is, that he believes in God. One half the human race at this moment profess some creed in which God is the great first cause, the Creator and Governor of the world. Of the other half, hardly any are quite without religion. 'Obliged as I am,' says M. Quatrefages, in words which I have had occasion to quote elsewhere, 'even by my education, to pass in review the races of men, I have sought for atheism in the lowest and in the highest, but nowhere have I met with it, except in an individual, or at most in some school of men, more or less known, as we have seen in Europe in the last century, and as we see at the present day. Everywhere and always the masses of the people have escaped it.' But for my present argument it is not necessary to insist that a right belief in God prevails. There is a belief in God, and it cannot have come from experience or observation of visible facts. You may lower the position of man by comparing him to the apes, and by chemical analysis of his brain; all the more wonderful is it that a creature in such sorry case should pretend to hold communion with the divine. His feet are in the earthy clay, but his head is lifted up towards heaven. Heir to a hundred maladies, the sport of a hundred passions, holding on this life, so chequered in its complexion, but for a few days, this creature cries out of his trouble: 'God exists; and he can see and hear me.'

Man, if I have proved my position, stands quite alone at the head of the kingdoms of nature, alone in his power of controlling it, alone in his appreciation of its beauty, alone in the self-government of conscience, the first of all the creatures of God, to pronounce the name of Him who had made all things, in a world which for ages had been blind to its Maker, and thankless because blind.

Now it has become, and will probably continue to be, a question of the deepest interest to mankind, how these four kingdoms came into being. And at present there is a tendency towards a theory purely material and mechanical. It is so in Germany, the county of Büchner, Vogt, and Moleschott; it is so in France, where Comte and Littré have written; it is so here in England, where it is needless to quote distinguished names. I purpose, in the remainder of this lecture, to attempt an interpretation of the facts before us, quite different from this prevalent notion; and also to show how vicious and how inadequate in a scientific point of view the system known as materialism appears to be. The time is all too short for such a purpose: but any address like this can only aim to scatter germs of thought, not to present a system.

That the creation was gradual appears alike from the account of the Bible and from scientific observation. Matter and motion must have existed before the ball of earth was formed; and the physico-chemical forces must have been in full play when the first lichen clothed the rocks, or the first plants were formed in the sea. The first appearance of life on the globe was a mighty step in creation, and from this point the question of design becomes a very urgent one. Observe: the plant world is a new world, with a series of wonders all its own. There was nothing in the heat of the sun, nor in the earth's motion or magnetic currents, to give any promise or presage of the marvels of the forest. Supposing that we admit that these were evolved by law, that is to say, that as a matter of fact plants only appeared where certain conditions of light and heat and

moisture combined to favour them, and that wherever these conditions were combined they never failed to appear. The question next arises whether matter and force evolved them from their own inherent nature, or force and matter were created with the intention to produce them, so that the plant was intended and prepared then when the other forces began to stir the formless void. Is the plant world the accidental or necessary outcome of the forces that made the mineral world? or must we say that it bears marks of design? Here we must observe that it is a wider and richer world than that which preceded it: more full by far of forms of beauty and grace, each of them sustained by a vascular system of which the mineral world affords no parallel. You stand before the gnarled and twisted oak that rises out of the feathering ferns; you never think that this giant of two centuries, endued with a certain power of self-protection against the storms of two hundred years, is an accidental product. It is so grandly strong, so richly clothed with a myriad leaves, alike but yet in something different each from each. The cattle count upon its friendly shade; the fowls of the air make it their resting-place. This a result of certain motions in the universe and certain properties of matter, not designed at all, foreseen by no eye? To no one would such a thought naturally occur. The world, full in its first stage of marks of order and purpose, shows more of the same marks in its second and more complicated state. The change that has taken place is not towards confusion and exhaustion from unforeseen defects in mechanism, but a higher development. The mineral kingdom was wonderful; that it should be able to clothe itself with a mantle of verdure, and pass into another kingdom much more complex, heightens the wonder. But then comes the further change, the pouring out of animal life upon the globe. Was this too an inevitable consequence of physical forces? All the animal creation teems with marks of purpose. Consider only some of the contrivances by which the fowls of the air are fitted for their peculiar life. Describing a night of extreme coldness, the poet says:

'The owl, for all her feathers, is a-cold.'

The warm covering of the bird must be portable as well as warm; it weighs about an ounce and a half. But the covering of birds would be useless to them if the showers to which they must be exposed were absorbed by the plumage, so that it became a heavy clinging mass. An oily secretion makes it waterproof; we have all seen the duck free itself by one shake from every trace of its recent bath. The heavy skeleton that befits pedestrian creatures, would disable the bird from flight; so it is provided with tubes of thin bone, surrounding a cavity filled with air. Its pinions must be light as well as strong; observe how the light barbs of the feather have roughened edges so that they form one strong continuous surface, almost impervious to the air which they strike. The air in the bones of birds and in other cavities of the body, heated too by an inner warmth much greater than that of man, contributes something to their buoyancy. Their speed and endurance are enormous. It is said that the swallow's flight is ninety miles an hour. One long stretch across the North Sea brings the sea-fowl from Norway to Flamborough Head; they rest for a short time after this flight, and pass inland, not the worse for their exploit. You may infer from the beak of a bird its habits and its food. The bill of a woodpecker is a pointed tool, tipped with hardest horn, to break open the bark of the tree for insects. The flat bill of the duck has plates of horn at the side; an excellent instrument for straining off the water and retaining the food. The

bill of the snipe is long, and narrow, and sensitive, to pierce the marshy ground, and feel after its food. We might go on for hours multiplying such instances, and from every part of the field of creation.

Now, any mind in its natural state knows that in human works such adaptations could only proceed from contrivance, and is willing to regard these in the same way as proofs of design in creation. The physicist has to tutor himself to a different view. All these things are evolutions, under pressure of circumstances, of the original forces of creation. For example, out of certain birds tenanted marshy places, one has a somewhat larger beak, and this gives him an advantage in piercing the ground for food; and so his share of food is larger, and his strength and courage greater, and he has a freer choice of a mate; and so the long beak grows longer in the next generation, and the grandson's beak is longer than the son's, from the same causes; and thus the law works, until in course of time there stands confessed a new species—a perfect snipe. Is the scientific theory better in this case than the popular? It is not. It does not account for the facts so well. But is not our belief that God made the fowl of the air with fitting instruments for a peculiar life because He saw that it was good, and wished all portions of His varied earth to be the scene of the joy and energy of appropriate tenants, a mere hypothesis? The worship of God is universal, and exists without any explicit opinion that He is the Creator, the first Cause. Because you are able to conceive of Him, and are willing to accept Him as the Ruler of your will and conscience, He must exist. Does this seem too rapid an assumption? Consider the alternative. If He exists not, the sound of worship has gone up from all lands in vain, and in vain have all good men consecrated their lives to an obedience to the law of duty. Were such deceit felt to be possible, a darkness that might be felt would settle upon our spirits, and the hands would indeed hang down, and the feeble knees be paralyzed, and a strict silence on all moral subjects become us best. But we must see with such eyes as God has given us; and scepticism about faith and conscience is perhaps as unprofitable as scepticism about touch and sight. God exists then, it is assured to us by the common faith of mankind, by the highest law within ourselves. And as He exists, to Him, and to no other, must we assign the place of Creator. There cannot be two Gods. I cannot give my conscience to one as its guide, and adore another for the wisdom of the universe. God exists then, His existence is not merely assumed in order to account for marks of design in nature. And we maintain that the easier supposition is also the truer. These marks of purpose are what they appear to be, tokens of the wisdom of God. 'Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all.' Neh. ix. 6.

If I were to venture to express in a few sentences the belief of a man of ordinary education upon this subject, I should say that God alone is and can be the first cause of this universe, the mover of its motion, the giver of its life. The wise purposes which shine forth for us in nature, were in the mind of God from the first act of creation. In saying that He has wrought by laws, we do not detract from His power; we seem rather to enhance it to our minds in attributing to Him constancy as well as wisdom. A law is not a restraint; it is a fixed manner of working. To say of a painter that he never produces any but fine works, does not affirm that he is less free than an inferior artist; just because producing bad work is no power or privilege but a defect. And so, when we admit that God works by

law, and expect to find the same spectrum from the sun's rays, which we have once made with our own prism, at every time and in every place where the sun's light shines, and so on, we do not narrow the power of the Great Artificer, unless it can be shown that caprice is a privilege and a good. The subject of miracles is not here to be discussed; I will only observe that they are presented to us as parts of a great purpose for the good of man; and that our Lord refused, when He was tempted, to work wonders out of wilfulness, or only to astonish. The extreme jealousy of scientific men, of admitting any allusion to theology, in connection with the course of nature, proceeds from erroneous conceptions of God. Mr. Wallace whom I have already quoted with respect, is ready to admit that the Creator works in the beginning as the founder of the laws on which the world is to proceed; but he is afraid of admitting that there has been continual interference and re-arrangement of details. But this eminent naturalist attributes to us a conception of the Most High which we do not hold, nay, which we energetically reject. If the laws were wise and good, whence would come the need of interference or re-arrangement? Who are we that we should bid God speak once, and forbid Him twice to speak? The laws of nature are God's laws, and God's laws are His utterance of Himself through the speech of nature. God is the same yesterday, to-day and for ever; and so His laws remain the same. They are, if I may say so without irreverence, the veil and vesture over the form of God, too bright in itself for us to look on; they take their outline from Him who is beneath them. You may continue your researches in full confidence that the laws will stand sure, not because you have the slightest guarantee as a man of science that these laws will never be interfered with; such a guarantee you have on your own principles no right to ask. You are to observe that the facts are so; that they shall eternally be so is not for you, for that is all beyond experience. But the wisdom that made the laws needs not to revise its work, and erase and insert and amend its code. In the days of creation God saw that it was good; the eye that so approved it changes not. Until the purpose that runs through the ages is completed the laws will stand sure. But each new kingdom of nature has introduced a change amounting to a revolution, which neither the theologian nor the naturalist regards as an interference or a caprice. When the principle of plant-life was introduced, the mineral world became the material on which the plant-life worked; it gathered into itself the lower elements, carbon, silica, nitrogen, and used them as means of its own organic life. The plant partook of the nature of the class below it, whilst it dominated and used that class. This same took place when animal life was introduced. The beautiful plants became the material whereon the animal life worked, the food whereby it sustained itself. It was the same when man was added, in whom instinct is replaced by reason, and ethical action supervenes over action by impulse and appetite. Each of these kingdoms has much in common with that which is below it. The animal is in many respects a plant; for the diatomaceous creatures one hardly knows in which kingdom to find their place. The man is an animal in much, and perhaps his animal instincts play a larger part in the world's history and in his own development than we are wont to allow. But each higher step brings in something wholly new. 'An animal,' says Hegel, 'is a miracle for the vegetable world.' Each step is a revolution in one point of view; but then the lower state prepared itself for the higher, prophesied, so to speak, of its coming, and the higher seated itself so easily on the throne prepared for it, that we do not wonder

to find it there. You call it evolution ; we call it a creative act. We think that God exists, and if He acts anywhere it must be in this, the universe of things. Εξ ἑνὸς τὰ πάντα γίνεσθαι is an old saying long before Christianity. But you and we may work by the same calculus and rules of observation. The facts are the same, the interpretation of what is behind them is different. Nor need we deny that the principle of which Mr. Wallace spoke as 'supreme in the world,' has its truth and its use in explaining the facts of creation. It never raised an inert mineral mass into a vegetable organism ; it never raised a plant into an animal. It never raised an ape into a man. No facts have yet been produced that go to prove any such leaps, and if our logic is to be improved in anything by the light of experience, it is in this, that facts should be recorded and generalised, but not assumed. But that climatic conditions, and the struggles for life, have modified species, and worked out new varieties, or new species, we may fearlessly admit ; it is one more proof, perhaps, that the world is a great school and training ground for the creatures placed in it for discipline. But a law is not a god ; it never ruled supreme ; never was other than one precept out of many in the Divine code of the world."

THE DESCENT OF MAN.*

OF the large ability of Mr. Darwin there can be no doubt ; nor do we call in question his honesty. Still he is not trustworthy, and those who follow him without considerable caution will often find themselves in error. His last book serves to reveal his former mistakes and reverses his judgement to an extent which justifies withdrawal of confidence in his conclusions. Then, too, he admits to having no very great dread of "false views." His words are : "False views, if supported by some evidence, do little harm, because every one takes pleasure in proving their falseness." Now, to this we take considerable exception. Certainly, false views supported by *some evidence* are more dangerous than false views altogether unsupported by evidence. It is the show of evidence, or the supposed evidence that supplies the element of danger. Nor is it true that "every one takes pleasure in proving their falsehood." There are many persons who want to throw off the claims of Christianity, because they inconveniently restrain those who would gladly welcome the "some evidence," which consists of Mr. Darwin's surmises, and hold it with the firmest grasp, because it serves as an excuse for disregarding the Bible requirements. Of course, this admission on the part of Mr. Darwin must prepare us to expect that he is not over particular as to holding back crude and erroneous views, and what we are thus led to expect we certainly find.

These remarks are given for the purpose of calling attention to a discriminating notice of Mr. Darwin's work, just published in the last issue of the *Quarterly Review*, from which we give the following :—

"Mr. Darwin's, supplementing and completing, as it does, his earlier publications, offers a good opportunity for reviewing his whole position. We shall thus be better able to estimate the value of his convictions regarding the special subject of his present inquiry. We shall first call attention to his earlier statements, in order that we may see whether he has modified his views, and if so, how far and with what results. If he has, even by his own showing and admission, been over-hasty and seriously mistaken previously, we must be the more careful how we commit ourselves to his guidance now.

* "The Descent of Man, and Selection in Relation to Sex," by C. Darwin, London, 1871.

We shall endeavour to show that Mr. Darwin's convictions have undergone grave modifications, and that the opinions adopted by him now are quite distinct from, and even subversive of, the views he originally put forth. The assignment of the law of 'natural selection' to a subordinate position is virtually an abandonment of the Darwinian theory; for the one distinguishing feature of that theory was the all-sufficiency of 'natural selection.'

We find even in the third edition of his 'Origin of Species' the following passages:—'Natural selection can act only by taking advantage of slight successive variations; she can never take a leap, but must advance by short and slow steps.'—(p. 214.) Again, he says—'If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous successive slight modifications, my theory would absolutely break down. But I can find out no such case.'—(p. 208.) He adds—'Every detail of structure in every living creature (making some little allowance for the direct action of physical conditions) may be viewed, either as having been of special use to some ancestral form, directly, or indirectly through the complex laws of growth;' and 'If it could be proved that any part of the structure of any one species had been formed for the exclusive good of another species it would annihilate my theory, for such could not have been produced through natural selection.'—(p. 220). It is almost impossible for Mr. Darwin to have used words by which more thoroughly to stake the whole of his theory on the non-existence or non-action of causes of any moment other than natural selection. For why should such a phenomenon 'annihilate his theory?' Because the very essence of his theory, as originally stated, is to recognise only the conservation of minute variations directly beneficial to the creature presenting them, by enabling it to obtain food, escape enemies, and propagate its kind. But once more, he says—'We have seen that species at any one period are not definitely linked together by a multitude of intermediate gradations, partly because the process of natural selection will always be very slow, and will act, at any one time, only on a few forms, and partly because the very process of natural selection almost implies the continual supplanting and extinction of preceding and intermediate gradations.'—(p. 223.)

Such are Mr. Darwin's earlier statements. At present we read as follows:—'I now admit, after reading the essay by Nägeli on plants, and the remarks by various authors with respect to animals, more especially those recently made by professor Broca, that in the earlier editions of my "Origin of Species" I probably attributed too much to the action of natural selection or the survival of the fittest. I had not, formerly, sufficiently considered the existence of many structures which appear to be, as far as we can judge, neither beneficial nor injurious; and this I believe to be one of the greatest oversights as yet detected in my work.'—('Descent of Man,' vol. i., p. 152.) A still more remarkable admission is that in which he says, after referring to the action of both natural and sexual selection—'An unexplained residuum of change, perhaps a large one, must be left to the assumed action of those *unknown agencies* which occasionally induce strongly marked and abrupt deviations of structure in our domestic productions.'—(vol. i., p. 154.) But perhaps the most glaring contradiction is presented by the following passage:—'No doubt man, as well as every other animal, presents structures which, as far as we can judge with our little knowledge, are not now of any service to him, nor have been so during any former period of his existence, either in relation to his general conditions of life or of one sex to the other. Such structures cannot be accounted for by any form of selection, or by the inherited effects of the use and disuse of parts. We know, however, that many strange and strongly marked peculiarities of structure occasionally appear in our domesticated productions, and if the unknown causes which produce them were to act more uniformly they would probably become common to all the individuals of the species.'—(vol. ii., p. 387.)

Mr. Darwin, indeed, seems now to admit the existence of internal innate powers, for he goes on to say—'We may hope hereafter to understand something about the causes of such occasional modifications, especially through the study of monstrosities.'

In the greater number of cases we can only say that the cause of each slight variation and of each monstrosity lies much more in the nature or constitution of the organism than in the nature of the surrounding conditions; though new and changed conditions certainly play an important part in exciting organic changes of all kinds. Also, in a note (vol. i., p. 223) he speaks of 'incidental results of certain unknown differences in the constitution of the reproductive system.' Thus, then, it is admitted by our author that we may have 'abrupt strongly marked changes, neither beneficial nor injurious' to the creatures possessing them, produced by 'unknown agencies' lying deep in the 'nature or constitution of the organism,' and which if acting uniformly would 'probably' modify similarly 'all the individuals of a species.' If this is not an abandonment of 'natural selection' it would be difficult to select terms more calculated to express

it. But Mr. Darwin's admissions of error do not stop here. In the fifth edition of his 'Origin of Species' (p. 104) he says—'Until reading an able and valuable article in the *North British Review* (1867), I did not appreciate how rarely single variations, whether slight or strongly marked, could be perpetuated.' Again, he was formerly 'inclined to lay much stress on the principle of protection, as accounting for the less bright colours of female birds'—('Descent of Man,' vol. ii., p. 198); but now he speaks as if the correctness of his old conception of such colours being due to protection was unlikely. 'Is it probable,' he asks, 'that the head of the female chaffinch, the crimson on the breast of the female bullfinch, the green of the female chaffinch, the crest of the female golden-crested wren, have been all rendered less bright by the slow process of selection for the sake of protection? *I cannot think so.*'—(vol. ii., p. 176.) Once more, Mr. Darwin shows us (vol. i., p. 125) how he has been over-hasty in attributing the development of certain structures to reversion. He remarks—'In my "Variations of Animals under Domestication" (vol. ii., p. 57), I attributed the not very rare cases of supernumerary *mammæ* in women to reversion. But Professor Freyer states that *mammæ erraticæ* have been known to occur in other situations, even in the back; so that the force of my argument is greatly weakened, or perhaps quite destroyed.' Finally, we have a postscript at the beginning of the second volume of the 'Descent of Man,' which contains an avowal more remarkable than even the passages already cited. He therein declares—'I have fallen into a serious and unfortunate error, in relation to the sexual differences of animals, in attempting to explain what seemed to me a singular coincidence in the late period of life at which the necessary variations have arisen in many cases, and the late period at which sexual selection acts. The explanation given is wholly erroneous, as I have discovered by working out an illustration in figures.'

While willingly paying a just tribute of esteem to the candour which dictated these several admissions, it would be idle to dissemble, and disingenuous not to declare, the amount of distrust with which such repeated over-hasty conclusions and erroneous calculations inspire us. When their author comes before us anew, as he now does, with opinions and conclusions still more startling, and calculated in a yet greater degree to disturb convictions reposing upon the general consent of the majority of cultivated minds, we may well pause before we trust ourselves unreservedly to a guidance which thus again and again declares its own reiterated fallibility. Mr. Darwin's conclusions may be correct, but we feel we have now indeed a right to demand that they shall be proved before we assent to them; and that since what Mr. Darwin before declared '*must be*,' he now admits not only to be unnecessary but untrue, we may justly regard with extreme distrust the numerous statements and calculations which, in the 'Descent of Man,' are avowedly recommended by a mere '*may be*.' This is the more necessary, as the author, starting at first with an avowed hypothesis, constantly asserts it as an undoubted fact, and claims for it, somewhat in the spirit of a theologian, that it should be received as an article of faith. Thus the formidable objection to Mr. Darwin's theory, that the great break in the organic chain between man and his nearest allies, which cannot be bridged over by any extinct or living species, is answered simply by an appeal to 'a *belief* in the general principles of evolution' (vol. i., p. 200), or by a confident statement that 'we have every reason to believe that breaks in the series are simply the result of many forms having become extinct.'—(vol. i., p. 187.) So, in like manner, we are assured that 'the early progenitors of man were, *no doubt*, once covered with hair, both sexes having beards; their ears were pointed and capable of movement; and their bodies were provided with a tail, having the proper muscles.'—(vol. i., p. 206.) And, finally, we are told, with a dogmatism little worthy of a philosopher, that '*unless we wilfully close our eyes*, we must recognise our parentage.'—(vol. i., p. 213.)

We may now sum up our judgment of Mr. Darwin's work on the 'Descent of Man'—of its execution and tendency, of what it fails to accomplish, and of what it has successfully attained.

Although the style of the work is, as we have already said, fascinating, nevertheless, we think that the author is somewhat encumbered with the multitude of his facts, which, at times, he seems hardly able to group and handle so effectively as might be expected from his special talent. Nor does he appear to have maturely reflected over the data he has so industriously collected. Moreover, we are surprised to find so accurate an observer receiving as facts so many statements of a very questionable nature as we have already pointed out, and frequently on second-hand authority. The reasoning, also, is inconclusive, the author having allowed himself constantly to be carried away by the warmth and fertility of his imagination. In fact, Mr. Darwin's power of reasoning seems to be in an inverse ratio to his powers of observation. He now strangely exaggerates the action of 'sexual selection,' as previously he exaggerated the effects of the 'survival of the fittest.' On the whole, we are convinced that by the present work the cause of

'natural selection' has been rather injured than promoted; and we confess to a feeling of surprise that the case put before us is not stronger, since we had anticipated the production of far more telling and significant details from Mr. Darwin's biological treasure-house.

A great part of the work may be dismissed, as beside the point—as a mere elaborate and profuse statement of the obvious fact, which no one denies, that man is an animal, and has all the essential properties of a highly-organized one. Along with this truth, however, we find the assumption that he is *no more* than an animal—an assumption which is necessarily implied in Mr. Darwin's distinct assertion that there is no difference of *kind*, but merely one of *degree*, between man's mental faculties and those of brutes.

We have endeavoured to show that this is distinctly untrue. We maintain that while there is no need to abandon the received position that man is truly an animal, he is yet the only rational one *known* to us, and that his rationality constitutes a fundamental distinction—one of *kind* and not of *degree*. The estimate we have formed of man's position differs, therefore, most widely from that of Mr. Darwin.

Mr. Darwin's remarks, before referred to, concerning the difference between the instincts of the coccus (or scale insect) and those of the ant—and the bearing of that difference on their zoological position (as both members of the class insecta) and on that of man—exhibit truly his misapprehension as to the true significance of man's mental powers. For, in the first place, zoological classification is morphological. That is to say it is a classification based upon form and structure—upon the number and shape of the several parts of animals, and not upon what those parts *do*, the consideration of which belongs to physiology. This being the case we not only may, but *should*, in the field of zoology neglect all questions of diversities of instinct or mental power, equally with every other power, as is evidenced by the location of the bat and the porpoise in the same class, mammalia, and the parrot and the tortoise in the larger group, sauropsida.

Looking, therefore, at man with regard to his bodily structure, we not only may, but *should* reckon him as a member of the class mammalia, and even (we believe) consider him as the representative of a mere family of the first order of that class. But all men are not zoologists; and even zoologists must, outside their science, consider man in his totality, and not merely from the point of view of anatomy.

If, then, we are right in our confident assertion that man's mental faculties are different in *kind* from those of brutes, and if he is, as we maintain, the only rational animal; then, is man, as a whole, to be spoken of by preference from the point of view of his animality, or from the point of view of his rationality? Surely, from the latter, and if so, we must consider not structure, but action.

Now Mr. Darwin seems to concede that a difference in kind *would* justify the placing of man in a distinct kingdom, ('Descent of Man, vol. i., p. 186), inasmuch as he says a difference in degree does not so justify; and we have no hesitation in affirming (with Mr. Darwin) that between the instinctive powers of the coccus and the ant there is but a difference of degree, and that, therefore, they do belong to the same kingdom; but we contend it is quite otherwise with man. Mr. Darwin, doubtless, admits that all the wonderful actions of ants are mere modifications of instinct. But if it were not so—if the piercing of tunnels beneath rivers, &c., were evidences of their possession of reason, then, far from agreeing with Mr. Darwin we should say that ants, also, are rational animals, and that, while considered from the anatomical stand-point they would be insects, from that of their rationality they would rank together with man in a kingdom apart of 'rational animals.' Really, however, there is no tittle of evidence that ants possess the reflective self-conscious, deliberate faculty; while the perfection of their instincts is a powerful argument against the need of attributing a rudiment of rationality to any brute whatever.

We seem, then, to have Mr. Darwin on our side when we affirm that animals possessed of mental faculties, distinct in kind, should be placed in a kingdom apart. And man possesses such a distinction.

Is this, however, all that can be said for the dignity of his position? Is he merely one division of the visible universe, co-ordinate with the animal, vegetable, and mineral kingdoms?

It would be so if he were intelligent and no more. If he could observe the facts of his own existence, investigate the co-existences and succession of phenomena, but all the time remain like the other parts of the visible universe, a mere floating unit in the stream of time, incapable of one act of free self-determination, or one voluntary moral aspiration after an ideal of absolute goodness. This, however, is far from being the case. Man is not merely an intellectual animal, but he is, also, a free moral agent, and, as such—and with the infinite future such freedom opens out before him—differs from all the rest of the visible universe, by a distinction so profound that none of those which separate other visible beings is comparable with it. The gulf which lies between his

being, as a whole, and that of the highest brute, marks off, vastly, more than a mere kingdom of material beings; and man, so considered, differs far more from an elephant or a gorilla than do those from the dust of the earth on which they tread.

Thus, then, in our judgment, the author of the 'Descent of Man' has utterly failed in the only part of his work which is really important. Mr. Darwin's errors are mainly due to a radically false metaphysical system in which he seems (like so many other physicists) to have become entangled. Without a sound philosophical basis, however, no satisfactory scientific superstructure can ever be reared; and if Mr. Darwin's failure should lead to an increase of philosophic culture on the part of physicists, we may therein find some consolation for the injurious effects which his work is likely to produce on too many of our half-educated classes. We sincerely trust Mr. Darwin may yet live to furnish us with another work, which, while enriching physical science, shall not, with needless opposition, set at naught the first principles of both philosophy and religion."

To those who desire more on this interesting topic we commend the *Quarterly Review*.

Family Room.

CHARITY AT HOME.

"CHARITY begins at home." Do you know what is the meaning of that well-worn sentence? You use it too frequently as an excuse for parsimony. You are asked for a contribution towards the relief of the starving French peasants, or to the establishment of a school for the poor. "No," say you, "that will not do with me; I have my own house to look to. 'Charity begins at home.'" So it does. Charity for home; alms-giving for abroad. A charity boy is by no means so designated in the true sense; he is an alms-boy publicly educated, as all our children will probably be in a hundred years; but certainly, in his yellow leggings and muffin cap, he is not a child of affection. Charity, *caritas*, as we have often explained, is quite another thing. It means dear, sweet, kind and soft-hearted affection, dearness, sweetness in life. Chaucer uses it in the right way—

"But to spoken of her conscience,
She was so charitable and so pitous,
She wolde wepe if that she saw a mous
Caughte in a trappe, if it were ded or blodede."

But in a few hundred years the word changed its significance; and we now see it used, in Murphy's Life of Johnson, in the sense which, to some ears, is odious. "Mr. Samuel Johnson (author of London, a satire, and some poetical pieces)," says

Lord Gower, "is a native of this county, and much respected by some gentlemen who are trustees of a charity-school." Dear, sweet charity! How we moderns have transformed her! To think that she should have anything to do with those pinched-blue, cold, serge-gowned, white-capped charity girls!

However, here it is before us, written as plainly as ever it was, a law, though not understood; the essence of wisdom, though passed by; obliterated by age and ignorance, just as the names on the tombs in the church yard are allowed to be covered with mosses and lichens, and hour by hour and day by day the encroaching hands of Time and Nature are allowed to veil our frailties, our follies, our virtues—if we have any—and our names.

CHARITY BEGINS AT HOME.

The true meaning of that mystic line is that you, our readers of all ages and both sexes, should do all you can to make your homes happy; it is there you should show your kindness good-humour, your fun and cleverness. There it is that you should play the fine gentleman and be doubly polite, there where you are seen only by your own kith and kin.

Chris. Stand.

A COMMON MISTAKE.

MANY a man seems to regard the household duties of the wife as not to be compared for a moment with those which engross his attention. He expects, if business has perplexed or made him anxious, to have his wife's sympathy when he comes home at night, but never imagines that during the day anything could have occurred to trouble that wife. He returns from his workshop or counting-room soured, perhaps, by some bad bargain, annoyed by a stupid workman or unreasonable employer, morose from some ill-spoken word, and expects to be received with smiles; it matters not how surly may be *his* looks, his wife must be, in countenance, in word, all sweetness and amiability. He may have no pleasant word, may take his place moodily at the table, but his wife's words must be affectionate, and his wife's looks full only of gladness. What, he thinks, has she to trouble her? And this when the poor wife has, through a long and weary day, been toiling with family work and vexatious care till her head is aching, and foot, and hand, and heart are sore with the worry. The tea is dispatched silently, very likely with sombre complaints over the trials he has had during the day, or the badness of the times; and then the evening paper is taken in hand and pored over until the very advertisements are devoured, or the reader's face is bowed upon the crumpled

page in sleep. Or, if he be not weary enough for that, he seizes his hat and rushes for the reading room, or, more probably, for the lounging place where such as he do congregate; there he lingers till the noise of the closing shutters warns him to leave. He goes home at last, because he can go nowhere else. Meanwhile the wife has, with a heavy heart and tired step, got the little ones into bed, and, as best she could, has worn away the long hours of the evening in silence and loneliness.

Should a thought of his selfishness or injustice cross the mind of the husband, he responds with ready self-complacency, "I require relaxation, and must see my friends." The night is witness of the same or greater lack of sympathy. Perhaps the baby is not well, and is restless. But that is not his business. It matters not that the poor pale wife has had the child in her arms through the long day—a day's work with a sick babe, one of the weariest of mortal toils—he must not be disturbed. I have known such a husband provide a distant sleeping apartment that he might not be disturbed, and lie snoring in leaden unconsciousness while a frail wife, with swollen eyes, and limbs that almost refused to obey an iron will, was walking to and fro with his child.

WHERE WAS LITTLE HARRY?

"ONE winter evening I called upon a friend, and being shown into a brilliantly-lighted and well furnished apartment, found her absorbed in the contents of a new and valuable work. After some conversation I inquired for 'little Harry,' her only child, a beautiful boy of ten. She confessed that he had

slipped away unnoticed, and the nurse was summoned to inquire for him. Still he was not to be found. Surprised at the little anxiety she betrayed, I soon withdrew. Where was he? Passing a crowd of boys at the corner of the street, I was shocked with the oaths that came from a little fellow whose *rich dress*

though sadly soiled, contrasted strangely with that of most of his comrades; as he turned his head to the gas light, I saw it was 'little Harry.'

Here was the child for whom every earthly advantage was in store,

poisoning the impulses of his heart at a fountain deadly corrupt, through the neglect of a mother, and she a professing Christian.

Christian parents, where are your children at night?"

THE MAN OF SORROWS.

There is no beauty in His marred face,
To court the favour of the fleshly mind;
The lines of sorrow o'er its surface trace
The index of a heart supremely kind,
Yet crushed and broken, hated and malignant.

No stalwart grace is moulded in His form,
His manhood, all too soon, is stamped with age;
He bears the marks of conflict and of storm,
While friend and brother, simpleton and sage,
Forsake Him in His lonely pilgrimage.

The foxes have their holes, the bird its nest,
Where they may shelter when the tempests rise;
But nowhere can He claim a place of rest—
A homeless wanderer, whom men despise—
The men for whom His Father doth chastise.

No rest for Him, till—Calvary's height attained—
He hangs—a curse, for an accursed race;
Until God's perfect law has been maintained,
Has been endured the hiding of His face—
The cloud, before the sunshine of His grace.

But here He rests. Golgotha yieldeth peace.
The place of skulls sends forth the victor's cry.
Responding earthquakes give the dead release,
And solemn thunders witness from the sky,
That Jesus is the Son of God Most High.

"'Tis finished" now. Gethsemane's dark hour,
He never more in anguish shall repeat;
The blood-sweat never from His veins shall pour,
Nor traitor-kiss the Master ever greet;
His work is done—His mission is complete.

The crown of thorns, that pierced His noble brow,
The robe of purple, donned by human scorn;
Have yielded to the crown of glory now,
And robes of regal brightness, that adorn
The form of Him—to heavenly kingship born.

O Man of Sorrows! Prince of Life and Peace!
Now Loveliest! Highest! we our tribute bring.
To flow in love our hearts would never cease;
Nor rest our lips Thy glorious praise to sing,
And urge mankind to own Thee Lord and King.

J. COLLIER.

Intelligence of Churches, &c.

NEWCASTLE-ON-TYNE.—We have for the last nine weeks been favoured with the presence of our much esteemed brother,

E. Evans. The church has recently passed through a very heavy ordeal, which tried us so severely that our courage drooped

and seemed almost ready to fail under it; but the visit of Bro. E. was exceedingly opportune, and tended greatly to strengthen and confirm us. Too much can scarcely be said of his valuable services, he has gained a place in every heart. His judicious counsel, gentle admonitions, and truly christian teaching, have done much to build us up in the faith we love, and to unite us more closely to each other in the one great bond of union. The time he has been with us has indeed been a season of reviving and refreshing to our weary souls, a time to be long remembered by us. Notwithstanding the various things which have conspired against our gaining a large audience at the preaching services, his labour has been blessed to the salvation of souls. The gigantic strike of the engineers is universal in the district, and its influence is very depressing. The small-pox has been rife in this and neighbouring towns, and the summer nights are unfavourable to gaining an audience; still our number of hearers since he came has more than trebled itself. Six have been added to our fellowship, three by immersion and three formerly immersed. A great interest has been excited in the minds of his hearers. We are anticipating more additions and feel confident that if he could have remained longer large results would follow. We feel that the Master is in our midst, guiding our humble efforts and blessing them. O that He may abide with us to our journey's end, until we reach our Father's house on high. We hope and plead that this important and populous district will meet with consideration by the brethren who assemble at the annual gathering. It would be sad indeed, if when the harvest is ripe it should not be gathered for want of competent labourers, and, knowing that the desire of the saints is for the extension of Messiah's kingdom and the salvation of precious souls, we are hopeful that when the time arrives our plea will be remembered by them.

R. H.

SPITAL.—Since our last report of the work here, two have been immersed into the Saviour's death, who are now walking in newness of life. Another whose mind was enlightened while Bro. Evans was with us, is now ready to put on Christ in His own appointed way. We are glad to report our meetings continue well attended. We have been left to ourselves for nearly two months, and the interest has never slackened. How sweet and refreshing it is to meet according to the ancient order, to strive to be conformed to the will of our Lord and Master in everything, to hear His voice and follow Him. It is our sincere desire that He who has guided our feet into the good old paths, will still be with us, and keep us walking therein, until

we arrive at the city of Habitation. We are now obliged to leave our meeting room, our landlord having given us notice to quit. We have decided to erect a plain and commodious room, the cost of which will not exceed £160. We have arranged to secure £100 ourselves without extraneous aid; and should any of the readers of the *E. O.* desire to aid us, such aid will be thankfully received. We have purchased a site and expect to commence operations in a week or two. Any friend wishing to communicate with us on this matter, will please address his communication to JOHN REA, Sea View Works, Spital, Berwick-on-Tweed.

P.S.—Anyone wishing for further information as to the work here, can communicate with Ed. Evans, Derby; or with John Aitkin, 14, Craigie Terrace, Newington, Edinburgh.

BROMLEY, KENT.—A few Christians meet here every first day of the week to attend to Christ's institutions. Twelve months ago I had to remove from London to this town, *sorely* against my own will, but now I am content, for I believe the Lord's hand was in it. After wandering about for a few Lord's-days, from one chapel to another, we began to break bread at home—my wife, son and self. Since then by God's blessing I have baptized three, and four others, formerly baptized, have been added to us. We meet every Lord's-day at the house of Bro. Carpenter, No. 4, South Street, at three o'clock, p.m. for worship, and at half-past six p.m. for preaching the Gospel. Lord's-day, July 9, a few of the friends that meet at Hildenbro' near Tunbridge, paid us a visit. Bros. Hitchcock, of Hildenbro', and Steele, from London, addressed the meeting, and a pleasant and profitable one we had.

JOHN CORRIE.

LEICESTER.—During the last month a series of interesting meetings have been held in Leicester. On Saturday evening a tea meeting took place in the Chapel, Crafton Street, to take leave of Bro. T. Thompson, who was then on the eve of removing to Birmingham for training, in order, after a time, to take the field as an evangelist. Several speakers addressed the meeting after tea, all of whom gave the highest possible testimony to the general worth of the brother about to leave them, and each regretted the loss the church would sustain. A suitable gift of books was presented; the Sunday School having at a previous meeting, in like manner, given him a handsome writing desk. The esteem of his employer and fellow workmen had also been indicated by the present of a watch and another useful token thereof. On Lord's-day afternoon the Gospel was

proclaimed in the park, by R. Mott, T. Thompson and D. King, to a considerable company of attentive hearers. On Lord's-day evening and on Monday and Wednesday evenings, lectures were delivered by Bro. King, on Christianity and the Evidence of its Divine Origin. Thanks were heartily expressed by non-members, and it was urged that the lectures should be repeated in some large central building.

LONDON, CHELSEA, July 9.—During the last six weeks Bro. McDougall has been among us, building up the church in its most holy faith. By the power of the gospel, one has been led to obey the Lord in the institution of his appointment.

J. C. V.

DALKEITH, 13th July, 1871.—The church here was cheered by the baptism, on the 9th June, of a young woman, and again on the 24th by the baptism of other four. We are building a Meeting Hall in London Road, expecting it to be ready in September.

J. WILSON.

ROSS, NEW ZEALAND, April 24, 1871.—In this out of the way place I am exceedingly happy to learn that the Word of God is finding its way more readily among the sects in the British dominions, as well as among other nations. The brethren in *Dunedin* are making progress, so much so that they are compelled to build a larger chapel, which is to be finished this month. I made a visit to *Hokitika* a short time ago, remained about a fortnight, and was happy to find the progress they are making with the small amount of talent that is amongst them.

J. C. MUIR.

MELBOURNE, AUSTRALIA, May 20, 1871.—Bro. Hindle left a fortnight ago by the ship "Asia," for London. He will be able to give you his experience of Australia, and tell what he thinks of the prospects of the Saviour's cause. I regard him as a worthy brother, zealous and devoted in the extreme. I am sorry his health should have given way, but it may please the Lord to restore his health and yet make him useful to the cause here if spared to return. The additions to the churches have not been so great this year as in former years; although we always rejoice in seeing sinners entering the fold of Christ, and would labour and pray for it, yet it may be a blessing to the cause to have less doing in this way for a time, as it certainly is the means of enabling us to give more attention to edifying the church. We believe however, that a great work is to be done here in bringing sinners to the Saviour and breaking down the strongholds of sectarianism. Bros. Surber, Carr and Gore, are all labouring in the suburbs of Melbourne.

A. THOMSON

BUNINYONG.—About twenty members of the Church of Christ meet at the Temperance Hall. Bro. J. A. Hamill is labouring in the neighbourhood and is meeting with great success, adding to our number regularly every week.

F. GOODE.

Obituary.

GEORGE BLAIR died at Nottingham, June 12th, aged Forty-eight years, in the sure and certain hope of a resurrection to eternal life. He was immersed Twenty-six years ago, in Loughborough canal, the ice being broken for the occasion. He then truly put on the Lord Jesus Christ, his spirit and life, throughout his Christian career, being strongly impressed with the image of his Divine Master. Who of the many who knew him will ever forget his quiet unassuming yet devotional deportment? There was so much of the Spiritual in the whole man that the thought would often be produced, that in him the subliming influences of Christianity had powerfully operated on an originally sublime nature. He was a gifted preacher, clear, concise and correct: his elaborated sentences were fit for the press as they came from his lips. As we shall never forget the Christian, so we shall never forget the preacher. Up to February, 1870, he laboured hard in the vineyard of his Lord. He was then stricken with paralysis, induced by mental exertion. He had been engaged in delivering a series of Discourses in Barker Gate Chapel, on "The Cross and the Crown," and his elaborating exertions proved too much for a naturally delicate and well-nigh broken-down constitution. The interval between this attack and his death consisted of partial recoveries and relapses, of hopes raised only to be blighted. On the 12th of June, 1871, however, his spirit was liberated from its shattered prison, and after a sad amount of pain and suffering, without one murmur he fell asleep in Jesus. On the 17th of June his remains were interred in the Nottingham General Cemetery, by Bro. Thos. Wallis, amid a concourse of sorrowing brethren. We rejoice, however, in the consolation that we shall meet him again. He is not lost, but only gone on a few steps before us.

Bulwell.

W. J. D.

MARTHA WILDING, daughter of John W. and Elizabeth Jones, of St. Helena, wife of Bro. John Wilding, fell asleep in Jesus, June 16th, aged twenty-six years. She was a dutiful daughter, a loving wife, an affectionate mother and a consistent christian. At the age of fifteen she made the good confession and was immersed. Her chief aim ever was to conform to the law of the glorious Gospel of her Redeemer.

J. W. J.

"OUR FATHER."

THE first thing that strikes us in this doctrine is, its beauty and its tenderness. It is just the kind of doctrine which the hearts of the best of men would wish to be true. It answers to the weakness and the wants of our nature; to the longings and aspiration of our souls. It is full of consolation. It makes the universe complete. It makes man's life worth living. It makes the greatness, the vastness, the infinitude of our intellectual and affectional nature a blessing. It gives peace,—the peace that passes understanding. It gives joy,—the joy that is unspeakable and full of glory. It opens our lips in the sight of sorrow, and enables us to give the sufferer consolation. It gives the universe a head. It gives it unity. It gives to man a Ruler. It gives to law a force. It gives to conscience power. It makes virtue duty, while it gives to it fresh grandeur and beauty: It exalts it in our eyes; and it endears it to our hearts. And it furnishes the all-perfect example. And it makes reasonable the inculcation of humility and charity, of forbearance and forgiveness. And it dignifies the work of beneficence. It makes us the allies and fellow-workers of the Infinite. It makes us one with Him. In teaching the ignorant, in bringing back the erring, in strengthening the weak, in reforming the vicious, in cheering the sad, in blessing the world, we are working as children in fellowship with their Father, and the pulses of our generous nature beat in harmony with the living, loving, all-pervading Spirit of the universe.

And while it brightens the present, it gilds the future. It makes a blessed immortality a natural certainty. If God our Father lives, then we His children shall live also. Death is abolished. Day dawns at last on the night of the grave. Earth is our birth-place and our nursery; death is the gateway to infinity, and there is our glorious and eternal home. Our work for ever is the joyous work of doing good. Our future life is an eternal unfolding of our powers. The mysteries of universal nature open to our view, and in the confluence of the delights of knowledge and the transports of benevolence, our joy is full, our bliss complete.

This doctrine, in the form in which Jesus presented it, has hold of the hearts of nearly the whole population, of Christendom. It has the strongest hold on the best. Even those who doubt it, doubt it with a sigh; and those who give it up, surrender it with regret. And as they make the sacrifice the earth grows dark. And life grows sad. And nature wears the air of desolation. The music of the woods becomes less sweet. The beauty of the flowers becomes less charming. There creeps a dreary silence over land and sea. Existence loses more than half its charms. The light of life burns dim. The past, the present, and the future all seem cheerless. The world is one vast orphan-house. Mankind are fatherless. Our dearest ones are desolate. And language has no word to comfort them. The lover sighs. The husband and the father weeps. The bravest stand aghast. The charm of life, the unmixed bliss of being, is no more.

But the question of questions is, Is the doctrine true? The heart says it is, and even the intellect acknowledges that there are appearances in nature which cannot be accounted for on any other principle. We cannot at present dwell on this part of the subject. All we can say is, that the doctrine of Jesus with regard to God and immortality is the grandest and most consoling, is the most adapted to strengthen the soul to duty, and to cheer and support it under suffering, that the mind of man can conceive.

JOSEPH BARKER

LIGHT IN A DARK PLACE.

OUR State Church is too much in the dark, in reference to the polity of the Church of God, to allow of our looking in that direction for enlightenment. But, though this is the case, a recent book from that quarter gives no inconsiderable amount of truth not usually told by clerical authors.*

Dr. Jacob undertakes to demonstrate that a pure church, based upon the doctrine and polity of the church of the second and third centuries, is not possible; as the errors of Popery had then considerably advanced. He, therefore, says—"I appeal from the Nicene Fathers to the Apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive church of the apostolical age." Such an announcement from a State Church clergyman is truly refreshing. Not that he completely follows out what is involved in that appeal, but, nevertheless, he grasps great principles and exhibits much truth. On the nature of the Church of Christ he observes, that "there is no example of a National church in the New Testament," and that the word "church" is never applied to a building. With regard to "the ministry of orders," he finds but two offices in the Apostolic Church, the elders and deacons. He deems the attempt to deduce episcopacy from the New Testament completely a failure, and shews that the apostles had no successors in their office. On Baptism he says—

"Christian baptism, though, in its outward form one single act, represented no single, isolated state or feeling, but a spiritual transaction carried on in the spirit and conscience and then declaring itself externally—a power and influence which from the beginning, attested by the baptismal rite, was to go on to the end of the inward Christian life and be diffused over the whole of it. Christian baptism is the visible symbol of the invisible operation of the Divine Spirit, who alone is the efficient cause and real author of the new life in the spirit of man. Baptism is the outward exhibition of a believer's repentance, whereby he forsakes sin; and of his faith, whereby he lays hold on Christ, and on God's promises in Him. Hence the ascribing to the baptismal ordinance all that is ascribed to it in Holy Writ is only a particular instance of the general fact that in Scripture language a single part of a complex action, and even that part which is most obvious to the senses, is often mentioned for the whole of it; and thus, in this case the whole of the solemn transaction is designated by the external symbol.

Besides this, it should be distinctly marked, first, that whatever efficacy is ascribed to baptism as a divinely-appointed ordinance, the sacred writers are careful to make it plain, that it is by no power or virtue, natural or supernatural, in the water and its application, that the ascribed effects are produced. For if they assure us that 'as many as were baptized into Christ, put on Christ,' they omit not to declare that it is 'through faith' that 'all are the children of God in Christ Jesus,' that it is 'by one Spirit' that 'we are baptized into one body.' It is 'in the name of the Lord Jesus' and 'by the Spirit of our God,' that sinful men 'are washed, sanctified, and justified.' The 'washing of regeneration' is the 'renewing of the Holy Ghost.' And, secondly, it should be distinctly marked that the persons, whom the baptism is said to have cleansed from sin, to have sanctified and saved, were those who gladly received the Gospel word, who confessed their sins; and who believed in Christ. They were, at any rate, those

* *The Ecclesiastical Polity of the New Testament.* A study for the present crisis in the Church of England. By the Rev. G. A. Jacob, D.D.

who, as far as man could see, made an honest profession of repentance and faith; who consequently in the economy of the apostolic age, as in all subsequent times, were spoken of on this hypothesis, and so far as this hypothesis was realised, as being what they credibly professed to be, and who on the ground of such profession were received into the communion of the Church.

Notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant-baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effects, no directions are given for its administration. However reasonably we may be convinced that we find in the Christian Scriptures the fundamental idea from which infant baptism was afterwards developed, and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance. Like modern episcopacy it is an ecclesiastical institution legitimately deduced by Church authority from apostolic principles, but not apostolic in its actual existence."

Upon this last paragraph the *Freeman* remarks:—

"What these principles are, and how infant-baptism can be deduced from them we are not told. But our author does tell us when infant baptism appears to have arisen, viz., in the third century. He does not even condescend to notice the argument in favour of infant baptism, drawn from the words of Justin Martyr, who says that many aged men, were then alive 'who have been disciples from boyhood,' as if believing boys were not being constantly baptized among ourselves; nor does he think much more of the words of Irenæus who speaks in one passage of infants being 'born again;' 'a passage,' says Dr. Jacob, 'in which infant baptism is not mentioned, and by no means necessarily implied.' We find, then, that infant baptism is not advocated by any writer earlier than Cyprian—the earnest pleader for sacerdotalism and believer in sacramental efficacy. 'As an established order of the Church, therefore, it belongs to the third century, when its use, and the mode of its administration, and the whole theory of it as a Christian ceremony, were necessarily moulded by the baptismal theology of the time. A circumstance which ought to be distinctly kept in view in every consideration of the subject'—and which we do thus keep in view in the following consideration of it—that an ordinance which was not apostolic, which did not arise till the Church became corrupt and which was moulded by its corrupt theology, is more honoured in the breach than the observance.

We do not quite understand on what principle Dr. Jacob approves of infant baptism, but he evidently regards it as something different from the baptism of the New Testament. 'The language used in the New Testament, when speaking of the baptism of *believing men*, does not justify the use of the very same terms in the baptism of *unconscious infants*.' 'It by no means follows that such baptism should be exactly the same as in the adult believer.' That is, the ecclesiastical baptism of infants is a different thing from the scriptural baptism of believers. Christ enjoined, and the apostles practised, the latter; the 'humanly deteriorated Church of a later time' instituted the former. This being the case, we think it right to obey not Cyprian, but Paul—not the Church, but Christ—not man, but God."

Other points on which the author fairly brings out New Testament truths are not wanting. We wish the book wide circulation.

MRS. BUTLER ON THE REPEAL OF EXISTING DEMORALIZING LAWS. *

THOSE who are not uninstructed in history are aware that when nations become populous and wealthy, and wealth is very unequally distributed, society almost uniformly decays in the most odious immoralities, which, beginning with male profligacy, undermine family life, patriotism, truthfulness, self-respect, and make religion a lie, or a foul excuse for carnality. We see England itself to have reached this crisis. We have seen her Statesmen secretly scoffing at the idea of Christian purity, and enacting laws which assume male chastity to be Utopian and absurd. We know that such demoralization means political slavery, means corrupt tribunals, and corrupt Parliaments, means practical atheism and carnal enormities domineering in private, with necessary misery suffered first and worst by the weakest portion of the nation, its poorer women.

We cannot believe that Christ the Lord would ever have sanctioned the public registration of women by government as the servants of shame. We believe that if the Pharisees had enacted laws for the protection of profligates, Christ would have poured down on them His bitterest invectives. Hence not only Christian women, but the great mass of the most Christian part of this nation turns away with grief and sickness of heart from that page of shame which has recently darkened our nation's history. We feel that England is now on her trial, so to speak, before the whole world. If she do not from this time begin to put away these abominations and to acknowledge higher and purer principles in all her social and political transactions, then her decadence is sure, her role among the nations will soon be played out to the end, and God will assuredly raise up some other race, some nobler nation to take her place as pioneer of the world in all true progress, and as a dispenser of blessings to new communities and distant isles. Ah! how grand, how glorious is the work which England might do, the work to which God is calling her! but how fearful, how imminent are the dangers which threaten her, not from without, but from within. Our hope is in God, that He will raise up His power and come among us, and with great might succour us. If ten righteous men would have saved Sodom, will not tens of thousands of righteous men and women save our Britain? I know that the kingdoms of this world *shall* become the kingdoms of our God and of His Christ, though it should involve the annihilation of those who madly resist Him and make a choice of evil.

I would not have you to suppose that I feel much confidence in what legislation can do in making people moral. Its power is limited. It is absolutely necessary to get rid of all unjust, partial, oppressive, and impure laws, for the laws may have little power to make them good, but they have very great power to increase wickedness. Certain laws for the protection of children and to remove injustice to which women are subject are rightly and loudly called for—and we mean to have them. But I hope more, under God, from the collateral movements of the day, from improved education and other things which I need not here specify; but the great thing that has to be done is to create a pure moral tone among *men*. I know nothing for which I am inclined so sternly to blame my country women as for their selfish cowardliness in trying to please men by fashioning their ideas and speech about male and female morality upon the standard which men have set up. I cannot too strongly condemn the cowardice of women

* From a speech at a Public Meeting in Croydon; W. Fowler, M.P., in the chair.

in suffering this "lying spirit" to prevail with them, until they are really almost persuaded that it is a light thing in a man to be a fornicator, and unclean, while for a woman to fall from virtue is to be treated as an unpardonable offence. If I search the scriptures from beginning to end I find no such distinction there.

A gentleman once said to me, expressing the generally accepted opinion, "I own that a profligate man is a disagreeable thing, but it is obvious to all that a vicious woman is an infinitely more degrading and disgusting being." I replied to him, "I beg your pardon, Sir. Perhaps you see it so from your point of view, but I am a woman; and I must say that altho' a vicious woman is a dreadful thing, to my mind a profligate man is an infinitely more degrading and disgusting creature." He was quite astonished at my expression of what I truly felt and feel. Probably the revulsion is greater in most minds against sinners of the opposite sex, and women are therefore the more deeply guilty ever to have allowed nien to cherish the theory that they (women) do not look with displeasure on vice in men. It will be our duty henceforward, fellow-women, to require, sternly, to require of men that they be pure, to demand it of them as they have hitherto demanded it of us. The history of human life is encouraging inasmuch as it shows that men are not generally slow to come up to the mark of what the women around them require, whether it be in folly or in goodness. See then what a responsibility rests on us.

It is a solemn thing to meet face to face with a multitude of people whom one may never see again, and to confer with them upon such momentous subjects as these. Richard Baxter once said of himself after addressing an audience, "I spoke as a dying man to dying men." It is with something of that feeling that I have spoken to you this evening. I am, as many of my fellow workers are also, a good deal tired and worn out with the labours of the last two years. I do not covet a continuance of work of a public nature, and it may be, as this is the first, so it will be the last time I shall address you. The occasion is therefore to me the more solemn. Knowing that I should meet you here, I have borne you on my heart, in prayer, for many days past, desiring that the Holy Spirit might descend on us here, and that from this hour many may be filled with an undying impulse to obey some higher call of God which may be awaiting us, and to labour each after his power to change the tangled wilderness around us into the garden of the Lord. May we have the happiness of bearing testimony to each other of the reality of this higher call when through God's goodness we meet again, "where the wicked cease from troubling, and the weary are at rest."

THE GOOD TEMPLARS.

MANY readears of the *E. O.* have no doubt heard recently of the *Independent Order of Good Templars*. We are just now asked to approve an application for the use of a church schoolroom for the purposes of a Good Templar Lodge, and our kind correspondent hopes, ere long, that we shall come into the *Order*, and thus enable him to "welcome us as a brother." Now and then, too, we are asked as to the desirability of Christians joining this Society. As Good Templarism has only recently been introduced into this country, we shall serve some of our readers by saying exactly what it is. This shall be done by reproducing the words of one who, by Good Templars, is described as "*Brother A. H. M'Murtry, M.D., Belfast*,"

who says—"The Independent Order of Good Templars was instituted in New York, in the year 1851. Since that time it has spread over the greater part of the North American Continent, where it has a membership of over half a million, and exercises a corresponding influence for good on the customs and politics of the country. On the 8th of September, 1868, the Order was introduced into England, and has made very gratifying progress there, having now a Grand Lodge and about seventy-five subordinate Lodges in full operation. On the 13th of August, 1869, it was introduced into Scotland, and its success in that country has been unprecedented in the annals of the Temperance Reformation. During the past sixteen months it has drawn around its standard nearly 30,000 members, about 500 being now admitted weekly, and applications for an extension of its blessings being almost daily sent in to the proper authority from every part of Scotland. On the 20th of October, 1870, the Order was established in Belfast, and a record of the very encouraging progress it has since made in drink-cursed Ireland you will find in the present and two preceding numbers of this Journal. The Order consists of (1) the Right Worthy Grand Lodge of North America, which has supreme control over the entire Order; (2) about forty Grand Lodges, which exercise jurisdiction over and are composed of Representatives from (3) the Subordinate Lodges, of which there is an unlimited and ever-increasing number. Each Lodge is under the direction of its respective Officers, and is open to persons of either sex, from twelve years old and upwards, on payment of an initiation fee of one shilling and sixpence and an additional subscription of one penny per week. The Order does not adopt the beneficiary system, thus placing no sordid motives before selfish persons to join it. The Good Templars are simply a Temperance Society, carefully and completely organized. The Order is not intended to rival nor supplant any existing temperance organization, but is the willing helper of them all. It is not an upstart, but the legitimate result of the growth and development of the Temperance Reform. It is a brotherhood, resting on the basis of Faith in God, Hope in the triumph of God's cause, and Charity towards all mankind, and is banded together for the accomplishment of a great and sacred work. It is this, and nothing more. Abstinence from intoxicating drink is not a mere matter of expediency, but a duty—a principle—whose foundation is laid deep down in Science, History and Revelation. The use of alcohol as a beverage in health is a violation of the laws of life, which are the laws of God. It is physically wrong to indulge in alcoholic beverages; and what is physically wrong is morally wrong; and what is morally wrong can never be politically right. And because it is physically and morally wrong to use alcoholic beverages, we believe total abstinence for life our personal duty; and because it is politically wrong to license the manufacture and sale of these drinks, we believe total prohibition our social duty. We grasp the moral aspect of the question with the one hand, and the political aspect with the other, and we go to St. Stephen's and say, 'It is wrong to license an immorality; it is righteousness alone which exalteth a nation, and we therefore demand the power to banish the unrighteous and immoral traffic from the land.' Teetotalism for the individual and prohibition for the State are, therefore, the principles of the Good Templars. *Its Policy.*—(1) No license in any form, nor under any circumstances, for the sale of intoxicating liquor to be used as a beverage. (2) The absolute prohibition of the manufacture, importation and sale of such a liquor to be used as a beverage—prohibition by the will of the people, expressed in due form of

law, with the penalties deserved for a crime of such enormity. (3) The creation of a healthy public opinion on the subject, by the active dissemination of temperance truth in all the modes known to an enlightened philanthropy. (4) The election of good honest men to administer the law. (5) Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal. This is Good Templar policy. The object of Good Templarism is to reclaim those that have fallen, and to save the young and the sober from falling into the snares of the tempter (or tempters, rather), by a strict and life-long abstinence from all intoxicating drinks as beverages, and the judicious use of all means calculated to strengthen the virtue, promote the happiness, increase the usefulness, and improve the habits and tastes, morally and socially, of the members; to aid all measures calculated to lessen the evils of intemperance; but chiefly to suppress, by legislative enactment, the entire liquor traffic, as the *fons et origo* of nearly all the crime, disease, pauperism, and other evils which afflict society."

Such, then, are the plans and objects of the Good Templars. What do we think of them? That they propose to reduce, obstruct, and, if possible entirely remove one of the baser curses, if not the most desolating curse, which afflict humanity, and we wish them success in their enterprise. Still we have no intention of becoming "a brother" in any Order or Association under heaven. Having entered into one brotherhood, that of the Church of Christ, we are content as to brotherhood. There are many Societies whose objects we approve and whose work we would encourage and help forward, but with which we could not unite, as we should then be responsible for their modes of action and, in the estimation of the world, have much placed to our account which could not be made to square with Christian simplicity, sobriety, and unworldliness. We do not say that the Gospel will destroy every evil. It is quite certain that if Christians keep public-house company we may expect to find them in the gutter, or in still worse places. Let the cause of entire abstinence go on, let the world form its societies for temperance work and recreation. Let every Christian abstain from the drink, and promote the suppression of its traffic; but let the world manage its own societies, while the Church devotes its time to the higher work which the Church only can perform, and for the performance of which it has not half the required strength. It is a good thing that men unite, the world over, to stay the ravages of drink, and we like this Good Templarism, as a worldly institution. But these "Independent Orders" need to popularize themselves by coming down to a vast amount of littleness, perhaps wisely. They form a "secret society," have pass-words, signs, grips, knocks, tawdry regalias, and the like, most of which is far beneath the man who knows what the true Church of Christ is, who has a place therein, who has a conception of its work and of the immense need for every member to devote every possible hour and energy thereto, which, as before said, only its members can take part in.

We, then, are for the existence of Temperance Societies, including all legal movements for the suppression of the liquor traffic, and desire their large success. We urge that the Church be ever careful not to obstruct such work, and that its own influence shall be in the right direction, both should work to the common end—the one as a divine the other as human institutions. Let the world govern its own societies and the Church be content with its God-given brotherhood.

SALT LAKE CITY.

"Be sure and spend a Sabbath at Salt Lake City," said a friend who had just come overland from Boston. Accordingly we commenced our journey homeward on a Thursday morning, and in forty-six hours we found ourselves at Ogden, the terminus of the Central Pacific Railroad. The two hours' rest for breakfast and change of position was very refreshing; then the cars of the Utah Central were ready for the passengers who were to visit the Mormon City. The distance is thirty-six miles, and the time about two hours. The most popular hotel is the Townsend House, and here, although it was already full, we were nicely accommodated. While waiting quietly in the parlour for the dinner hour, before commencing our investigations, a party of young people came in from a reception at President Young's. We were annoyed to find that we were for once just too late; but of course he would be at church the next day, and we should see him there.

After dinner we made our way to the curious, egg shaped Tabernacle, one hundred and fifty by two hundred and fifty feet on the ground, and sixty-five feet from floor to ceiling. Forty-six columns of sandstone support the graceful arched roof, doors and windows filling the spaces between the columns. In one end of the building is the organ, higher than the great organ in Boston, but not so wide, built by a Mormon in the city. In front of the organ are rows of seats for the singers, and three speaker's desks. On three sides of the house are galleries, with six stair-cases, entirely separate from the body of the building. In all, there are twenty-six doors of egress, and "on one occasion, the house was cleared of fourteen thousand people in six seconds less than three minutes!"

In the lot adjoining the Tabernacle the foundations of the Temple are laid. This is for the use of the Saints exclusively, as I understand it. No Gentile foot is ever to pollute it. The granite of which it is to be built is hauled twelve miles from the mountains, and every block is shaped and numbered at the quarry. The dimensions are about a hundred by a hundred and ninety feet, the main building to be one hundred feet high, surmounted by six towers, the centre ones two hundred and forty feet high, and each tower to be surrounded by twelve spires, emblematic of the twelve apostles. One million of dollars has already been expended, and it will cost several millions more before it is completed, away down in the dim ages yet to come.

From the Temple a short walk brought us to the Museum, where we found beautiful specimens of precious stones, and the rich ores and minerals which abound in the Territory, gold and silver, jasper, onyx and chalcedony, crystals, moss agates, petrifications and fossils, broken geodes, and one unbroken—why could not that be broken just then and there? It must be opened some day, and it would be so nice to see what is inside!

The city lieth four-square, at the foot of the Wahsatch Mountains, one of whose peaks is seven thousand feet high. The streets are wide and well shaded, and along each side of every street runs a clear stream of water from the mountains. It is laid out in ten-acre lots, divided into four parts, giving to each landholder a corner lot of two and a half acres. The houses are built of stone and adobe, neat and pretty, and not crowded together. The old adage is "No house is large enough to shelter two families;" but when two, or three, or four families are compelled to live

under one roof with the *paterfamilias*, who spends a week with each in turn, how is that for—comfort?

The city is divided into twenty-one wards, each ward containing nine blocks. In some wards there is no school. One thousand children are in schools, several thousand are out. Three teachers visit every family every two weeks, and are quick to discover any uneasiness or dissatisfaction with the system. Every impediment is thrown in the way of those who apostatize. If they wish to leave the city they must sell at a great sacrifice, and if they remain the Saints will have nothing to do with them.

Over their places of business the Mormons have a uniform sign, "Holiness to the Lord," in a semicircle; under this is a huge eye, which the Gentiles call "The Bull's Eye;" then "Zion's Co-operative Mercantile (Banking, or whatever it may be) Institution." One tenth of their profits by merchandise or by farming is to be paid to President Young. The Valley is five hundred miles long, and full of Mormon settlements. "The President has families all over the country, so that wherever he goes he may always be said to be at home."

After supper the question went around, "Are you going to the Theatre to-night?" We are not theatre-going people at any time, and of all times Saturday night! But we found afterward that we had made a mistake. The Ravels were just finishing a three weeks' engagement, and took the same car Eastward with us on Monday. They told us that President Young reserved seats for one hundred of his family. We went to the city to see Mormonism, and there we could have seen it in all its beauty and perfection. We did not care for the Ravels, but we ought to have seen the Madams, and the Masters, and the Misses Young, or a part of them at least, say seventy-five or eighty, and possibly a hundred.

On Sabbath morning there was quite a deputation from the Townsend House. Strangers entered a side-door and were seated in the centre of the body of the church, dividing the Mormon women who occupy that part of the building. The men take the side-seats and galleries. We watched the doors, wondering how many wives the president would escort to church, or whether he would come alone; but I am sorry to say he did not appear at all. A nephew of Joseph Smith occupied the desk. He made a prayer, and the choir sang a hymn; then he began, without any text, invoking the aid of the Holy Spirit, and, drawing what inspiration he might from the faces before him, he rambled on for an hour and a half without imparting much light or comfort. President Young, he said, was good, honest, and kind, a father to his people (which no one doubts), aiming to bring all the poor and unfortunate from Ireland and Germany and Scandinavia out of the thralldom of the old world. Then, taking a leap backward he descanted on Joseph Smith, and his revelation from heaven. "I believe it; I know it to be true. I am commissioned to present it to you, and if you do not receive it you will be damned." Next came the benediction, excluding the Gentiles probably, for how could he bless those whom he had just cursed? And the services were over.

In the afternoon there was a great crowd, women and children greatly predominating. The communion table was spread, and on it were two immense platters of bread and eight large pitchers of water, from which the eight elders filled cake baskets and silver mugs and distributed to the multitude, men, women, and children partaking. Elder Pratt was preaching while the elements were passing, and continued for a long time after. The preachers seem to have the gift of continuance. His subject was,

"The bringing in of the fulness of the Gentiles." The gospel has been proclaimed to them through an angel, by means of metallic plates, and they will yet be brought in. "The Mormons are the salt of the earth," etc. Of course they are! What else could they be, settled as they are up and down and around that Great Salt Lake?

The service closed, and no President Young was there. What should we do next? There was no evening service. There is no way of lighting their immense audience-room—probably the President thinks it more profitable for the Mormons to spend their evenings in the bosom of their families.

At supper I said to a gentleman near me: "Doesn't President Young attend church? We have been out all day, and he wasn't there at all, and we want so much to see him."

"How many are there in your party?"

"Four ladies; and we must leave to-morrow morning without seeing him."

"You can call and see him. Go without any gentlemen, and if he is at home he will see you."

"But he will think we have some designs on him."

"Not at all; it will be perfectly proper, and he will treat you politely."

We went to our rooms, and sent for Mr. Townsend, who is a Mormon, and laid the case before him. He looked a little blank at first, but we were four to one, and at last he drew a long breath and said:

"Well, put on your bonnets. I will go with you, and we will see. Come quietly, or the crowd will follow."

We were not long in donning our "things" and following Mr. T., who started on in advance.

We soon reached his residence with the sign of the golden bee-hive. The President was not in, and no one knew where he was, or when he would return. After all, was it to be for us the play of Hamlet, with Hamlet himself left out? We walked around the square, past another "residence" of the President, and met a daughter, who said her father had a meeting of officers in the evening and he would be at home very soon. We returned to the bee-hive and seated ourselves on the porch. It was not long before a side-door opened and we were presented to "the coming man." He received us very politely (he could not very well do otherwise), and talked very pleasantly for the few minutes we ventured to stay. He has been in the city just twenty-four years, and is now seventy years old. He spoke with some complacency of what has been accomplished. In answer to our questions, he said he had two councillors, twelve apostles, and a bishop in each ward who attended to the temporal wants of the people. They have no lawyers and no physicians—he is something of a physician himself, having studied a good deal, particularly the diseases of children. They have no quarrels that cannot be adjusted by their bishops and elders—they have no courts; and another strange thing he mentioned, they have never had any large fires in the city!

The railroad he considers an advantage—it brings strangers among them, and when they are better known the public will have a better opinion of them. To us it seemed that the railroad was to be their death-blow. Gentiles are settling among them, and other churches are springing up. Mormon mothers are dissatisfied with the institution, and teaching their daughters to abhor it. Every Sabbath shows them well-dressed, happy Gentile men and women; and those forlorn Saints will not be content much longer to appear in their blanket-shawls and bonnets after the

pattern of those made in the ark; and, worse than that, to be seen walking away from the Tabernacle with their half or third or quarter section of a husband to the same fraction of a house on the corner lot, to which they in their blindness apply that precious name, "Home."

American Christian Review.

M. S. A.

OPPORTUNITY AND OPPOSITION.

(Continued from page 271.)

We cannot keep this country for God and for freedom, unless moral and spiritual culture shall keep pace with intellectual culture and material enterprise. Righteousness exalteth a nation. The fear of God is the beginning of wisdom. And this culture the church alone can give. From the very nature of our free institutions, the Government can do but little in this line. He is the truest patriot, then, who most effectually promotes moral and religious interests in the community, and wins most hearts to virtue and righteousness.

But this is putting our plea on low, utilitarian ground, and is itself, perhaps, an appeal to selfishness. We must look higher. I said, in the outset, that the Gospel is only the power of God when it comes in contact with the heart and conscience; and that we must rely on providence to open the door of access to individuals and to communities. But that is not the whole truth. There is not only room here for divine agency, but for human agency as well. If God opens the door, we must enter in and bear the Gospel with us. Between the printed page of the glorious Gospel of the grace of God and the human heart in which it is to plant the power of God, there is room for a great variety of ministries. The parent, the Sunday School teacher, the preacher, the colporteur, the editor, the tract distributor, the Bible reader, all have work here. And here is our sphere of operation as a missionary society. When we look on the deep and dark idolatries of men, the mad devotion of the human heart to sinful pleasure and selfish gratification, the terrible enslavement of men to every form of sin until they hug their chains and bless their bondage, we cannot but feel our impotence in attempting the regeneration of society. No human power can effect it. But the power of God is made available for this end. It comes to us in the Gospel. It is a living and powerful word. It penetrates, it smites, it breaks in pieces; it wounds and heals; it kills and makes alive; it reaches the very fountain of life with the energy of omnipotence; its thunders boom over the conscience with crashing terror; and its tempest-force sweeps like a hurricane over the soul, and pride and stubbornness and the idols of the heart are swept in crushed fragments like a leaf in the storm. It sheds light and peace when the storm is over, and in its light a new creation rises, over whose regenerate beauties and glories the morning stars sing a sweet anthem and all the sons of God shout for joy. *But this power must be applied.* That is our part. God grants the power, God opens the way for it. But we must apply it. We cannot create good men ourselves. But we can let in the creative power of God upon the souls of men, that they may be created anew in Jesus Christ. We are honoured with this august position as co-workers with God; shall we be so base as to sell this birth-right for a mess of pottage—so ignoble as to refuse, through indolence or indifference, to sway this God-like power for the salvation of the world?

But I said, We must pray—pray to Him who alone opens the door—who alone gives the increase; and I greatly fear that our lack of work

grows largely out of our lack of prayer. Think you we have ever yet learned to pray? I know some who think the Lord's prayer a thing for the past—but I doubt if we have ever yet learned to breathe that prayer aright. I doubt if we have yet learned the true spirit of its first petitions. Let us see. What is the first petition in that prayer? Grant me life? No. Grant me health? No. Grant me wealth? No. Bless me and mine with all good things, and keep me from all harm and suffering, and let not adversity come nigh us, and let us have our own sweet will to do as we please? Oh! no, no, no. The first petition is, "*Thy kingdom come.*" And the second is like unto it, namely, "*Thy will be done in earth as it is done in heaven.*" And how much does He teach us to pray for of worldly good? *Just one day's supply of food*—that is all. "*Give us this day our daily bread.*" Christ would thus teach us to subordinate the earthly to the heavenly, the material to the spiritual. We have never learned that prayer, then, unless we have learned to make the spiritual first in our affections and the interests of the kingdom of God the first and dearest desire and aim of our lives; and unless we have subjugated our will to the will of God, until we can say, Thy will; not mine—Thy will be done, as in heaven, so on earth. Oh! it is this, it is this, dear brethren, that we need to make us what we ought to be. We are too much devoted to our *theories* of the world's conversion, and too little given to the work of converting the world. We are too little humbled before God in view of our weakness and inefficiency, our selfishness and sinfulness. We know far too little of that absorbing, enthusiastic desire for the spread of the kingdom of God which would lead us to pray always first, "*Thy kingdom come, Thy will be done*" It was the first and the last struggle of the tempter with Jesus to persuade Him to supplant the will of God with some other will—any other, no matter what; it was the first and last victory of Jesus over the tempter, though it cost bloody sweat and bitter cryings and tears, to cling to the will of God, and say in the darkest hour, Thy will be done. Would that we might all be brought, through whatever humiliation and agony, to this point of entire submission—how mightily would God enable us to move forward the triumphs of His kingdom! We have the men, we have the money, we have the open door; we want—supreme devotion to the will of God—a devotion that shall conquer our love of the world and our carnal security.

I. E.

A SURVEY OF HISTORICAL SUPERNATURALISM.—No. VI.

WE are not informed concerning any outward radiance when God walked with man in the garden. The cherubim fire and the revolving sword of flame not appearing at the eastern gate until man is driven out. The manifest outshining of God in this case being to awe rather than to charm—frightening marauders from the tree of life.

We have a remarkable account on record in the third chapter of Exodus. When Moses led the flock of Jethro to the backside of the desert, he came to Horeb, the mountain of God. "And the angel of the Lord appeared unto him in a flame out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." When Moses sought to find out why the bush was not burnt, the voice of the Lord came to him, and he was taught that he stood on holy ground. God who remembered the ancient covenant had seen the oppression and knew the sorrows of His people, and Moses receives his

commisson as the earthly instrument of deliverance. His name how wonderful, if we abide by the common version. "I AM!" It combines austere simplicity with metaphysical grandeur. He is the Absolute, Unchangeable One from eternity to eternity, and we are but shadows. The worlds and the orders of being only subsist in Him, and without His support matter and spirit would equally fail. Some eminent Hebraists, however, translate *the One who will be the coming One*, and this leads the mind into a richer field. For the *coming One*, who was then the coming One and is still the coming One, is our own Lord and Saviour, glorious in His work as the ANGELUS REDEMPTOR of one age and the man Christ Jesus of another.

In Exodus xiii., xiv., xv. we have some memorable circumstances. When the emancipated people left Egypt the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire. When the crisis of the Red Sea came, the angel of God who went before the camp of Israel removed and went behind them. Cloud and darkness to the camp of Egypt; light and fire to the camp of Israel. And when God triumphed, gloriously, Moses and the people sang a song of transport and life, which is like a blast of trumpets: "Who is like unto Thee, O Lord, among the Gods? Who is like Thee, *glorious in holiness?*"

When the people were to receive their constitution Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount, Ex. xix. "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as a furnace, and the whole mount quaked greatly." Afterwards there went up Moses, Aaron, Nadab, Abihu, and seventy of the elders. And they saw the God of Israel: and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. "And the glory of the Lord abode upon mount Sinai. . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," Ex. xxiv. When the splendid tabernacle was finished, where God communed with Moses and Aaron from between the golden cherubim, above the mercy-seat, there was a fire burning which man never kindled—an outshining glory from the Lord. The palace built for the King of Israel was sanctified by His glory, and the people knew that He was the Lord God who redeemed them from Egypt. Ex. xxv—xxix.

We must not forget the penal revelations of the glory. Nadab and Abihu perished under the fire of the Lord while burning strange incense. The two hundred and fifty princes who adhered to Korah, Dathan, and Abiram were slain by fire after the leaders had descended alive into Sheol. Lev. x., Num. xvi. We are reminded of One who is the very essence of perfect love, but who will, nevertheless, be revealed in flaming fire taking vengeance. In neither case may we distinguish as though the fire were different. The Holiness of God shone forth in glory between the cherubim—serenely resting on the mercy-seat—the same Holiness burned out in devouring fire to consume the rebels. The inward Holiness of Jesus shone forth on the holy mount, so that He was transfigured into intense white splendour, and those who were bathed in it felt it good to be there. The same Holiness will burn out in flaming fire, so that those who have not known God, nor obeyed the Gospel, may be consumed with everlasting destruction from the presence of the Lord, and from the glory of His power.

Habakkuk says: "God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of

his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power," chap. iii. The Psalmist says: "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth." xxix. When God, who is in His essence pure Spirit, assumes any form, it is the human, for man was made in His image. And when His awful holiness is outwardly manifested, it shines forth in glory, and the glory is the vehicle of His power. It is the Holy God who is revealed in external glory, and it is the God of glory who thundereth in power. That glory which is the outshining of His essential holiness will either bless and transform and glorify, or scare and kill and destroy, according to the material on which it falls. The persons and things which are pure in His sight bask in the splendour of the holy light, the persons and things corrupt and offensive perish in the devouring fire.

After Solomon had finished the Temple, which was better fitted than the Tabernacle for a consolidated people, the glory of the Lord filled the house, and so long as that Temple endured the peculiar radiance was found there. Ezekiel saw it depart in vision and he likewise saw it return in the vision of a more auspicious age. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence," Isaiah iv. We are not, however, to conceive of a local limitation as the final reality, for the same writer declares: "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Doubtless the Prophet has before him the ancient promise on record in Numbers: "I have pardoned according to thy word. But as truly as I live all the earth shall be filled with the glory of the Lord," chap. xiv., 20—21.

We see one beautiful and comely thing in the ancient theocracy, their religion was their law and their law was their religion. At present we get our religion from one source, and our political law from another; often in direct antagonism. But in an age of approaching glory the theocracy shall revive again—wider and more glorious—and all the harmonies of a perfect state shall be seen in divine unity.

There came a time when the glory of the Lord shone around the shepherds by night, and they received the tidings of the new-born King. When that King arose from the water of immersion, the heavens were opened, and the glory descended. His miracles, even the first, struck the key-note of divine music. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." His last great miracle has the same voice to Martha who talked about decomposition and corruption. He says: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" His outshining on the Mount was a supreme revelation. Two out of the three witnesses have named it with emphasis: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John i. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came

to him such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased."

We are represented as standing in grace, and rejoicing in hope of the glory of God. And in the same epistle all creation is painted as in birth pangs, waiting for the manifestation of the sons of God in the resurrection morning. All creation is to share in the glorious liberty, or rather the liberty of the glory. We are looking for the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. He is coming to change the vile body, and fashion it like unto His own by the energy of His working; and though we know not what we shall be, we know that we shall be like Him when we see Him as He is. The same thing is true of the disciples as of the Master and Lord. The holiness is the root of the glory; in proportion to the purity such will be the splendour, and the measure of the glory will be the measure of the power.

But Holy Scripture conducts us to an age past latter-day glory—opening eternity—when the Shekinah Presence of God will be perfect and uninterrupted; not even a cloud,—for the cloud indicated the existence of sin, and the contiguity of hostile and disturbing forces. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. And I heard a great voice out of heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them."

The essential holiness of God underlies all moral government and responsibility, all righteousness, or life, or possibilities of victory for the good and the true. When it finally breaks forth unobstructed the result is inconceivable glory. We no longer need to be hidden in clefts of the rock while the supreme splendour passes by, only to gaze sadly on lingering radiance, but on the contrary the holy effulgence rests upon us in the fulness which is blessedness. Outside people may require the old natural luminaries, but no sun, or moon, or stars are needed in the city of the golden. The Father and fountain of all light reveals His face, and the impartial glory bathes the whole city, where no temple is needed. Even a temple, sublime though it be, has a side of awe and darkness, speaking of guilt and sin to be purged and pardoned through the appointed ritualism. But there is no temple in the city where God descends to dwell with His holy ones for ever.

In the deeps of the divine philosophy we can clearly perceive how it is that the holy are glorified and the unholy perish. It must be so in the very nature of things. The foundations of immortality are laid in the regeneration, in the supernatural birth, and the life growing up in God. The holiness implanted and nourished is sure to shine forth in its proper form of glory when the obstructions are removed. Whereas, among the unregenerate, where there is no holiness, there is nothing to shine forth. When the glory of God falls upon the naked flesh and the unclean spirit the corruptible things are consumed and perish for ever. It is our business, our privilege to take care that the work advances even now. "Beholding, as in a glass the glory of the Lord; we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." G. G.

THE CHURCH IN THE DIOCESE OF CHESTER.

THE boundaries of the diocese of Chester are much more limited than they were some time ago. It was created by Henry VIII. out of a portion of the dioceses of Lichfield, Coventry, and York. It then included the whole of the counties of Chester and Lancaster, and also part of Yorkshire, Cumberland, Flintshire, and Denbighshire. The Yorkshire portion was transferred, in 1836, to the new diocese of Ripon. In 1847, when the new diocese of Manchester was created, it was further reduced, and in 1849 it experienced another reduction. It is now nearly coterminous with the county of Chester, but includes a portion of Lancashire. Its population in 1861 was 1,248,416; its benefices are 383; its curates 228; and its church sittings 295,705.

The first inquiry as to the condition of the Establishment in this diocese naturally relates to the provision which, on the whole, is made for the spiritual wants of the population. There should be accommodation for public worship for fifty-seven per cent. of the people; or, in 1861, for about 701,588 persons. The Establishment, however, furnished, in 1870, according to the *Chester Diocesan Calendar*, accommodation for 295,705 persons, or only twenty-eight per cent. of the population as it was ten years ago; or about two-fifths of the whole number who may now be expected to require accommodation. The first fact, therefore, which we find is, that more than half of the population must be left to be attended to by the Free Churches. We are without information as to the sittings provided in the several parishes of the diocese; but if we were possessed of it, we should no doubt find that a great deal of the accommodation that is afforded is either not practically available or is not used. There would be, as there are in other dioceses, large buildings half, or more than half, empty, among small populations, while Methodist and other places of worship are crowded; while in the towns we should find that the Church ministers but to a small fraction of the people. If the total accommodation is not 300,000, for four times the population, the total number of worshippers would be far less than the accommodation. The professed adherents of the Church in the diocese of Chester are probably not more than 200,000 in number, or one-sixth of the total population.

The distribution of the revenues in this diocese is marked by that gross inequality that is everywhere characteristic of Established Church finance. The Bishop is paid less than many other bishops, his revenue amounting to £4,500; while other bishops, doing no more duty, receive considerably larger amounts. The gross yearly income of the see, when the Ecclesiastical Revenue Commissioners made their report in 1831, was stated to be £3,951, but it was raised by the Church Reform Act to its present sum. At the same time, the revenues of the Dean and Chapter were reported at £2,135—a very small sum for a Dean and Chapter. In answering inquiries upon this point, both the Bishop and the Dean and Chapter stated that a considerable diminution in revenue in future years was expected from a depreciation of the value of tithes. Why tithes were expected to decrease no one can tell, for their nature is to increase; and as a matter of fact, this expectation turned out to be fallacious, for in 1852, the Cathedral Commissioners reported that the revenues of the Dean and Chapter had not only not decreased, but that they had more than doubled; the amount being at that time £5,522. Scarcely any property, in fact, has increased in value of late years more rapidly than ecclesiastical property, and it is increasing every year.

We have stated the number of benefices at 383. Their total annual value, as reckoned from the *Diocesan Calendar*, is £128,338, or an average of £335 per benefice. Fifty-three of these benefices are worth £49,212 per annum; one-seventh in number of the benefices, that is to say, receive about one-third of the total income. We give their names and values as follows:—

	£		£
Aston	650	Neston	752
Alderley	662	Northenden	572
Ashton-in-Makerfield	620	North Meols	800
Ashton-in-Mersey	960	Prescot	1,200
Astbury	1,636	Prestbury	500
Audlem	602	Sale	520
Aughton	900	Sandbach	1,200
Barthomley	804	Sephton	1,824
Bebington	670	Southport	700
Bowden, &c.	650	" H. T.	600
Budworth	660	Stockport	1,800
Cheadle, &c.	658	"	530
Childwall	585	Sutton	716
Christleton	788	Tarporley	711
Cloughton, &c.	850	Tarvin	637
Davenham	920	Thornton Moors	600
Dodleston	670	Toxteth Park, St. P.	800
Everton, &c.	660	Walton on Hill, R.	1,300
Frodsham, &c.	590	" V.	811
Grappenhall	530	Warrington	1,000
Halsall	3,500	West Derby	1,595
Helens, St.	655	West Kirby	568
Huyton	705	Wigan	1,500
Liverpool	2,000	Wilmslow	1,280
Malpas, Higher	1,139	Woodchurch	1,109
" Lower	1,073		
Mobberley	755		

Although these are official returns, it is more than probable that many of the values are understated. This is notoriously the case with Wigan, the value of which is known to be more than double the amount stated in the *Calendar*.

If we compare the values and the populations of the benefices, we get some insight into Established Church abuses. We find, for instance, that the incumbent of Ashton-in-Mersey receives £960 for attending to 689 persons, men, women, and children; that the incumbent of Astbury receives £1,636 to attend to a population of 1,442; that the value of Barthomley living is £804, while the population is only 679; that the living of Halsall is worth £3,500, while the population is only 1,950; that the living of Sephton is worth £1,824, while the population is only 1,087; and Woodchurch £1,109, while the population is only 977. Talk of the Irish Church! Why, there are abuses in the diocese of Chester as monstrous as any that characterised that unhappy institution.

The abuses are not confined to the large livings, but extend to the small ones. While some village clergymen receive their thousands, other clergymen, for ministering to larger populations, receive the barest and most miserable pittance. The incumbent of Aston receives £93 for attending to nearly the same population (616) for which the incumbent of Ashton-in-Mersey receives £960, or ten times that of his unfortunate clerical brother. The incumbent of Barnton is paid £119 for attending to 1,616 persons, while he of Astbury receives £1,636 for attending to a population

nearly 200 fewer in number. At Castle Hall the Rev. T. Floyd is stated to receive only £140 for ministering to 7,612 persons, and the Rev. W. Whitlegge, of Widnes, £150 for a population of 10,000. There are 126 benefices in the diocese—nearly one-third of the whole number—the revenues of which are less than £200 each. And all the while there are the other benefices in which no more work is done, and perhaps generally less, endowed with a shameful superfluity.

This diocese, like other dioceses, presents some curious illustrations of Church patronage. It is astonishing to notice the remarkable similarity between the names of some of the incumbents and the names of some of the patrons. Thus:—

Benefice.	Incumbent.	Patron.
Ashton-in-Mersey	Joseph Ray	<i>Rev. J. Ray</i>
Bebington	G. R. Fielden	<i>Rev. G. R. Fielden</i>
Brereton	E. Royds	<i>Rev. E. Royds</i>
Christleton	L. Garnett	<i>H. Garnett, Esq.</i>
Davenham	T. F. Hayhurst	<i>Rev. T. F. Hayhurst</i>
Grappenhall	T. Greenhall	<i>Rev. T. Greenhall</i>
Halsall	T. B. H. Blundell	<i>R. B. B. H. Blundell, Esq.</i>
Liverpool	A Stewart	<i>J. Stewart, Esq.</i>
Mobberley	G. Mallory	<i>Rev. G. Mallory</i>
North Meols	O. Heaketh	<i>Rev. O. Heaketh</i>
Sandbach	J. R. Armitstead	<i>Rev. J. R. Armitstead</i>
Taxal	J. G. Slight	<i>Rev. J. G. Slight</i>
West Derby	J. Stewart	<i>J. Stewart, Esq.</i>
Woodchurch	P. R. Robin	<i>Rev. P. R. Robin</i>

It is still further singular that these family, or self-presented, livings should, as will be seen by looking at the list above, be the best livings in the diocese. The best of all, as we have noticed, is Wigan, the incumbent of which is the Hon. and Rev. G. T. O. Bridgeman, and the patron the Earl of Bradford. Singular to say, the Earl of Bradford's family name is exactly the same as that of the incumbent of Wigan.

These are some of the principal external facts connected with the diocese. Is it not time that the people should be informed of them? Is it not time that they should know what sort of an Establishment, in this respect, they are supporting? Do they approve of such a distribution of the public money?

Liberator.

FELLOWSHIP AND *THE FELLOWSHIP*.—No. V.

We have already made apparent that in Acts ii. (where *the fellowship* is first mentioned) no proof is found of intention on the part of the Holy Spirit to present a catalogue of observances to be attended to by the church on the "*first of the week*," when it assembles for worship. We have also made clear, that though Acts ii., 42, does inform us of, certain things to which the first church *steadfastly* attended, we are not therein given to know that they were attended to with equal frequency. So far, then, we have found no law binding the church to attend to *the fellowship* as often as it assembles to break the bread, and at no other time,—we have found nothing binding us so to couple these two observances that the one is not properly observed in the absence of the other.

But, is there not in Acts ii. the same evidence of weekly *fellowship* as of *breaking the bread* every first of the week? There is in that chapter no evidence of either. From Acts ii. we learn nothing as to the frequency of

the observance; whether daily, weekly, or monthly, is neither stated nor implied. We hold that the bread was broken on the first of every week, but we learn that fact, not from that chapter, but from other testimony. May we not, then, in the same way ascertain that the fellowship was ordained for weekly observance? That, of course, is the very question our examination is intended to answer. In the affirmative, one writer says:—

"That the apostles did give orders to the congregations in Galatia and Corinth to make a weekly contribution for the poor saints is a matter that cannot be disputed, see 1 Cor. xvi., 1. That the christian congregations did, then, keep a treasury for those contribution, is, I conceive, evident from the original of 1 Cor. xvi., 1, which *Macknight* correctly renders in the following words: 'On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections.'"

Now, we desire to get out of the text, cited in the foregoing quotation, every bit of information it contains, but we have no wish to force it to teach what it does not contain. We cannot accept the rendering of *Macknight*. "*Putting it into the treasury*" is not translation but paraphrase, based upon an inference which he expresses, thus: "The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession the collections must still have been to make when the apostle came, contrary to his intentions." It is, then, evidently, this supposed difficulty as to the collections that constrained *Macknight* to give as translation what the original does not say. That this point may stand on pretty good authority we cite the following translations:—

"On each first day of the week let every one of you lay by him in store, according as he is prospered, that there may be no collections when I come.—"*American Bible Union.*

"On the first day of the week let each of you lay up by himself, treasuring up whatever he may have been prospered in; that gatherings may not take place at that time when I come."
Dr. Giles.

"Upon the first day of the week let each of you lay by him in store, whatsoever he be prospered in, that there be no collections when I come."
Dean Alford.

It is, then, our business to ascertain not what may, perhaps, have been in the mind of the apostle, but what is said or *certainly* implied. Nothing else must we hold as binding upon the Churches of God.

In the first place, then, the text does not contain the word *fellowship*. "*The fellowship*" is not named in the chapter. We have seen that *the fellowship* requires a fund for each church, and not a general fund for all churches. The poor saints in Judea, for whom Paul requested this laying up, on the part of the Corinthians and other christians, had no claim upon the funds of the church in Corinth, nor upon the treasury of any other church, save that of the church of their own locality.

Had the church of Corinth attended to the fellowship before receiving this letter? Having been planted by an apostle and watered by inspired men and some years having elapsed, there can be no doubt but that it had steadfastly attended to the apostle's doctrine, the fellowship, the breaking of bread, and the prayers, long before the time of this appeal.

What then did Paul intend as to this special provision for distant brethren? Did he desire a *special* laying up *for them*, apart from the ordinary contributions of the church, or was he urging an increase in the ordinary weekly contribution already existing, that the treasury might possess ample funds at his coming, when the church, by its deacons or otherwise, might vote an abundant donation for the distressed of

Jerusalem? Of this latter position there is no proof whatever; no mention is made of *the fellowship*; none of any ordinary collection; no necessary allusion to any church-fund or treasury, though, without doubt, treasury, fund, and ordinary collection were then existant.

What the text proves is, that the apostle called for weekly storing for a special object and for a given time, and that each should lay up by *itself* or *himself* according as he had been prospered. The enquiry, then, embraces three distinctly different positions—1. Did each contributor *store* by himself (keep in his own possession) his weekly contributions, ready for the coming of the apostles? 2. Were the contributions of each member, for this particular purpose, laid up in the keeping of the church, thus forming a fund by *itself*, and waiting the arrival of Paul? 3. Were the weekly contributions cast into the ordinary and common funds of the church? If the last of the *three* could be proved, then stated weekly contribution, as a church ordinance, could be demonstrated by approved example. But that is exactly what the case does not prove. The contribution enjoined by Paul was for a *special* object. To have cast the proceeds every week into the common treasury of the church might have left him, at his coming, to find that the whole had been expended in meeting the ordinary and special requirements of the Corinthian brethren. The speciality of the case required what is expressed in the text—storing by *itself*, so that all the sums contributed for that particular object would be appropriated to it. We are, then, left to decide between *each one* storing by *himself* and the many laying up their contributions, for the Jerusalem saints, as a separate fund (by *itself*) in the custody of the church. The most literal reading of the text indicates personal storing for that special object. But against that view it is argued that the very thing Paul wished to prevent would then be absolutely needful—that is, *gatherings* after his arrival. But this is scarcely correct. It would certainly be needful, in that case, for the individual storers to bring the amounts they had laid aside, but that would scarcely warrant the application of the word “gatherings,” as, at most, it would be but a gathering. Two things Paul no doubt desired to prevent—1 The gathering together, by each, of such portions of income as the poorer classes have to deal with when they raise any considerable donation. 2. Having to wait, after his arrival, for a series of stated collections, which would no doubt have been requisite had previous weekly storing not been resorted to. “Gatherings,” in this sense, would have been completely prevented by each member laying up by himself such portion of income as he might deem proper to devote for that purpose. But if any prefer to conclude (taking all the facts into view) that the many amounts were deposited every week in the keeping of the church, as a fund by *itself*, for this special object, let it be so. What then does the fact establish? That the Holy Spirit has approved weekly contribution for church purposes, and that, therefore, to attend to *the fellowship* (contributively) on every first day of the week cannot be wrong, and that it carries with it Divine approval. But nothing further is thereby established—that is to say, nothing in the direction of compelling all contribution to be made on that day and in immediate connection with the breaking of the bread, so as to render it improper to contribute, or to arrange to receive contributions, at other times. In these particulars we are without law and must not, therefore, seek to enforce our preferences upon others. Where there is no law there is no transgression.

The fellowship is a Divine institution: The weekly appropriation of our substance for the relief of brethren in need has apostolic sanction.

Both are as completely adapted to present circumstances as they were to those of the days of the apostles. No possible arrangement can be more expedient. Let, then, each church and every member, so far as is possible, attend to the fellowship every Lord's day, in connection with the breaking of the bread, providing means to receive contributions at other times from those who cannot then be present, and let all who cannot present the offering on any given Lord's day store up by itself what would have been given till the opportunity arrives for presenting the whole.

D. K.

A BRAHMIN'S TESTIMONY TO THE VALUE OF THE BIBLE.

M.B CHAMBERLAIN, of the Arcot (India) Mission, having secured the erection of a building for a free reading room at his station, Mudnapilly, reports in the *Sower* an occurrence of much interest, thus:

An incident occurred this (Wednesday) evening which has made a profound impression on my mind. At the close of the lecture, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, farmers, artisans, officials and students, and which I concluded with a short prayer, as I took my hat to come away, a Brahmin, one of the best educated in the place, arose and politely asked permission to say a word. He said:

"Behold that mango tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself, or for its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones, from boys, and men, and every passer-by, until it stands hereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stone underneath, and clubs and sticks lodged in its boughs are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, if I am barren no one will pelt me and I shall live in peace? Not at all. The next season the budding leaves, the beautiful flowers; the tender fruit again appear: Again it is pelted, and broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, *like the mango tree, to bear fruit for the benefit of others*, and that though treated with contumely and abuse from those they are benefitting.

"Now look at this missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and was shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen; but he was not discouraged. He started a dispensary, and we said, Let the pariahs take his medicines, we won't; but in the time of our sickness, and distress, and fear, we had to go to him, and he healed us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and

anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals which were inaccessible to us before, but which help us now to keep up with the world around us and understand passing events; and he has placed here tables to write on, and chairs to sit in, and lamps for us to read and write by in the evenings. And what does he get for all this? Does he make money by this free reading room? Why, we don't even pay for the lamp oil consumed night by night as we read.

"Now what is it makes him do all this for us? *It is his Bible.* I've looked into it a good deal, at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us, take it and rise yourselves.' They do not force it upon us, as the Mohammedans used to their Koran, but they bring it in love, and translate it into our languages, and lay it before us and say, 'Look at it. Read it. Examine it, and see if it is not good.' Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land."

ANNUAL, GENERAL MEETING

OF CHURCHES IN ENGLAND, SCOTLAND, IRELAND AND WALES

THE Conference was held in the meeting house of the church in Huddersfield, situate in Bradford Road. The first session commenced on Tuesday evening, August 8, at six o'clock. The numbers attending the several sessions were considerable, including members from Wigan, Birmingham, Liverpool, Whitehaven, Manchester, Southport, Carlisle, Ashton, London, Dungannon, Wortley, Leeds, Nottingham, Loughborough, Leicester, Brighton, Edinburgh, Blackburn, Bolton, Langley, Stockport, Newcastle, Lincoln, Bradford, Wakefield, etc., etc.

The meeting having been constituted by prayer and praise, G. Y. Tickle, of Liverpool, was voted to the presidency, and G. H. Smith and E. Fraser were chosen as Secretaries. The following resolution was then unanimously adopted—

That a Committee of Reference be now appointed, to which shall be committed, for consideration and report, any matter of difficulty the settlement of which would, in the opinion of the meeting, be thus facilitated. That all communications addressed to the Annual Meeting by districts, committees, societies, persons, or churches other than those churches recognised by the last Annual Meeting, be referred to said committee. And that all proposals to sustain evangelists from the General Fund, not already sanctioned by the Annual Meeting, be referred to the same committee. And that the appointment of a committee for these purposes take place at the first sitting of each annual gathering until otherwise resolved.

The Evangelist Committee of last year, with the addition of D. King, R. Black and W. Perkins, were then appointed a committee for the pur-

poses of the foregoing resolution. The next business was that of reading the

CONTENTS OF SCHEDULES.

- | | |
|---|---|
| 1. Immersed during the year. | 7. Transferred to Sister Churches. |
| 2. Received from Sister Churches | 8. Removed to where there are no Churches |
| 3. Received having been formerly Immersed | 9. Emigrated. |
| 4. Restored to Fellowship. | 10. Present number of Members. |
| 5. Departed this life. | 11. Number of Teachers. |
| 6. Separated. | 12. Number of Scholars. |

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12
<i>England.</i>												
Ashford, in Kent .....	...	...	...	...	...	...	...	...	...	4	...	...
Ashton-under-Lyne	2	...	1	...	...	1	...	...	...	10	...	...
Banbury	4	2	...	...	2	2	3	4	1	55	8	56
Bath .....	...	...	...	...	...	...	...	...	...	...	...	...
Bedlington	9	1	1	...	1	6	1	...	...	63	8	65
Birkenhead .....	...	...	...	...	...	...	...	...	...	...	...	...
Birmingham—												
Charles Henry-st.	14	4	...	...	1	11	9	...	...	207	10	100
Summer Lane.....	8	6	2	1	...	6	1	1	3	145	17	120
Icknield Port Rd.	6	...	1	...	1	...	2	...	...	58	...	...
Blackburn.....	10	2	...	...	1	19	...	2	1	31	...	...
Bolton	1	...	1	...	...	...	...	...	...	29	...	...
Barrow-in-Furness .....	...	...	...	...	...	...	...	...	...	...	...	...
Bradford	1	2	...	...	...	2	2	...	...	14	...	...
Brighton	9	3	1	1	1	2	1	11	4	85	5	25
Bristol	1	...	...	...	...	...	...	...	...	21	...	...
Bulwell	3	1	...	3	2	6	...	...	...	96	22	124
Carlisle	10	...	2	2	1	3	2	3	...	61	7	60
Carlton .....	...	...	...	...	1	...	...	...	...	6	...	...
Chester .....	...	4	...	1	...	...	...	...	...	19	...	...
Chesterfield .....	...	...	...	...	...	...	...	...	...	5	...	...
Derby	2	3	1	...	...	...	9	...	2	21	3	10
Earlstown.....	4	...	...	2	1	4	...	1	...	23	...	...
Frizington .....	...	...	...	...	...	...	...	...	...	...	...	...
Golborne .....	...	...	...	...	...	...	...	...	...	...	...	...
Green Hill Lane	4	...	...	1	...	7	...	...	...	21	...	...
Huddersfield	5	...	2	...	2	3	6	...	1	83	10	48
Hildenborough	2	...	...	...	1	...	...	2	...	10	1	12
Kirby Ireleth .....	...	...	...	...	...	...	...	...	...	...	...	...
Langley .....	...	3	...	...	...	...	2	...	...	52	9	58
Leicester	16	3	2	6	4	11	1	...	5	143	19	90
Lincoln.....	4	...	...	4	...	...	...	1	1	45	10	32
Liverpool	15	7	2	...	3	2	8	1	...	169	...	...
London—Camden Town	3	2	11	3	3	50	1	...	...	117	11	74
Chelsea.....	20	2	...	2	1	1	5	4	2	104	10	72
Limehouse .....	...	...	...	...	...	...	...	...	...	...	...	...
Rotherhithe...	14	2	5	4	...	3	1	...	2	40	3	16
Loughboro'	2	...	...	...	...	2	6	2	...	20	6	23
Louth .....	...	...	...	...	...	1	...	...	...	9	...	...
Maryport	1	...	...	...	...	...	...	...	1	19	...	...
Manchester	8	7	3	1	3	8	5	...	...	161	7	50
Marehay .....	...	...	...	...	...	...	...	...	...	...	...	...
Middlesboro' .....	...	...	...	...	...	1	...	...	...	4	...	...
Mollington .....	...	...	...	...	...	...	...	...	...	...	...	...
Nettleton, Wiltshire	...	...	...	...	...	...	...	...	...	...	...	...
New Brinsley	10	...	4	2	...	2	1	...	1	33	10	45
Newcastle-on-Tyne	5	1	5	...	...	33	3	4	...	51	8	45
North Shields	1	2	...	...	1	6	...	...	...	30	...	...
Nottingham	11	12	1	2	5	15	7	1	...	172	27	184
Oldham	1	...	2	3	...	...	2	...	...	22	...	...
Pitldown	1	...	...	1	...	5	...	...	...	74	6	20

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12
<i>England.</i>												
Raddiffe Colliery.....	...	...	...	...	2	...	1	1	...	15	...	...
Ruddington (Notts.) ...	...	...	...	...	...	...	...	...	...	...	...	...
St. Halens.....	6	2	...	...	2	1	2	2	...	32	5	55
Southport.....	2	2	...	...	...	...	3	...	2	20	8	38
Spittal, B'wick-on-Tw'd	...	...	...	...	...	...	...	...	...	59	...	...
Saughall.....	1	...	...	...	1	...	...	...	...	35	...	...
Shrewsbury.....	2	1	...	...	1	...	...	...	...	30	...	...
Stockport.....	...	1	...	...	1	...	...	...	...	16	...	...
Wakefield.....	...	1	...	...	...	1	...	...	...	13	...	...
Wallop.....	...	...	...	...	...	...	...	...	...	...	...	...
Wardington.....	...	...	...	...	1	...	...	...	...	7	...	...
Wigan.....	17	9	2	4	2	13	6	...	...	202	22	201
Whitehaven.....	1	...	1	...	3	...	2	...	...	67	6	30
Wortley.....	9	4	...	...	1	16	11	...	1	82	...	...
Wednesbury.....	...	2	1	...	...	2	...	...	...	16	...	...
Wolverhampton.....	4	8	...	...	2	1	...	1	...	26	...	...
<i>Scotland.</i>												
Aberdeen.....	...	...	...	...	...	...	...	...	...	16	...	...
Auchtermuchty.....	5	1	...	...	...	...	...	2	...	36	...	...
Armadales.....	2	...	...	2	...	2	1	1	...	16	...	...
Banff.....	1	...	2	...	...	4	3	1	...	73	...	...
Boness.....	...	...	...	...	...	...	...	...	...	...	...	...
Crossgates.....	...	2	...	...	...	...	...	3	3	27	...	...
Oupar.....	...	...	...	...	...	...	...	...	...	...	...	...
Dalkeith.....	9	...	...	...	...	...	4	2	2	58	...	...
Dornock.....	...	...	...	1	...	...	1	1	...	23	...	...
Dundee.....	2	...	...	1	2	20	...	...	2	85	4	30 to 40
Dunfries.....	...	...	...	2	2	8	3	...	...	31	...	...
Edinburgh.....	8	6	...	3	4	7	7	4	2	121	10	60
Findochty.....	...	...	...	...	...	...	...	...	...	...	...	...
Fraserburgh.....	...	...	...	...	...	...	...	...	...	...	...	...
Glasgow.....	...	...	...	...	...	...	...	...	...	...	...	...
Grangemouth.....	...	...	...	...	...	...	2	...	...	26	...	...
Kirkcaldy.....	...	...	...	...	...	...	...	...	...	...	...	...
Montrose.....	...	...	...	...	...	...	...	...	...	...	...	...
New Pit Sligo.....	...	...	...	...	...	...	...	...	...	...	...	...
Peikie Mill (by St. And.)	...	...	...	...	...	...	...	...	...	...	...	...
Portsea (nr. Banff).....	...	...	...	...	...	...	...	...	...	...	...	...
Sanguhar.....	...	...	...	...	1	...	1	...	...	19	...	...
Turriff.....	...	...	...	...	1	...	...	...	...	18	...	...
<i>Ireland.</i>												
Dungannon.....	2	...	...	1	1	...	...	1	2	52	4	45
Mulycar.....	...	...	...	...	...	...	...	...	...	...	...	...
<i>Wales.</i>												
Bangor.....	...	...	...	...	...	...	...	...	...	5	...	...
Brecon.....	...	...	...	...	...	...	...	...	...	...	...	...
Buckley (nr. Mold).....	...	...	...	...	...	...	...	...	...	...	...	...
Cam-yr-Alyn.....	...	...	...	...	...	...	...	...	...	...	...	...
Cefn Mawr.....	1	3	...	...	1	...	...	...	...	16	...	...
Criccieth.....	2	1	...	...	2	2	...	2	...	65	...	...
Coxlane.....	...	...	...	...	...	...	...	...	...	...	...	...
Llanfair.....	...	...	...	1	...	...	...	...	...	18	2	13
Llanidloes.....	...	...	...	...	...	...	...	...	...	10	...	...
Merthyr Tidvil.....	...	...	...	...	...	...	...	...	...	9	...	...
Moss (nr. Wrexham).....	...	...	...	...	...	...	...	...	...	...	...	...
Newtown.....	...	...	...	...	...	...	...	...	...	...	...	...
Penmachno.....	...	...	...	...	1	...	...	...	...	10	...	...
Portmadoc.....	...	...	...	...	...	...	...	...	...	...	...	...
Rhos Llanerchrugog.....	1	...	...	...	1	1	...	...	...	30	5	28
Swansea.....	...	...	...	...	...	2	...	...	...	2	...	...
Tredeggar.....	...	...	...	...	...	...	...	...	...	...	...	...
Wrexham.....	2	...	1	...	1	3	4	1	...	53	6	46

After reading the foregoing table it was unanimously resolved—

That a Statistical Committee of three members be now appointed to report to this meeting the following with any other useful items of information they may gather from the schedules :—

1. Number of churches returning schedules.
2. Number not returning.
3. The number of churches each of which returned schedules both this year and last.
4. The sum total of increase or decrease in the churches reporting both years (as described in No. 3).
5. The sum total of each column in the schedule table.

Resolved unanimously—

That Bro. B. Hay, with the two secretaries be the committee required by the foregoing resolution.

The minutes of the last Annual Meeting were read, after which the Evangelist Committee presented its

REPORT.

Dear Brethren,—We again respectfully lay before you the Financial Statement, and a brief outline of the labours of the brethren engaged in the work of general evangelization.

INCOME.—The receipts from twenty-six churches have been £145 9s. 9½d., and from twenty-two individuals the further sum of £377 19s. 10d., which, with the balance in hand at the commencement of the year of £93 19s. 3d., makes a total of £617 8s. 10½d. as the amount available for the year's service.

EXPENDITURE.—Two brethren have been sustained the whole of the year, and four a portion of the year, at a cost (including travelling expenses of evangelists, committee expenses, stamps, stationery, printing, &c.) of £501 18s. 6½d.

LABOURS OF EVANGELISTS.—At our last annual gathering you were pleased to recommend that in the course of the year all the smaller churches should receive a visit from one of the evangelists, and two brethren were named as most likely to do this work. This has been kept steadily before us, but through the services of one of these brethren being available for only half instead of the whole of the year, and peculiar and pressing circumstances having arisen in connection with several churches, claiming more attention than was anticipated, this recommendation has not been carried out as completely as your committee desired.

E. Evans has given considerable attention to Banbury, Bedlington and Newcastle. He has also visited North Shields and Broomhill, Derby, Nottingham, Bulwell, and the churches in that district; also Wortley and Huddersfield. A very cheering and interesting part of our brother's labours has been the forming of a church at Spittal, Berwick-on-Tweed, now consisting of fifty-seven warm-hearted and devoted followers of our blessed Lord. Very large additions have been credited to our brother's labours. Equal success has attended his ministrations to the churches themselves; under most anxious and trying circumstances his gentle prudence and fervent zeal have, by the grace of God, steered them through their difficulties and inspired them with renewed hope and strength to do the Master's service.

Wm. McDougall has spent six weeks in Chelsea and four in Banbury; several visits each have been made to Manchester, Blackburn, Southport, Liverpool, St. Helen's, Earlestown, &c.; Newcastle, North Shields and Bedlington have each been visited once; altogether about thirty weeks have been given to the general work, the remainder of the time being spent in Wigan. His well-known anxiety for the cultivation of a high spiritual tone in the brotherhood impels him to pay special attention to the internal condition of churches visited, and much lasting good has been accomplished in this direction. His wide knowledge and experience have also greatly strengthened the hands of brethren who have the oversight of churches. A number of sin-sick souls have also been won to the Saviour through his faithful ministrations.

J. Strang's seven months' labours in England were almost equally divided between Liverpool and Carlisle; Manchester, Southport, Mollington, Saughall, St. Helen's and Whitehaven had each a call. A considerable number of baptisms was the result of his efforts to spread the glorious gospel, and when, according to arrangement, our brother proceeded to Scotland for the remainder of the year, he left a place in every heart and a desire soon to see his face again.

B. Ellis has devoted thirteen weeks to Chelsea, according to the recommendation of last meeting, and about one Lord's day each month to Piltown; the remainder of the

year to Brighton, by special arrangement with them. At Chelsea frequent surrenders to the claims of the Saviour testified to his faithful ministry, and to the church his visit was a season of great refreshing.

D. Scott was first engaged to spend six months amongst the churches in Lancashire, but at the expiration of that time his labours as a preacher of the gospel had been so unanimously esteemed that our brother was requested to continue in the work, to which he gladly consented. His field of usefulness has comprised Liverpool, Southport, Wigan, St. Helen's, Earlestown, Golborne, Bolton, Blackburn and Manchester. From most of the places visited a number of baptisms are reported, attesting his zeal and encouraging him in his labour of love.

J. Adam entered upon the general work in February last. Seven weeks were spent in Leicester, mainly devoted to the internal needs of the church; two months were given to the churches in the Nottingham district, during which time he was joyfully stimulated by seeing many enter the fold of the Good Shepherd. His attention was next directed to Donaghmore and Mullicar, in Ireland, where he has laboured for two months. The brethren bear pleasing testimony to his work, which has resulted in the ingathering of several to the number of the saved and the building up of the churches in their most holy faith.

We desire to express our gratitude to bro. King for so readily responding to the invitation of the committee to assist the brethren in Newcastle, and by his mature experience guiding them through a critical juncture.

We remain, dear brethren, your servants in Christ Jesus,

GILBERT Y. TICKLE,
T. COOP,
JOHN COFF,
ELIAS RANICAR,
JAS. MARSDEN.

After reading the Treasurer's Balance Sheet the Report and Financial Statement were unanimously adopted. Various letters, papers, and questions having been committed to the Reference Committee the meeting adjourned till nine o'clock the next morning. Having then resumed, it was resolved, on recommendation of the Reference Committee—

That the church in Spittal (near Berwick-on-Tweed), the church in Tonbridge Wells, and the church in Leeds, be added to the list of churches co-operating in annual meeting.

Bro. T. Coop, having reported his visit to the recent Annual Meeting of Welsh Churches, and the appeal of that Meeting to the General Meeting for aid in supporting, for the whole year, an evangelist to preach in the Welsh language, it was resolved to aid them by a donation of £40 from the general fund, with the understanding that such grant would not be repeated, it being the general opinion that churches and brethren in Wales being thus started, will be able themselves to supply the sum required to sustain one evangelist. After considerable discussion the following resolutions were carried—

That Bro. E. Evans be recommended to devote as much attention to Spittal, Newcastle, Shields, Bedlington, and neighbourhood, during the ensuing year as the committee may find desirable, and that he visit Leicester for two or three weeks before proceeding northward.

That the applications from Chelsea and Banbury for help from Bro. McDougall be handed to the committee, that he and they arrange for such labour as his health may permit.

That the best thanks of the meeting be given to the brethren comprising the Evangelist Committee for the past year, and that they be re-appointed on that committee for the ensuing year.

That each year an important practical topic be selected to which the attention of the churches shall be invited, and that a brother be deputed to prepare a paper thereupon, and to read the same to the next Annual Meeting; after which a reasonable time shall be devoted to its discussion.

That the subject for the next Annual Meeting be "The causes, consequents and prevention of divisions."

That Bro. G. Y. Tickle do prepare such paper in accordance with the foregoing resolutions.

That the evangelists sustained by the General Fund, intending in future to attend the Annual Meeting, be requested to hold themselves in readiness to aid the church in the town in which the Meeting is held, for ten days, including the Lord's day previous and the one following the business meetings.

The Reference Committee having reported concerning Leeds, recommending that Bro. A. Brown be engaged for six months entirely, or for twelve partially, it was resolved—

That the Evangelist Committee be recommended to arrange with Bro. Brown for labour in Leeds and neighbourhood for six months or one year (as recommended by the Reference Committee), and to promote any additional aid to Leeds which they may find desirable in view of the requirements of the other churches.

It was also resolved—

That the Committee be requested to facilitate passing visits of a day or so to the brethren in Sheffield, pending some further effort in that town.

The following resolutions were also adopted—

That Bro. B. Ellis be recommended to labour for six months, as may be arranged, chiefly in Brighton, Piltown and Tonbridge Wells, giving at least one visit to Leicester.

That Bro. D. Scott be requested to labour during the year at Blackburn, Earlestown and Liverpool, giving at least three months to Blackburn.

That Bro. Adam be recommended to labour in Manchester and district for the twelve months.

That it is desirable that some effort be made to attract to New Testament ground, more than has hitherto been done, men of education and culture.

The Reference Committee having reported as to the application to place upon the list a second church in Nottingham, it was resolved—

That Bros. Perkins, King and Tickle be appointed a Committee to carry out the recommendation of the Reference Committee, in the Nottingham matter.

The following resolutions were also carried—

That the next Annual Meeting be held in Leicester.

That this Meeting, deeply sensible of the deplorable evils resulting from the liquor traffic and the social drinking customs of the people, desire to express its strong and hearty sympathy with the various movements having for their object the curtailment or suppression of the sale, the deliverance by moral suasion of the victim, and the training of the minds of the rising generation to entire abstinence from all that intoxicates; that this resolution, with the necessary description of the objects of this Meeting, be sent to the *Alliance* newspaper.

That this Meeting deems it desirable that the brethren in all the churches interest themselves in the great question of the relations of the Government to the Established Churches, and be prepared to support the movement led by Mr. Miall, and, if possible, supply themselves with the *Liberator*, the organ of that movement; and that copies of this resolution be sent to the *Liberator*, the *Nonconformist* and the *Christian World* newspapers.

That at the next Annual Meeting the Wednesday evening be devoted to the reading and consideration of the paper to be prepared by Bro. Tickle.

That the best thanks of the Meeting be given to the Huddersfield brethren and sisters for the hearty reception they have given and the provision they have made for the requirements of the brethren assembled.

That the best thanks of the Meeting be given to the Chairman and Secretaries, and also to the Committee of Reference, for their arduous labours.

That this meeting desires to record its high appreciation of the presence of Bro. and Sis. Foote, of New York, its delight in listening to his instructive address, and its sympathy for Bro. Carr, of New York, whose presence in much physical weakness is highly appreciated. The Meeting also requests Bro. Foote to convey to the church in New York, its expression of paternal love and desire to promote New Testament principles.

STATISTICAL.

The Report of Committee gave the following results—

Churches returning schedules ...	77	Received from sister churches ...	105
Neglecting to return ditto ...	32	Received; formerly Immersed... ..	54
Churches returning both this year and last... ..	71	Restored	54
Members in the 71 churches {1870—3649		Dead	68
Members in the 71 churches {1871—3566		Separated	235
Churches planted during the year ...	3	Transferred to sister churches ...	129
Members in the three churches ...	94	Removed to where there are not churches	63
<i>Totals of Schedules—</i>		Emigrated	38
Immersed during the year	284	Present number	3727
		Increase during the year	101

The foregoing figures suggest the following conclusions—

1. The net increase of 101 would be most likely increased by some fifty, had the schedules been returned by the thirty-two churches which have made no return.

2. A number of members struck off from membership are not lost to the cause and work of Christ. There are sixty-three removed to where there are no churches. These reduce the net increase, but they are still of the Lord's people, and, in some instances, may originate churches in the places in which their lot is cast. Then thirty-eight have emigrated, taking with them letters of commendation to American or Colonial churches.

The uninstructed reader of the entire report of this Annual Meeting is liable to be misled through not knowing certain facts. To prevent this note the following particulars—

1. Reference is made to a list of churches, in number one hundred and nine. These churches are not given as comprising some one denomination; nor are they considered as the whole of the churches of God in this country. They are merely a list of churches agreeing to co-operate by Annual Meeting, Committee, and general fund for evangelistic purposes.

2. The report refers to a certain number of evangelists sustained during the year, and also to the sum total of contributions to the fund. But it is not possible to learn either the number of evangelists supported by the churches on the list or the amount devoted by those churches to the support of evangelists. The list of churches embraces churches in England, Ireland, Scotland, and Wales; some of which singly, and others formed into districts, support evangelists and receive funds for evangelizing purposes, to which no allusion is made in the report and statistics of the Annual Meeting, and with which the Meeting has nothing whatever to do.

It only remains to add that the Meeting, this year, was numerously attended and, in the estimation of all, whose opinion we have heard, a most happy one. Many even insist that it stands superior to any former Meeting of the kind.

Several quotations from letters must stand over till next month for want of space. Bro. A. Brown supplies the following:—

THE PUBLIC MEETINGS

In connection with the Annual Meeting held in Huddersfield during the present week there have been held for the proclamation of the truth the following public meetings. On Lord's day evening, August 8th, Bro. E. Evans delivered an address on "Blotting out the hand-writing of ordinances." The law contained in ordinances made a remembrance of sin, recorded sin against us, and thus held the world in condemnation. Every mouth was stopped and all the world was held guilty before God. The precious blood of Christ blotted out the hand-writing. The vast debt

of every age was cancelled, settled. Our Saviour nailed the hand-writing to His cross, took it out of the way, was made sin for us and was nailed on the cross. The full import of the law of commandments was never understood by the worshippers of the old covenant; it was veiled and remained a mystery. Our Lord's public death spoiled principalities and powers—put an end to the old covenant, and showed openly all that the law testified before of His sufferings and death. His death was a triumph over the law; it achieved what the law could not do, and brought in eternal redemption and perfection. All this blessed work was done by Christ. If we are in Christ, if we are dead, buried and risen with Him in baptism through the faith of the operation of God, we are free from sin and condemnation.

On Monday evening Bren. Evans and Brown were the speakers. Bro. Evans testified of Jesus as the appointed Judge, pointing out the equity of such an appointment, the ability of Christ to judge, the rule according to which He will judge, and the fact that He will judge as a source of joy to believers and of solemn warning to unbelievers. Bro. Brown presented some of the proofs of the resurrection of Jesus, naming the immediate and wide-spread belief that Jesus had risen again, while before His resurrection there was really no expectation that He would rise; that the apostles could never have been induced to propagate the report of Jesus' resurrection in face of innumerable difficulties and life-long trials had they not known it to be a truthful report; that there were hundreds of witnesses to the resurrection of Jesus years after, when Paul wrote to the saints at Corinth; and that every first day of the week is a monument sacred to the memory of that resurrection. A fact so well attested was the assurance God gave of the appointed Judge and the appointed day; in view of which all men, everywhere, were commanded to repent.

On Wednesday evening Bro. Foote, of New York, delivered an interesting address based on the faithful saying of 1 Tim. i. 15. He viewed the simple story of Jesus' mission as the best proof of the truth of His claims. The mission of Jesus was presented as a mission of *truth*—as revealing truth that men knew not before, and revealing such truth in such a manner and to such an extent that its adaptedness was recognised by humanity. The mission of Jesus was one of *goodness*. His whole life was goodness, and it was all for us. His mission was *universal*. It was for all, provided for all and adapted to all. Jesus had *restored the correct knowledge of God* to the world, and that knowledge operated in elevating man to God. What Jesus had begun was *instinctive with the power of production*—it repeated itself. The claims of Jesus were such that we ought to be very careful how we deal with Him. He is God. All ought to return to God and to obey him. We ought to sit very humbly and learn, we ought to take encouragement and press on.

Bro. King spoke from the same text. He pointed out a difference between the Lord Jesus and ourselves. He came into the world, so did we. He came with a purpose (had a purpose of His own in coming), we had no purpose. This implied His pre-existence. He pre-existed as the Word that was with God, and that was God. While in the world He was rightly understood to claim equality with God. He prayed to be restored to that glory He had with the Father before the world was. He was put to death because he claimed such relationship and equality. The text suggested the necessity of a Saviour, the need of all, the ample provision for all, and the message came bringing solemn responsibility to all. Christ had purchased all, and all must appear before Him in resurrection and for judgment, for life eternal or for destruction.

On Thursday evening Bro. King presided, and the following brethren gave short and encouraging addresses: Evans, Ellis, Coop, Hay, Ferguson, Black, Brown, Mott, Frazer, Strang, Smith, Aitken, Scott, Tener, Adam, and Foote. The subjects of address were much as follows: An open door from trial and for the spread of the gospel; the certainty of an open door to the faithful who live as citizens of heaven; forbearance the possession and knowledge of and adherence to God's word a sure source of freedom; the bringing of those outside in through the open door; the enemy always ready to close the door against us; the way to true greatness; obedience to Christ better than sacrifice; the need for preaching Christ as a *Divine* Saviour; conditions of success in efficiently filling open doors; gratitude and encouragement; why we were all present—because we had found an open door; the debt of gratitude due to Bro. King, because of his devotedness to evangelistic work and to preparing young brethren for that work; the motive power actuating the heart in filling open doors; and the probability that we should not all meet again in the flesh. The meeting was one of large enjoyment, encouragement, and benefit. The appropriate, earnest, and affectionate words of encouragement and warning given by bro. Foote will long be held in grateful remembrance.

ANNUAL MEETING IN SCOTLAND.

THIS Annual Meeting was held on Saturday, July 15, in Roxburgh Place Chapel, Edinburgh. There were present in addition to the leading brethren in Edinburgh, Bros. Coop, Wigan; Forsyth, Auchtermuchty; Walker, Grangemouth; Crockett, Perth; Wilson, Dalkeith; Williams, Pathhead; Harrow, Pathhead; Shaw, Crofthead; Anderson, Carlisle; Penman, Crossgates; Clark, Bridgeton; Rea, Spittal; Collins, Carlisle; Watson, Newcastle; Henderson, Whitehaven; William McLintock, William Linn, and Alex. Young from Glasgow; also, Bros. Hurte, Strang, and Alex. Brown, evangelists.

Bro. T. Coop being called to the Chair, the meeting was opened with devotional exercises, after which the secretary read letters from Dundee, Perth, and Moree, Ireland.

The secretary then read the annual Report, which, with the cash statement of receipts and expenditure, was unanimously approved of.

The receipts for the year were, including balance on hand from last year, £192 9s 5d, and the expenditure £141 14s 8d, leaving a balance on hand of £50 14s 9d. The Reports of the Delegates were next received, when it appeared that, the smaller churches in Scotland were not in a prosperous condition, they desire more visitation from sister churches; that the larger churches were in a prosperous and hopeful condition, and entered upon the new year with confidence in the prosecution of the work of the Lord.

Bro. Hurte, Edinburgh, gave a report of the visits paid by him and Bro. Aitken to Falkirk, Grangemouth, Perth, Auchtermuchty and Pathhead. The churches gave them a warm reception, and were refreshed by their visit. Bro. Strang gave an interesting account of his labours in Banff, Carlisle, etc., and he trusted that some fruit would shortly appear therefrom.

The meeting then proceeded to the engagement of Evangelists.

Bro. Hurte agreed to labour (D.V.) for the next year. Bro. Alex. Brown's engagement was left in the hands of the executive. Bro. Strang

reported that he could not engage with the committee, as he had entered into an engagement with the Glasgow brethren. The executive were empowered to engage during the year, such other suitable brethren as they may be able.

Brethren from Dalkeith, Pathhead, and Spittal, made special appeals on behalf of the Building Funds of their respective chapels.

It was then arranged that the work of the Evangelist Committee be carried on by the office-bearers of the Roxburgh Place Chapel for next year, with power to call in such assistance as they deem advisable.

The following was unanimously adopted:—

That this meeting records its deep sense of the loss sustained by the church by the death of Bro. John Somerville, who was held in much esteem for his many valuable Christian qualities.

It was arranged that the next Annual Meeting be held in Glasgow. The thanks of the meeting were tendered to the executive for the services of the past year, and also to Bro. Coop for presiding over the meeting. In the evening the brethren assembled for tea in Roxburgh Place Chapel, when addresses were delivered on various interesting subjects. The following are the principle items of the

REPORT OF COMMITTEE.

The year has been one of considerable anxiety to your Committee, owing to the continued demand for labourers, and the scarcity of supply. At an early period of the year Bros. Linn and McIntock were deputed to proceed to Newcastle, with a view to urge upon the Meeting there the propriety of allowing bro. Strang to labour in his native land. Their efforts were so far successful that his services were secured for six months; and he has been labouring with great zeal and much acceptance in Banff; he has also visited Edinburgh, Perth, Carlisle, &c.

Bro. Rae continued to labour in Dundee for four months, after last Annual Meeting, when he expressed a desire to retire from the field. Your committee felt the loss of Bro. Rae very much, and desired him to reconsider his determination, but the efforts were fruitless.

Bro. James Scott laboured for nine months, principally in Sanquhar, Glasgow, and the North; he also visited Crossgates. The brethren, generally, express satisfaction with his aid in building up the churches.

Your Committee also made an engagement with Bro. Alexander Brown; but at the urgent request of the brethren at Wortley, who were very desirous to continue his services, he was allowed to labour amongst them: the Committee being satisfied that if souls were saved he was doing the Lord's work.

Bro. Hurte, of Edinburgh, kindly offered his services (during week days) to hold meetings for the proclamation of the Gospel, were he might be directed; but as he could not follow up these meetings with attendance on the Lord's day, we, as well as others to whom his offer was submitted, did not deem it desirable to accept of his services.

Bros. Hurte and Aitken have recently visited a number of the churches, including Falkirk, Grangemouth, Perth, Auchtermuchty, Crossgates, Pathhead, &c.

ANNUAL MEETING IN WALES.

THE Annual Meeting of brethren from churches in Wales was held on July 24. There were present W. Watkins, Llanfair; W. Williams, Criccieth; Price Jones, Wrexham; D. Williams, Rhos Llanerchrugog; Oliver Thomas, Cefn Mawr; W. Williams, evangelist, of Tredegar; J. T. Morgan, Merthyr Tydvil; W. Jones, Portmadoc; and T. Coop, of Wigan.

T. Coop, of Wigan, was chosen to preside, and J. T. Morgan as secretary. The schedules from churches and balance sheet having been read,

W. Williams stated, that he had been labouring as an evangelist from the 21st of January, when he went to Rhos Llanerchrugog and remained labouring in co-operation with the church there until the end of June. During his stay at Rhos he had been engaged in proclaiming the gospel in the chapels, in cottages, and in the open air whenever the weather was favourable. One addition was made to the church. He had also visited Glyn Cerriog and Cefn Mawr, and had removed to Llanfair a few weeks ago.

Oliver Thomas said that the labours of W. Williams at Cefn Mawr were very much approved. If more of his time had been given to Cefn Mawr instead of to Rhos much more good might have been done.

From the amounts promised for the ensuing year and the present state of the fund, it was seen that unless some assistance was afforded by the Annual General Meeting at Huddersfield, we should not be able to retain the evangelist's services for the entire year. It having been ascertained that the labours of Bro. Williams were perfectly satisfactory to the churches, after some deliberation it was resolved, that should we be able to retain him in the field throughout the year, his labours should be devoted to Llanfair until the first Lord's day in September, then to Penmachno for one month, then to Llanfair until the Spring, afterwards to Merthyr and Tredegar until the Annual Meeting.

The following resolutions were also adopted—

That the Welsh Evangelist Committee consist of Bros. W. Williams, of Criccieth, treasurer; J. T. Morgan, of Merthyr Tydvil, secretary; W. Jones, Portmadoc; O. Thomas, Cefn Mawr; and John Davies, Portmadoc.

That should the committee have sufficient funds at their disposal, they be empowered to spend £5 in Welsh tracts.

That the place and time of next meeting be left in the hands of the committee.

That the best thanks of this meeting be given to the committee for their past services; to the chairman, and also to the brethren at Llanfair for the kind and hearty reception.

The meetings for worship and preaching were full of intense interest and well attended. Lord's day morning the church met for the breaking of the loaf at nine o'clock. O. Thomas, of Cefn Mawr, preached at ten o'clock, and W. Williams, Criccieth, and W. Jones, Portmadoc, in the afternoon. In the evening T. Coop, of Wigan, and W. Jones, of Portmadoc, proclaimed the ancient gospel, and on Monday evening Oliver Thomas and W. Jones proclaimed "the truth as it is in Jesus" to a very attentive audience.

J. T. M.

Intelligence of Churches, &c.

JAMAICA.—*Kingston, July 26th, 1871.*—Dear Bro. King,—I have long had in mind to write to you respecting the cause in Jamaica and to enlist your sympathies, and those of the brethren generally in England, on our behalf, but various causes have prevented. In the first place, my time is so fully occupied with other duties that I really have little or no leisure for letter writing. In the next place, I have been hoping each month that the next would bring us some encouraging news from America, but as this

expectation has failed, and matters are growing worse with us every day, I have resolved to make an effort to lay before you our true condition, trusting that the Lord will dispose your heart to aid your suffering brethren in this distant Isle of the sea.

I believe you are acquainted with the history of the Jamaica mission up to the period of Bro. Beardslee's return to the U.S., in June, 1868. But it may not be amiss to state here, that he was sent out to this Island by the A. C. M. S., in February 1865,

and organized the first Christian Church in Kingston on the 9th of May following, consisting of six members including himself and wife.

Notwithstanding the opposition he encountered from the various sects, the truth continued to gain ground, and almost every month witnessed accessions from the different denominations, as well as from the world. Calls were made from other parts of the Island resulting in the formation of new churches, native helpers being also raised up to take the oversight of them, Bro. B., visiting them each in turn, but labouring principally in the city. His removal to the new station at Blerburgh and his subsequent absence of several months on a visit to his native land told unfavourably on the cause in Kingston, and his final departure to join his family, in June, 1868, gave a blow to the entire mission from which it has never recovered. Indeed from that time we have been gradually going down till now we have little more than a name. It is true that most of the country churches have held together very well and in some there is even a gradual increase, but in Kingston we have gone down sadly. If we had been favoured with intelligent men among us, capable of conducting the services, and of fair speaking abilities, this church might not have suffered loss, though we would still have failed to draw a congregation and to increase our ranks, from the fact that there is a decided preference in this community for preachers from abroad, especially old England. But the work has devolved almost entirely on myself and Bro. McHardy who holds a public situation, that not only engrosses his whole time during the week, but very frequently on the Lord's day. As I have also to supply one or other of the country stations one or two Lord's days in each month, the congregation in Kingston is often left without a speaking brother. The consequence is that many have become dissatisfied and have united with other denominations. Our chapel too is sadly out of repair and presents a most uninviting appearance; indeed, if something is not done to it before long it will soon be unfit for use. To expect to raise the means here for putting it in order is out of the question, for our number is exceedingly small and most of them extremely poor, and there is a large amount due to Bro. Beardslee and myself for the purchase money. The Society in America wrote out some time ago to enquire the probable cost, or the desirableness of selling these premises to purchase others, and thus raised the hope that something definite would be done for us, but hitherto we have been doomed to disappointment. For some reason or other they seem to have lost altogether their interest in the Jamaica

mission, and have done nothing for it since October, 1869, when they discontinued the yearly appropriation, 1,200 dollars, U. S. currency, towards the support of our native brethren. Being thus suddenly thrown entirely on their own resources they have suffered keenly from want of the very necessities of life, but have still kept to their posts and most of them doing good service. I have till within a very recent period supplied the board in America with monthly reports from each of our churches, and have at various times laid our case before them. Bro. B., too, loses no opportunity of pleading for Jamaica and keeping up an interest in the cause for which he laboured and suffered so long, but apparently with little success. At their last annual convention in October, 1870, they decided to send out a man as soon as a suitable one could be found and to raise the amount required for the repairs of the chapel, and the secretary, Bro. Munnell, wrote me to that effect, but this is the last I have heard on the subject.

Now, dear Bro. King, can you not help us? Will not you or some other brother from the mother country at least pay us a visit and see what can be done? Are the enemies of our common cause to rejoice over us saying "Aha, Aha, so would we have it"? A failure here would be detrimental not only to the few faithful ones among us but to the cause of primitive Christianity in general; and who is he that will be found ready to "Come up to the help of the Lord, to the help of the Lord against the mighty." If you are unable to leave your field of labour can you not induce some Christian brother of good speaking abilities, pleasing address, well versed in the Scriptures, and above all, with a heart burning with love to God and zeal for souls, and of strong faith, to visit us during the coming fall and spend, say three or four months if not more, visiting the churches, and making an effort to resuscitate more especially the cause in Kingston. With a large family to provide for and very limited means, I am unable to promise much, but shall be happy to render whatever aid or encouragement I can to any such brother. Apart from the good to be accomplished, a few months sojourn in our lovely Island would well repay any cost or sacrifice attending the undertaking, and a man with the necessary qualifications would be almost sure to meet with success.

I shall wait with anxiety for your reply and trust you will favour me with one at your earliest convenience.

It is now sometime since I have had any tidings respecting the progress of the cause in Great Britain as I have not seen a copy of the *British Harbinger* since Bro. Beardslee left.

I sincerely trust that the labours and

efforts of yourself and co-workers are continuing to meet with success, and may the great head of the church still continue to bless you and make you a blessing, and may you at last receive your reward in heaven.

I remain, dear Bro. King, your brother in Christ,
JOHN MURRAY.

P.S.—We number now in Jamaica, churches, 14; members, 650; preaching brethren, 7; nearly every church has a Sunday school.

HUDDERSFIELD.—We have been much cheered and edified by a visit from Bro. E. Evans, extending over three Lord's days. His Lord's day evening discourses upon "Life, how lost and how regained;" "Christ our passover slain for us;" "The handwriting against us blotted out;"

were delivered to good and attentive audiences. His visit will long be remembered by us; his week-day discourses, visits to many brethren, winning and affectionate manner, combined with deep reverence for the truth, have made an impression upon each one of us. On Lord's day morning, July 31, he gave an impressive address on "The breaking of bread," calculated to stir up the brethren to a more constant and intelligent attendance at the Lord's table. His addresses bearing upon the design and benefit of trials have been especially suited to us. We desire to testify to his being a "workman that needeth not to be ashamed," and to express earnest hope that we may during the ensuing year be favoured with as many visits from him as possible.

G. H. S.

Family Room.

PATIENT CONTINUANCE.

THERE is an old story that, at the battle of New Orleans, half a century ago, a volunteer fighter from the back-woods, not connected with any company or regiment, came on the field and went into the contest with great courage and enthusiasm, and that he attracted attention by his intense desire to know the effect of his ball. At every shot he mounted the breast-work and peered anxiously into the smoke to see if anybody was hit.

His conduct seemed to us slightly unreasonable. The smoke was thick, and he could not see all that took place among the enemy. Moreover, many rifles were aimed in the same direction, and it was impossible to ascertain the precise effect of each of them. The extempore soldier ought not to have lessened his share of the victory by wasting time in trying to identify it.

Yet we are prone to copy the example of the inconsiderate and anxious warrior. In urging reforms, in preaching, in teaching, it is possible for a vein of self to get into our zeal, and we become anxious, not only to do good, but to have the

credit of it. If a soul is saved clearly and directly by our instrumentality, it is certainly a legitimate matter of rejoicing. If the word of warning or of cheer proved to be just the right word at the right time, and helped a soul through despond, or out of the grasp of despair, we have a right to be glad; and indeed, if we are not glad, we must be curiously constructed Christians. The Lord of the harvest gives these encouragements, now and then, to His reapers, lest they grow weary.

Nevertheless, even this gladness needs to be watched, lest there get into it something of vainglory, which, if not absolutely sinful in itself, detracts from its value in the sight of God, and proves a dead fly in the precious ointment. We ought to look for present results, and yet not be feverishly anxious. We must not be so intent on this Divine recognition of our labours, that we become discouraged and half-angry if the desired evidence is not given. For ordinary times, and the general work, we need a self-forgetful zeal which cheerfully and patiently toils on, never chilled by delay, undismayed

even by present failure. Many a seed perishes in the earth. Of the cloud of bloom which covers the orchard in May, only here and there a blossom produces an apple. The returns of the officers who have charge of the ammunition show that in a great battle, where thousands of men are killed and wounded, only one or two balls out of a hundred hit. Yet the orchard in October bends under its golden burden; the fields in their season are white to the harvest, and the great empires are conquered in war. He who would accomplish anything worth the doing, has need to be persistent in his work. It is "by patient continuance in well-doing" that we attain "glory, honour and immortality."

The teacher needs a large share of this patience. The seed sometimes dies in the ground. The Saviour himself not seldom spoke His blessed words to dull ears and hard hearts. He visited many places where He could not do many might works because of the unbelief of the people. "It is enough for the disciple that he is as His Master."

Why, then, should we be dismayed, if at times the success seems small? The victory is sure. Truth will triumph over error, and right over wrong. Any coward will chase a flying foe. It is only when the battle "waxes hot" that the highest courage is displayed.

None but the truly brave stand firm in the midst of apparent defeat.
—Dr. CRANE in *S. S. Times*.

FUSS IS NOT WORK.

You may see this any day and anywhere. As you go along, you see two horses harnessed together before a car. One of them makes a great fuss, as if he had all the world behind him, and was in eager haste to get it just where he wants it to be. He dances and prances, jumps up and down, and springs into the collar with all his might, and then falls back from it because all does not give way to him. The other makes no fuss at all. He stops and starts at the signal, wastes no strength in violence, but puts his whole weight into the collar just when it is needed.

The one makes the fuss, the other does the work.

How like some Christians that you and I could name. One is restive, the other docile. The one is in his

own will, the other is in the Lord's will. The one stops when he ought to go, and starts when he ought to stand still. The other is obedient in his faith, and so quick to hear the voice of the Lord that, like the docile horse which does not require bit or rein or word, but, catching the conductor's signal, stops at the bell tap, and starts at the bell tap, he moves forward at the right moment and at the right moment stops, whether in word or deed.

The one makes all the fuss, the other does all the work.

The way to work wisely and well, is to present yourself a living sacrifice unto God, and let His will be your will, and so prove what is that good and acceptable and perfect will of God every day of your life long.

BE ALWAYS GIVING.

The sun gives ever, so the earth,—
What it can give, so much 'tis worth;
The ocean gives in many ways,—
Gives baths, gives fishes, rivers, bays;
So, too, the air, it gives us breath,—
When it stops giving, comes in death.

Give, give, be always giving ;
Who gives not, is not living.
The more you give,
The more you live.

God's love hath in us wealth unheaped,
Only by giving it is reaped ;
The body withers, and the mind
Is pent in by a selfish rind.
Give strength, give thought, give deed, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving ;
Who gives not, is not living.
The more we give,
The more we live.

THE WORKMAN TO HIS WIFE.

Sit ye down on the settle here by me, I've got something to say to thee, wife ;
I want to be a new sort of man and to lead a new sort of life ;
There's but little pleasure and little gain in spending the days I spend,
Just to work like a horse all the days of my life, and to die like a dog at the end.

For where's the profit and where's the good, if one begins to think,
In making away with what little sense one had at the first, through drink ?
Or in spending one's time and one's money, too, with a lot of chaps that would go
To see one hanged, and like it as well as any others show ?

And as to the pleasure that some folks find in cards or in pitch and toss,
It's little they've ever brought to me but only a vast of loss ;
We'd be sure to light on some great dispute, and then to set all right
The shortest way to argue it out in a regular stand-up fight

I've got a will, dear wife, I say, I've got a will to be
A kinder father to my poor bairns, and a better man to thee,
And to leave off drinking and swearing, and all, no matter what folks may say ;
For I see what's the end of such things as these, and I know this is not the way.

You'll wonder to hear me talk like this, as I've never talked before ;
But I've got a word in my heart, that has made it glad, yet has made it sore :
I've got a word like a fire in my heart that will not let me be,—
"Jesus, the Son of God, who loved, and who gave Himself for me."

I've got a word like a sword in my heart, that has pierced it through and through ;
When a message comes to a man from Heaven he needn't ask if it's true ;
There's none on earth could frame such a tale, for strange as the tale may be,—
Jesus, my Saviour, that Thou should'st die for love of a man like me !

Why, only think now ; if it had been Peter, or blessed Paul,
Or John, who used to lean on His breast, one couldn't have wondered at all,
If He'd loved and He'd died for men like these, who loved Him so well,—but you see
It was me that Jesus loved, wife ! He gave Himself for me.

It was for me that Jesus died ! for me, and a world of men,
Just as sinful and just as slow to give back His love again ;
He didn't wait till I came to Him, but He loved me at my worst ;
He needn't ever have died for me if I could have loved Him first.

And couldst Thou love such a man as me, my Saviour ! then I'll take
More heed to this wandering soul of mine, if it's only for Thy sake.
For it wasn't that I might spend my days just in work, and in drink, and in strife,
That Jesus the Son of God has given His love and has given His life.

It wasn't that I might spend my life just as my life's been spent,
That he's brought me so near to His mighty cross and has told me what it meant.
He doesn't need me to die for Him, He only asks me to live ;
There's nothing of mine that He wants but my heart, and it's all that I've got to give.

I've got a friend, dear wife, I say ; I've got a heavenly friend,
That will shew me where I go astray, and will help me how to mend,
That'll make me kinder to my poor bairns, that'll make me better to thee—
Jesus, the Son of God, who loved and gave Himself for me.

A VOICE FROM THE STATE CHURCH IN FAVOUR OF THE APOSTOLIC CHURCH :

AN ADDRESS, BY D. KING, ON RE-OPENING GEACH STREET CHAPEL,
BIRMINGHAM.

THE re-opening of a chapel after repairs and embellishment is an event of common occurrence, and usually calls for no special discourse. But there is a speciality in this case which renders it desirable to enter thus upon an additional service. When this commodious building was completed and opened, by the church which now worships within its walls, there was no lack of half-filled places of worship within reasonable distance. It was not the want of chapel accommodation which led to the formation of this church. We came here because we could not find, on this side of the town, a church in which we could adhere to the good old ways of the primitive and apostolic church. Accordingly the building was devoted to preaching the gospel and way of salvation, as at the first, and to the advocacy of Christian union upon the one and only possible, because God-given, foundation. From our commencement to the present, in common with others, I have urged from this desk a complete return to Christianity as it was left by the apostles; and to-day I have only to say over again what I have often urged before. I have no new thing to tell, nor have I even a new form into which to put the old plea. But, yet, the discourse of this afternoon will have one new feature. Heretofore I have addressed you in my own words; you know that I but rarely read a page; but to-day I shall speak chiefly in the words of another, who is a priest in our State Church. I do so because he says on so many points substantially what we have said so often, and because it is both strange and pleasing to hear a voice from our Parliamentary Church, calling us back to the Church of the New Testament and of the apostles.

I have before me a newly-published and somewhat expensive volume, which is now receiving, from divers reviewers, considerable attention, and is calculated to cause some amount of commotion. Suffer me to read you the title page—"The Ecclesiastical Polity of the New Testament: a Study for the present Crisis in the Church of England; by the Rev. G. A. Jacob, D.D., late Head Master of Christ's Hospital." Now this worthy Doctor has not left the State Church, nor does he appear to intend leaving. He desires large reforms in the church in which he is a priest: he considers that that church is now in a most critical condition, and he insists that a return to the ecclesiastical polity of the New Testament is the true remedy for its existing evils. In this he is largely correct, only were his church to return to that polity it would not be the same church reformed, but wholly another institution. But we have to do with Dr. Jacob's sayings only so far as they point out the polity he recommends and hold up the apostles of Christ and the primitive church in their true light. You know the importance we have attached to a right understanding as to time, place and circumstances of the commencement of the Church of Christ. The Doctor brings us to the place and time we have frequently set before you, and does so almost in the words we have again and again used. He says—

"But the Church was not begun till after the descent of the Holy Spirit upon the apostles on the day of Pentecost; and it is never mentioned, except prospectively, before that time. The apostles, therefore, were the founders of the Christian Church. They were its divinely-appointed and infallible teachers and legislators. They were its supreme authorities on

earth, to declare its doctrines and to prescribe its form and polity, to admit into it and to exclude from it, to bind and to loose, to remit and to retain sins. They were, in short, to organize the Church as a regular society, possessed of a definite character, with its own special rights, privileges and objects. They were to rule in it as long as they lived; and it rested with them to leave such instructions for its future guidance as they might consider necessary for its continuance and welfare as a permanent institution in the world. To qualify them for this high office and important work the apostles received a divine *authority and power*, from the commission of Christ and the inspiration of the Holy Spirit. The authority was given them by Christ Himself, when He said to them, as recorded by St. Matthew—'Go ye therefore and teach (or rather, make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.' And when, as related by St. John, He declared to them—'As my Father hath sent me, even so send I you;' and, 'Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' And a divine power was given to them by the coming of the Holy Spirit, of whom Jesus had told them beforehand, that when He was gone they should receive another Comforter to abide with them forever, even the Holy Ghost, who would teach them all things, and bring all things to their remembrance whatsoever He had said unto them; and who, as the Spirit of truth, would 'guide them into all the truth,' which they were to proclaim to men. This was the 'power from on high' for which, after His ascension, they were to 'tarry at Jerusalem.' This power, as the last words of Jesus informed them, they would receive when the Holy Spirit came upon them, and thus fitted them to be His witnesses and ambassadors throughout the world."

We have often exposed that fallacy of the high-church party by which it is ~~endeavoured~~ to conform the Church to the model of the third and fourth centuries. The appeal to the Nicene Fathers we have met from this desk by the demand to go still further back—to the grandfathers, that is, to the apostles themselves. In this demand we are fully sustained by our author, who says—

"But the opinion that we are bound dutifully to submit to the authority, and ought to be guided by the practice and example of the church as it was in the first three, four, or any other centuries, however prevalent and plausible, is delusive and ensnaring. The Church of the apostolic period is the only Church in which there is found an authority justly claiming the acknowledgment of Christian bodies in other times. And such authority is found in this Church, not because it was possessed of a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages—for neither antiquity, nor purity of form, nor catholicity confers any right to govern or command—but because it was under the immediate rule and guidance of the apostles; and it is their infallible judgment alone, as exhibited in this Church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors in their office. They stand alone as the divinely-inspired teachers, legislators and rulers in Christ's Church and Kingdom. They stand alone as men appointed and commissioned by Christ Himself, and not by man; whereas all Christian ministers since their time, of whatsoever order or degree, have been fallible men, and have been appointed and commissioned by man by the

authority of the particular church in which they were to minister. The promise of our Lord that He would be with the apostles even to the end of the world, as it did not secure to them a continuance on earth beyond their own generation, so neither did it engage or imply that others with a similar power and authority should succeed them. With faithful preachers of Christ, and sound teachers of His word and doctrine, and diligent pastors of His flock, their divine Master has in all ages been present by His Spirit. But no Christian ministers having received the commission or inspiration of the apostles, none of them could inherit the apostolic office, nor could they, individually or in any collective body, ever possess the apostolic authority. And as no Church ministers, so neither the Church itself, of any post-apostolic time (in whatever mode we may suppose it to have uttered a united voice), has ever had any apostolic or divine authority to which after ages owed submission. The opinion that such submission is due to the Church of any given period can be justified only on the supposition that such Church was infallible: that in fact our Lord was then so present with the visible Church as to miraculously exempt it from error in the exercise of its legislative and administrative functions, in doctrine and practice. But if so, is there any ground whatever for rejecting the claims of infallibility such as are persistently and consistently put forward by the Church of Rome? Is there any ground whatever for ascribing this divine sanction to the Nicene period, and denying it to the modern Papacy? For surely it is impossible, with any show of reason or truth, to draw the line in any one place in the history of the Church, after the apostles had been withdrawn, and to say, before this the Church was divinely preserved from error—after this it was fallible and erred. Nor can the *nearness* of the early Church to the apostles' time be with any effect pleaded in behalf of its authority, for it is not being *near* to truth and wisdom that makes men true and wise. And there is unquestionable evidence that soon after the apostles disappeared, the Church was no longer always guided by the Spirit of truth and wisdom; but, on the contrary, gradually yielded to the seductions of error, was corrupted by its contact with Judaism, Gnosticism and Heathenism, and advanced more and more along the downward road of superstition and formality. The only deference, therefore, which we owe to Church antiquity, as distinguished from the inspired authority of the apostles, is this: that whenever good men, either singly or unitedly, have said or done what is right and good, we should love to listen to them and to tread in their steps—to follow them as they followed Christ. But we must use our own judgment, guided by Scripture, reason and experience, in deciding what is right or wrong in their words and deeds.

"I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive Church of the apostolic age. To go back to that time and to endeavour, as far as possible, to reproduce the Church of the New Testament, is most needful for us now if we would preserve a faithful and distinct acknowledgment of Christian truth amongst our people. By realizing as far as we may the ideal of that Church in our own community, we shall best maintain its liberty and purity—we shall best meet the peculiar dangers of the present time and prepare for the future which is at hand. But in considering the constitution of the apostolic church of the New Testament it will be necessary to remark with as much precision as we can, and to bear in mind throughout our investigations, the following distinctions:—1. What

according to the apostolic record, is *necessary* and of perpetual obligation in the Church. 2. What is *non-essential* and *discretionary*; being allowable and under certain circumstances the best, but not necessary or at all times right or desirable. 3. What is *excluded* and expressly or virtually forbidden, as unsuitable to the Christian dispensation or inconsistent with its essential character and design. From the *first* and the *last* of these expressions of the apostolic judgment no Church ought ever to deviate. It is the duty and the wisdom of all Christian communities carefully to retain and to embody in their ecclesiastical regulations whatever the inspired teachers and rulers of the original Church regarded as essential; and with equal care to avoid in practice and to exclude from their ordinances and polity whatever is shown on the same authority to be alien to the gospel principles or plan. On the other hand all non-essential things which in the New Testament are not commanded or forbidden, or for which no obligatory form or mode has been prescribed, even where in *some* form or mode they must have a place, and must have had a place, in the practical life of every Church, all these are left to the discretion and judgment of each Christian community."

Parts of this last quotation deserve writing in letters of gold; as for instance, "I appeal, therefore, from the Nicene Fathers to the Apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive Church of the apostolic age." Let believers, generally, respond to that appeal and we shall find the Church one, as in the days of the apostles, and the prayer answered—

"Let names and sects and parties fall,
And Jesus Christ be all in all."

Let us note in the next place, some of the results at which Dr. Jacob arrives by his appeal to the apostles: beginning with ministry. He writes—

"Now leaving out of view the apostolic office, which stands alone and separate from every other, the Christian ministry appears in the New Testament in two distinct forms. One of these had, at any rate in some places, an earlier existence than the other, though both for awhile stood as it were side by side, and acted contemporaneously together until the former gradually disappeared, leaving the other still in force to become a permanent institution in the Church. These two forms of the Christian ministry may be called the 'ministry of gifts' and the 'ministry of orders.' The ministry of gifts comes first. It belonged to apostolic times alone, when præternatural or spiritual gifts (*χαρισματα*), usually by imposition of the apostles' hands, were abundantly shed abroad in the church. In the earliest part of this period it was exercised the most extensively, and probably in some places exclusively, before the ministry of the other form was sufficiently matured. Some of the spiritual gifts then bestowed were specially adapted for congregational use and the edification of religious assemblies. The gift of a spirit and utterance of prayer, the gifts of the 'word of wisdom' and the 'word of knowledge,' the gift of prophecy, *i.e.*, not of *fore-telling* future events but *forth-telling* solemn truths—explaining and enforcing with fervid words the lessons of Scripture and Christian doctrine practically applied—seem to have been bestowed for the express purpose of supplying what must have been a pressing want—sound instruction, impressive exhortation, and fervent but enlightened prayers—in the newly-gathered Christian congregation. It is evident from the circumstances mentioned by St. Paul, in connection with the church at Corinth,

that the public worship there was not conducted by one or two ministers expressly chosen and appointed to the office ; but anyone who possessed a spiritual gift available for general edification was permitted either to pray or prophecy ; to address words of exhortation, instruction or encouragement ; to lead the devotional singing with psalms or hymns of his own selection ; to speak in a foreign language, if either he himself or someone else interpreted his words ; and in short, to exercise his peculiar gifts with the full sanction of apostolic authority, and without any other restraint than a conformity to such wholesome general admonitions as ' Let all things be done unto edifying,' ' Let all things be done decently and in order.' This ministry of gifts was, from its very nature, only for a time. It was liable to obvious abuses ; and it did not contain the elements of order and sobriety in sufficient strength to make it suitable for a permanent institution. The gifts, moreover, not being conferred by any hands but those of apostles, the ministrations which depended on them must have gradually passed away. And long before they disappeared the other form of the Christian ministry was introduced and extended generally throughout the Church."

Now in the foregoing we have a somewhat clear exhibit of ministry in the apostolic Church, not, however, perfectly comprehended. For instance, the Church of Christ never had (by the authority of the apostles) "*two forms*" of ministry. The "ministry of gifts" and the "ministry of orders" are terms the Doctor has invented or adopted, for they never came from the apostles, to whom he appeals. He intimates that the one form of ministry overlapped and finally superseded the other. But such is not the case. What the New Testament shows is, not two *forms* of ministry, the one superseding the other, but two modes of qualifying for ministry, the one direct and supernatural, the other by the ordinary process of learning. The first came first because the ministry was needed before the men could be prepared by ordinary application and because the material for their instruction was not complete. Hence the gifts continued during the apostolic period. When they ceased to be exercised, because no longer communicated, there came in no new order of ministers, but, as before there had been elders, deacons, evangelists, teachers and exhorters, supernaturally qualified, so then there were precisely the same ministers, only qualified by education and experience gained by ordinary methods. The same qualifications (but otherwise obtained) were required, the same services were rendered, the same liberty to edify the church prevailed, both before and after the gifts had passed away. We may, then, accept the New Testament ministry as the model for our time in all save the methods of obtaining fitness to rule and edify the church. We note with pleasure that our author is perfectly clear as to deacons and elders, and that he knows of no other officers in the church. Of an episcopalian bishop he can find no trace in apostolic times. Concerning elders he says—

"As men appointed by the apostles under divine direction, and holding a sacred office approved by the divine Head of the Church, they were charged to 'feed the flock over which the Holy Ghost had made them overseers.' Hence it was their duty to exercise a general superintendence in religious matters over the body of Christians amongst whom they ministered, and whom they were to tend after the similitude of a shepherd's care. In this their pastoral office, therefore, they had an authority given to them, not as lords or masters of their respective congregations, but as those who were to be their guides and leaders, their pattern and example ; and who,

without, interfering with the Christian liberty of all church members, were by their position and influence to prevent that liberty from degenerating into disorder, and preserve, as much as possible, among the faithful, Godly unanimity in creed and life. They were, therefore, themselves to hold fast, and to admonish all others to hold fast, the divine truth of their religion; to warn or rebuke the unruly; to support the weak; to bring back the wandering; to build up the faithful; and to animate and encourage all in godliness of living. During the time that the ministry of gifts continued in operation the presbyters did not necessarily take the lead in the public prayers and praises of Christian worshippers, or in the public instruction of the people by those expository addresses and practical exhortations which were comprised under the name of prophesying, and were the originals of our modern sermons. These duties might be performed by those who, without ordination, had the 'gifts' which were suitable for such ministrations; though doubtless it was within the province of the presbyter to see to the orderly performance of the whole service, and to make regulations to this effect. Hence some presbyters might 'rule well,' though they did not 'labour in the word and doctrine.'"

Truly acceptable are the following anti-priestly statements, coming, as they do, from a priest in a most priest-ridden church:—

"By the commencement of the third century, however, this apostolic simplicity had begun to be greatly marred by the assumption of a more ostentatious style of ministration, and a more imposing authority. The christian ministry was now changed into a *Priesthood*, after the model of the Levitical law. Bishops, presbyters, and deacons became high-priests, priests, and Levites, and were gradually more and more regarded as a mediating, sacrificing, and absolving order, standing between God and the general body of Christian men. Before this, the reproach cast by Pagans against the Christian church, that it had no temple, altar, priest, or sacrifice, had been its praise and glory; for its temple was the whole world, or wherever two or three were gathered together in the Saviour's name; its altar was the cross; its priest the Lord Jesus Christ, at once the Priest, and the all-sufficient sacrifice. And the only earthly priesthood was confined to no sacerdotal caste, or tribe or separated order; but was co-extensive with the whole community of the faithful, who in a figurative or spiritual meaning were kings and priests unto God in Christ. But now the leaven of Jewish and of Pagan influences, which from the first had been working insidiously in the church, although the religious systems from which they sprang were formally renounced and resisted, began to make itself felt and seen; and as the inner life of the church declined in spirituality, and lost its firm hold of apostolic truth, its outward form and show became more prominent and presuming, and challenged more attention from the world.

"Tertullian is the first Christian author by whom the church ministry is directly asserted to be a priesthood. By Cyprian an undisguised sacerdotalism is maintained; and in the fourth century the sacerdotal system took deep root in the church, and grew and flourished, until it culminated at last in the over-bearing pretensions of the priesthood in the later church of Rome.

"In the temple was the priest consecrated according to a precise regulation, and sacerdotal succession laid down by God Himself, with the altar and its sacrifices at which he officiated, the incense which he burned, the holy places into which none might enter, but those to whom it was especially assigned."

"In the synagogue was the reader of the scriptures, the preacher or expounder of religious and moral truth; the leader of the common devotions of the people, unconsecrated by any special rites, and unrestricted by any rule of succession; with a reading-desk or pulpit at which he stood, but with no altar, sacrifices, or incense, and no part of the building more holy than the rest.

"And without attempting now to dwell upon all the remarkable contrasts thus displayed, it may suffice to say that the temple exhibited in a grand combination of typical places, persons, and actions, God dwelling with man, reconciling the world unto Himself in the person and work of Christ; and pardoning, justifying, and graciously receiving those who come to Him through the appointed Saviour: while the synagogue exhibited a congregation of men, already reconciled to God, assembled as devout worshippers for prayer and praise, for instruction in divine knowledge, and edification in righteous living. And the two systems,—the one divine, the other human,—the one gorgeous and typical, the other simple and real,—in the one, God drawing near to man; in the other, man drawing near to God,—never clashed or interfered with each other: were never intermingled or confounded together. 'In the temple there was no pulpit, in the synagogue there was no altar.'

"Now it was the temple system with its imposing æsthetic services, its associations of awe and mystery, and not the simple unexciting worship of the synagogue, that naturally appealed to the imagination and feelings of men. And, accordingly, from the beginning of the third century portions of this system began, and continued increasingly, to be introduced into the church, and in particular the idea of the temple service was imported into the worship of Christian congregations; the Christian ministry, as already mentioned, was represented to be an hierarchy; the form and arrangements of the buildings for public devotions were assimilated as much as possible to those of the Hebrew sanctuary; and a system of sacerdotalism grew up, and became so inveterate in the church, that it still lingers and revives even amongst ourselves, purified indeed from its grosser superstitions, but not altogether removed by the happy influence of the Reformation.

"Not so, however, was it in the apostles' days, or with any of their ordinances and institutions. They retained and adapted to Christian use some Jewish forms and regulations; but they were taken altogether, not from the temple, but from the synagogue. The offices which they appointed in the church, and the duties and authority which they attached to them, together with the regulations which they made for Christian worship, bore no resemblance in name or in nature to the services of the priesthood in the temple. The apostles had been divinely taught that those priests and services were typical forms and shadows, which were all centred and fulfilled, and done away in Christ: and to reinstate them in the Christian church would have been, in their judgment, to go back to the bondage of 'weak and beggarly elements' from the liberty, strength, and rich completeness of the gospel dispensation. They saw that as the ordinances of the temple represented the work of God, wrought out for man, not man's work for God; to continue them, after that work was finished in the life and death of Jesus, would be in effect so far to deny the efficacy of the Saviour's mission, and to thrust in the miserable performances of men to fill up an imagined imperfection in the Son of God.

"The apostles, therefore, took nothing from the temple system for the machinery of their church government; but the offices which they

appointed, and the duties and authority which they attached to them, together with the regulations which they made for Christian worship, corresponded in a remarkable and unmistakeable manner with the whole system of the Jewish synagogue.

"The apostles, therefore, having adopted the official arrangements of the synagogue, and discarded those of the temple, in the institution of church offices, plainly showed by this circumstance that no priestly powers or duties were attached to their ministrations.

"Another argument which lands us in the same conclusion is deduced from the condition of the lay members of the church, as it appears in the New Testament, and the equality of privilege or standing-ground in Christ, which Christians of all orders or degrees possessed. The way of access to God being open to all without distinction through the priesthood of Christ, there was nothing for a priest to do—no sacerdotal work or office for him to undertake. But the substance of this argument being specially connected with the position of the Christian laity, will be more fully considered in the following lecture.

"A third distinct proof that the office-bearers in the church of the apostles were not and could not be priests, or perform any sacerdotal duties, is seen in a condensed form in the Epistle to the Hebrews, and is found at large in the whole of the Old and New Testaments, of which that Epistle, as far as its subject reaches, is so valuable an epitome. We there learn that from the very nature of the priestly office, it is necessary for those who hold it to be specially called and appointed by God, either personally by name, or according to a divinely instituted order of succession; and, that, since the patriarchal dispensation, only two orders of priesthood have ever had this necessary divine sanction granted to them. These two orders are the *order of Aaron* and the *order of Melchizedec*. The priests of the former order belonged to the Jewish dispensation only, and have indisputably passed away. The only priest after the order of Melchizedec, ever mentioned in the Bible, is our Lord Jesus Christ,—the 'Priest upon His throne,' without a successor, as He had none before Him, in the everlasting priesthood of His mediatorial reign. This argument appears to me to be conclusive. It appears to me that the Epistle to the Hebrews shuts out the possibility of their being any other priest in the Christian church besides Christ Himself. But this does not so appear to a large number of our clergy, Bishops, so far back as the third century, claimed to be successors, or vice-gerents of Christ on earth; and our presbyters now do not hesitate to declare that they are *priests, after the order of Melchizedec*. To my mind and feeling this is an impious claim; but countenanced as they are by numberless past and present examples, good men are not conscious of impiety in making it. But, then, it is necessary to ask these 'priests' for their *credentials*. Where is the record of their divine appointment to the sacerdotal office? In what part of the New Testament, and in what form of words, is the institution of such priests, and the manner of their succession to be found? And to such inquiries no satisfactory answer has been or can be given."

These highly acceptable statements may be followed by a brief passage upon liturgies—

"It is not until the third century that any evidence, at all clear and conclusive, of the use of settled forms of prayer in Christian churches, is to be found in contemporary authorities. And even in that century, although the evidence is conclusive as far as it goes, it does not make it certain that other prayers, suggested by particular circumstances, were altogether excluded."

It will be interesting to hear the Doctor upon baptism and the Lord's supper. Taking the last named first, we have him saying—

"In the early part of the apostolic period, so simple was the manner in which this Christian ordinance was observed, that it hardly bore the appearance of a religious solemnity; except that every meeting of Christians at that time was marked with a strong out-flowing of religious feeling, which solemnized their whole life, and almost made every action of it a religious service.

"In the sacred record, there is not the slightest intimation that the validity of the sacrament depended upon any ministerial power or act; or that any Christian minister had the power of conferring sacramental grace through his administration of it. Indeed, the analogy of the Jewish Passover, which this ordinance closely followed, will suggest that any Christian might preside at the Lord's table, although, after a time, as a matter of order, it would naturally devolve upon a presbyter to conduct this as well as the other religious services.

"There is not the slightest intimation that any change whatever was effected in the bread and wine; or that any power or virtue, natural or supernatural, was infused into them. They are not even said to be consecrated, but only to have a blessing or thanksgiving offered over them.

"There is not the slightest intimation that our Lord Jesus Christ is in any sense present *in*, or *in conjunction with*, the consecrated elements: or that His presence in the believer's heart at this service is different in kind from His presence in him at prayer, or in any other spiritual communion.

"There is not the slightest intimation that the Lord's Supper is a sacrifice; or that the sacramental elements are offered on an altar by a priest."

Here, too, we find refreshing doctrine—something like apostolic simplicity, alike in reference to the manner of observing the feast, the administration, the design, and the quality of the elements.

Baptism must have some measure of notice, and then we shall detain you no longer. You will note with pleasure most of the following—

"The *efficacy* of Christian baptism in the apostolic age, or the nature of the religious state and its consequent privileges into which the baptized were brought, may be fully learned from the various notices respecting it, which are scattered throughout the New Testament. Baptism is nowhere in the sacred record declared in express terms to be the sacrament, or sign, of regeneration; yet there can be no reasonable doubt that such words as 'the washing of regeneration' (Tit. iii. 5), imply this connection between baptism and the new spiritual life that is in Christ, as does also the assertion that 'Christ loved the church, and gave himself for it, that he might sanctify it by cleansing it with the washing of the water by the word.' (Eph. v. 26.) Besides this, the same connection is clearly implied, though in a different form of words, in those passages which describe the baptized as thereby brought into union with Christ, the fountain and source of the new spiritual life; as we find in such texts as 'Through faith ye are all the children of God in Christ Jesus: for as many of you as were baptized into Christ, put on Christ' (Gal. iii. 27), and 'buried with him in your baptism, in which ye were also raised up with him, through faith in the operation of God.' (Col. ii. 12.) While in other passages particular blessings which follow from this union, and belong to the regenerate state,—such as the forgiveness of sins, the gift of the Holy Spirit, fellowship with the Church of Christ,—are spoken of as the direct results of the believer's baptism. Thus we read, 'Repent and be baptized,

everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' (Acts ii. 38.) 'Arise and be baptized, and wash away thy sins.' (Acts xxii. 16) 'By one Spirit we are all baptized into one body.' (1 Cor. xii. 13) And 'we find the whole summed up by St. Peter in one bold assertion, that '*baptism doth save us.*' (1 Peter iii. 11.)

"Besides this, it should be distinctly marked, first, that whatever efficacy is ascribed to baptism as a divinely appointed ordinance, the sacred writers are careful to make it plain, that it is by no power or virtue, natural or supernatural, in the water and its application, that the ascribed effects are produced.

"And, secondly, it should be distinctly marked that the persons, whom their baptism is said to have cleansed from sin, to have sanctified and saved, were those who gladly received the gospel word, who confessed their sins, and who believed in Christ. They were at any rate those who, as far as man could see, made an honest profession of repentance and faith; who consequently in the economy of the apostolic age, as in all subsequent times, were spoken of on this hypothesis, and so far as this hypothesis was realized, as being what they credibly professed to be, and who on the ground of such profession were received into the communion of the Church.

"In the Churches of the Apostles there was no *consecration* of the baptismal water to intimate that some mystical power was imparted to it. A pool or stream in any place was a sufficient baptistery. Nor was there any thought of sacramental grace dependant on the act and office of the officiating minister, or of any power in him to impart it by his ministrations. The apostles seem to have purposely guarded against all such notions; when even on the important occasion of the baptism of Cornelius, which formed a distinct epoch in the early history of the church, Peter did not administer the ordinance himself; and when Paul informed the Corinthians that he had 'not been sent to baptize, but to preach the gospel,' and considered it a cause of thankfulness that he had himself baptized very few of his converts in that city.

"It only remains to be observed that baptism in the primitive Church was evidently administered by immersion of the body in the water, a mode which added to the significance of the rite and gave a peculiar force to some of the allusions to it. But in the absence of all commands on the subject this mode of administration cannot justly be considered as essential to the ordinance or a deviation from it as detrimental to its validity. For myself I desire to express my entire assent to the words of our twenty-seventh Article, 'The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ.' But, at the same time, notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there—no allusion is made to its effects—no directions are given for its administration. However reasonably we may be convinced that we find in the Christian Scriptures 'the fundamental idea from which infant baptism was afterwards developed,' and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance. Like modern episcopacy, it is an ecclesiastical institution, legitimately deduced by Church authority from apostolic principles, but not apostolic in its actual existence. There is no trace of it until the last part of the second century, when a passage is found in Irenæus, which may possibly—and only possibly—refer to it. Nor is it anywhere distinctly mentioned

before the time of Tertullian, who, while he testifies to the practice, was himself rather opposed to it. As an established order of the Church, therefore, it belongs to the third century, when its use, and the mode of its administration, and the whole theory of it as a Christian ceremony, were necessarily moulded by the baptismal theology of the time. A circumstance which ought to be distinctly kept in view in every consideration of the subject."

Here time compels us to conclude. So long as the Doctor keeps to the New Testament, in reference to baptism, he is right. Looking there he says—it was immersion—it was preceded by faith—it consummated a process—it required no official administrator—it was into Christ and for the remission of sins. Infant baptism, he intimates, is not in the New Testament, neither in precept nor example; is not apostolic in its origin, there being no trace of it before the last part of the second century. Yet he agrees with the twenty-seventh Article, which says that "the baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ." But why abandon the Apostles and depend upon the Fathers, whom he before entirely abandoned, telling us we are to follow them only so far as they followed Christ and the apostles? But the apostles did not deem the baptism of babes "most agreeable with the institution of Christ." Had they done so they must have practised and enjoined it; which, Dr. Jacob admits, they did not. Here, then, we find a considerable blot upon his fair pages, an inconsistency no doubt unperceived by himself. But that very defect gives additional strength to his testimony as to the entire absence of baby baptism from the New Testament and from apostolic practice. He desires to retain it; he even thinks that there is in Scripture the fundamental idea from which, in post-apostolic time, it was developed; yet has he to confess that "it is not mentioned in the New Testament;" that "no instance of it is recorded there;" that "no allusion is made to its effects;" and that "no direction is given for its administration." Such testimony ought to weigh with every candid reader, and no doubt will tell upon such.

And now I have done, only adding that if we were believers in the possession of living bodies by the spirits of dead men (which we are not), and if asked whose spirit moved the hand of Dr. Jacob in writing the greater part of his book, the answer would be—that of Alexander Campbell. In certain passages one almost feels that we must be listening to our departed and much beloved brother. I have been asked whether the Doctor may not be indebted to us for light which shines in his pages. I cannot say—there are far less likely things; and it may be that his book has been made possible by our previous advocacy of certain of its great truths. But be that as it may, this is certain, that God speaks by whom He selects, and that He will raise up voices in most unlikely quarters, and accomplish by other agencies what cannot be directly reached from our position. Herein is our hope. It is God's work; He is the great worker; He suffers delay, but cannot fail in the end.

"His purposes shall ripen fast."

Which may He hasten, and to His name be the glory! Amen.

MODERN APOSTLES.*

"And thou hast tried them which say they are apostles, and are not, and hast found them liars."—Rev. ii.

THE primitive churches were greatly troubled with men who claimed to be apostles without having received any divine commission—"false apostles, deceitful workers." These men laboured to undermine the authority of the Apostles of Christ and introduce the leaven of false doctrine among the disciples. They found their way to Ephesus. But the Church there refused to acknowledge their pretensions—unmasked them in the light of truth, proving their assumed apostolate to be an imposition and a lie.

Eighteen centuries have elapsed since then. But there are not wanting, even now, men who will palm themselves off as apostles upon all who are simple enough, or rather silly enough, to receive them. We have Mormon apostles, and also the apostles of the Catholic Apostolic Church. When in Newcastle-on-Tyne lately, I received a letter from the Catholic Apostolic evangelist there. It was written to show me the necessity of abandoning my present hold of truth, being sealed by living apostles and prepared for the coming of the Lord. I was, moreover, warned that I had no time to lose—for the remaining apostles were now far advanced in life: and that, consequently, the coming of the Lord must be near at hand. I called upon the gentleman, thanked him for his very benevolent intentions; but stated that I was far from satisfied with his remarks in reference to living apostles. It so happened that just at that time a meeting was advertised, to be addressed by an apostle from the Salt Lake City. I called his attention to this fact, and asked how I was to know whether his apostles or those from the Salt Lake were the true ones, or whether either party were true. Evidence clear and undeniable alone could suffice under these circumstances. Those Mormon apostles, I was told, were immoral men, of which he had ample evidence. But the apostles of the Catholic Apostolic Church were men of *blameless morality*: men who, through a long course of years, had diligently studied the Scriptures, and carefully compared them with the original. This, however, could not be accepted as proof of their apostleship. For it was pointed out that, upon his own shewing, all I had to do was simply to live a life of blameless morality before men, through a long course of years diligently to study the Scriptures, and compare them carefully with the original, to stand forth before the world a full fledged apostle. The gentleman became irritated—told me he had written, sincerely desiring to help me; but it was perfectly evident that I was not prepared to learn. Whereupon he summarily dismissed me with his benediction. He did not do this, however, until I had brought before him certain criteria which the New Testament furnishes, and by which the true apostle will ever be distinguished from the false.

An apostle must have SEEN THE LORD. Hence Paul's language when his apostleship was challenged, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" (2 Cor. ix. 1.)

An apostle must be ABLE TO SUBSTANTIATE HIS CLAIMS BY MIRACLES. Hence the same Apostle, in vindication of his apostleship, could appeal to "the signs" by which his ministry was confirmed. (2 Cor. xii. 11, 12.)

An apostle must possess THE POWER TO BESTOW THE HOLY SPIRIT BY THE LAYING ON OF HANDS. This was a power which no "evangelist possessed,

* From a recent address to the Church in Roxburgh Place, Edinburgh, by John Strang.

which money could not buy, but vested in the apostles of Jesus Christ alone." (Gal. iii. 3-5, compare with Acts viii. 12-20 ; xix. 1-6.)

There is no man living to whom these criteria will apply. The Lord sent forth but twelve apostles. They are still in office. Though dead, they yet speak. And he that is of God heareth them ; he that is not of God, heareth not them. " Hereby know we the spirit of truth, and the spirit of error."

I may also say that when John saw in a vision the holy city, new Jerusalem, coming down from God out of heaven, he informs us that " the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb"—the best proof possible that the apostles of the nineteenth century had not entered into the divine plan, up to the time when the Apocalypse was sealed, and the canon of Holy Scripture closed.

I have dwelt at some length upon this question, because it is in keeping with the passage before us ; because existing circumstances seem to require it ; and that every disciple of Jesus may be able to dispose of the question of modern apostleship whenever it arises in his path.

" Nevertheless,"—*nevertheless*, NEVERTHELESS—" I have somewhat against thee, because thou hast left thy first love."

The church at Ephesus had one serious defect. Their first love had waxed cold, and was fast dying out. O, how stands it with us ? Ah, my brother, my sister, what about " thy first love ?" We remember the time when we were pricked to the heart, and trembled under the burden of our sins. " The pains of hell gat hold upon us," as conviction wrought its terrible work in our souls. The past filled us with anguish—the future with dismay. And we will never forget our joy when the love of God broke in upon our souls : and when, by faith, we beheld " the lamb of God which taketh away the sin of the world." Gratitude—pure, warm, fervent—came welling up from the deep fountains of our hearts, and our souls swelled high as we sang—

" My Jesus, I love thee, I know thou art mine ;
For thee all the pleasures of sin I resign :
My gracious Redeemer, my Saviour, art thou,
If ever I love thee, my Jesus, 'tis now.
I love thee, because thou hast first loved me,
And purchased my pardon on Calvary's tree ;
I love thee for wearing the thorns on thy brow,
If ever I loved thee, my Jesus, 'tis now."

Even nature seemed to undergo a divine consecration. The fields seemed adorned with a deeper and richer green. The flowers sent forth a sweeter fragrance. The chorus of birds in the early morning burst upon our ears like the melody of angels. The very stars seemed to speak to us so lovingly of " our Father who art in heaven." Old things had passed away, and behold, all things had become new. Formerly we never prayed. But prayer then became a delight. Formerly the very thought of being alone with God was irksome to us. But then we found our seasons of sweetest and purest enjoyment in communion with God. And in our zeal for the salvation of souls, we would gladly have carried all the world in our arms to the foot of the cross, had we been equal to the mighty work. All these blessed experiences the words " thy first love " will at once recall.

Brother, sister, what about " thy first love " now ? How hast thou kept the vows of thine espousals ? O, let us be faithful with ourselves here. It is a vital matter. Do our hearts condemn us ? Then, God is

greater than our hearts, and knoweth all things. If our love be gone, our condition before God is sad indeed. Satan has triumphed. Our spiritual life has been poisoned at its very source. The Lord have mercy upon us. We may put forth great efforts in the Lord's work: we may advertise lectures, and circulate *Old Paths* till the day of doom: we may practise the strictest morality: we may, in our zeal for truth, lead a crusade against Mormonism, Irvingism, and all Sectarianism: amid reproach and shame we may adhere till the hour of death to our Confession of Faith in the name of Jesus; but, if below all this there be not pure, simple, genuine love to Christ, it will all go for nothing. Love is the very life of the soul. It is the grand, distinguishing, differential principle of the Christian religion. Without it all we do for God will be dry, cold, formal, mechanical, and powerless. Though we should speak in all the languages of men, and with all the eloquence of angels: though we had the gift of prophecy, and understood all mysteries, and all knowledge: though we had all faith, so that we could remove mountains: though we should bestow all our goods to feed the poor: yea, although, in stubborn adherence to our convictions, we should give our bodies to be burned: it would profit us nothing—
WITHOUT LOVE.

MR. GLADSTONE IN A FIX.

THE Government is clearly placed in a difficulty: it has pronounced itself to be in favour of religious equality in the colonies, and it has done something towards its promotion at home; but the misfortune is, that while it is willing to apply the principle, to the fullest extent abroad, it stops short of the application of it at home. The Premier himself is compelled to make this admission, when replying to Mr. Charley in the House of Commons on the 17th ult. Mr. Charley had been reading the West Indian despatches, from which we gave some extracts in our last number. He found therein the remarkable words of Earl Granville to Governor Rawson, "that the principle of religious equality is inconsistent with, and opposed to, the principle of Establishment." Mr. Charley, very naturally, wanted to know which of these two inconsistent principles Mr. Gladstone intended to carry out. In his reply, Mr. Gladstone spoke as follows:—

"The phrase 'religious equality' admits of different interpretations. You may say that religious equality prevails conditionally or unconditionally. In a country where there is an Established Church it cannot be said that absolute and abstract religious equality prevails. Notwithstanding that, it can and may be said that a substantial and practical religious equality, at any rate, to a very great extent prevails. Now I see plainly that when my noble friend wrote this despatch, he spoke of the principle of religious equality as applicable to the colonies, where really the principle of an Establishment has never had anything but a very partial and shadowy existence. Moreover, he had before him the great example set by the party to which the hon. and learned member belongs in the case of the island of Jamaica. In that case the principle of religious equality had been laid down in the most stringent manner in which it is capable of application. That became, I may say, the model case to which the policy of other colonies, and especially of the West Indian colonies, was to conform, and, therefore, adverting to the mode in which it was understood that the principle of religious equality had been applied to Jamaica, my

noble friend said that 'the principle of religious equality is inconsistent with, and opposed to, the principle of Establishment.' That has nothing whatever to do with the principle of religious equality as it subsists and is understood at home. If, therefore, the hon. and learned member wishes to know whether we adhere to the terms used by the Foreign Minister, for colonial purposes, I say we do adhere to them. If he wishes to know what principle I, for one, and, I believe, I may speak for my colleagues, intend to act upon with regard to this country, I say that those principles may be gathered from the speeches which we have had an opportunity of delivering in the present session on the motion of my hon. friend the member for Bradford."

The meaning of this is sufficiently plain: it is that Englishmen abroad may have perfect equality, while Englishmen at home must put up with scandalous inequality. We wonder how long Mr. Gladstone thinks this state of things can last!

Liberator.

FACTS ABOUT TITHES.

The following useful summary of tithe history is from a letter from Mr. George Tatham, of Leeds, in the *British Friend*:—

At our last Yearly Meeting the subject of the payment of rent-charge in lieu of tithe was discussed, and deferred until next year.

The question is somewhat complicated, and worthy of efforts for its simplification, in order that it may be understood by our members generally.

Tithe rent-charge being of a like origin and nature, and for the same purposes, differing only in mode of collection, is essentially the same thing as tithes, and may be treated as such.

The history of the system shows—

1. That there is no scriptural authority for their imposition.
2. That the Jews at the present day have none.
3. That for the first 300 years nearly tithes or endowments of any kind were unknown in the Christian Church.
4. That the first fund was for the use of the poor, and was distributed by deacons and elders.
5. That bishops then got the management, and began to devote a portion to the support of poor ministers.
6. That then all ministers were paid out of this poor's fund, and large amounts being needed, tenths of the income were recommended, mixed with promises and threats if less was given.
7. That about the year 1000 the poor's fund was determined in fixed proportions, namely:—One quarter to the poor; one quarter to the repairs and building of religious edifices; one quarter to the ministers; one quarter to the bishops, who at this time provided for the ministers.
8. That when the ministers no longer lived with the bishops in monasteries, &c., the division was made—One-third to the poor; one-third for repairs, &c., of buildings; one-third for the ministers.
9. That ministers were supported in ecclesiastical abbeys, &c., and the poor more generally in lay abbeys, &c., and to either of these classes the people contributed as they chose, generally preferring the lay abbeys.
10. That in 1180 Pope Alexander III. forbade the people to make appropriations without the consent of the bishops in whose diocese they lived, and in 1200 Pope Innocent III. enforced by censure that payment be made by each one in his own parish.

11. That until 1274 tithes were only free-will offerings. In this year the council of Lyons decreed it to be no longer lawful to pay tithe where they pleased, but only to Mother Church; and in 1560 Pius IV., at the Council of Trent, confirmed tithes as due by Divine right.

12. That in 1600, after forty years of censures and excommunications, the right of prescription was set up, and all now went to the clergy.

The same history applies to tithes in England. In 795 Offa, King of Mercia, caused tithes in his own dominions to be due by right, which before were only free-will offerings, in return to the Pope for his pardon of the murder of Ethelbert, King of the East Angles; and in 855 the clergy persuaded Ethelwolf to extend this to the whole of the kingdom, though the poor were still supported, and the option as to the place of payment remained.

Pope Innocent's decree sent to King John ordered every man to pay tithe to those who administered spiritual help in his own parish, and by setting up ecclesiastical courts, and thundering his interdicts, he frightened both king and people into acquiescence.

An act of Henry VIII. fully confirmed tithes as "due to God and holy Church;" but he seized the Church property, sold most of it, founded six bishoprics, and bestowed some of the tithes on his favourites—hence the present lay impropriations.

Tithes were given to Papists up to 1538, then to Protestants for fifteen years, until Queen Mary's reign, when the Papists had them again for five years; at Elizabeth's succession, 1558, and for eighty-eight years, they were given to Protestants.

At the Commonwealth they passed to the Presbyterians, and then to the Independents, many thinking they had better have been extinguished altogether.

Charles II. again restored them in 1660, and now for above 200 years they have been paid to Protestant Episcopalian ministers.

In 1836 tithes were commuted to a fixed rent-charge in money.

Government or Parliament has thus exercised an absolute authority in dealing with tithes, applying them to different purposes, introducing new principles, altering the amounts, and abolishing them altogether, and can again exercise a similar authority in any way that may seem best.

Thus tithes may be regarded on the same basis as would be a national poor or other rate, fixed in amount.

Parliament has laid this rate for a certain purpose, and if the need has disappeared, or it be desirable to apply the amount to other objects, Parliament can either extinguish the claim or divert the fund.

LETTER FROM GERMANY.

[We take the following from a letter which appears in the Journal and Messenger under the above heading:]

"An incident scarcely less significant than Victor Emmanuel's entry into Rome has recently occurred in Bavaria. Formerly, the King, all the Court, the Ministers, and other high State functionaries, followed the *Corpus Christi* procession; this year His Majesty informed the episcopal ordinary that he not only would not take part in the procession in person, but that he would not even be represented. The astonishment of the clergy at receiving this unexpected information can better be imagined than described.

"This withdrawal of the King from such marked ceremonies, and the annulling, thereby, of a custom so prominent in the State's history, is considered by the general public as an event of great importance, and as one calculated to put an end to Catholic sway in the country. The young sovereign is a firm supporter of the anti-infallibilistic movement, and the probabilities are that he will marry a Protestant princess despite the repeated fulminations of his Holiness.

"Serious polemics are now in progress between the Catholic press and the official organs in this city.

"The German Government complained to the Pope of the ill-conduct of Catholic members in the Parliament. In due time the Imperial Chancellor was informed, and simultaneously announced that the Pope and Cardinal Antonelli personally disapproved of the anti-national course taken by the Catholic leaders. The chief of the party, the Bishop of Mayence, contested this announcement by publishing a letter addressed to him by the Cardinal, and in which the Secretary of State denies having ever disapproved of the religious tendencies of the Catholics in the Parliament.

"As you will at once see, this is but a Jesuitical distinction. Bismarck has branded the *political attitude* of the Catholic members; Cardinal Antonelli has not disapproved of the *good will and efforts* of the Catholics for the *Papacy*.

"Bismarck is not double-faced, and, if our information be correct, he will soon show these Judas-like gentlemen that it makes no difference whatever to Germany whether Cardinal Antonelli and his master encourage or blame representatives of the nation who forget their German citizenship to constitute themselves allies of the Holy See.

"As for the Prussian Government, it has taken a firm stand against the growing pretensions of the Catholic clergy and the introduction of religious doctrines elaborated at Rome. A professor who had charge of the theological department in the Catholic College of Bruansberg, having failed to conform his teachings to the dogma of infallibility, the Bishop of Ermeland, after having suspended the professor, requested the Government to make him retract his teachings, or at least, to remove him. The Minister of Public Instruction, Her Von Muhler, informed the prelate that he had gone beyond what was in his power to do when he suspended the said professor, and that the Government would sustain him (the professor) in the enjoyment of his office and the exercises of his functions, and that he would not even consent to transferring him to another destination.

"The minister adds, that as religious instruction is obligatory, the Catholic students will not be excused from following the course thereof. The Bishop having tried to support his request by stating that the Braunsberg College was founded by Catholics, Her Von Muhler coolly replied that the foundation of the institution was prior to last year's decree of the Council.

"Two more similar cases have taken place in other parts of the country.

"To be brief, here is an incident which pretty accurately illustrates the present phase of the reformatory movement now progressing in all parts of Europe. A few days since Prof. Zeuger, of the University of Munich, lay at the point of death, and was refused the last sacraments by the orthodox clergy because he would not retract his adhesion to the anti-infallibilistic doctrines of Doellinger. But one of his colleagues, Dr. Frederich, a priest who, like Doellinger, and for the same reason, has

been excommunicated, administered the last sacraments to the dying prelate and officiated at the funeral on the following day, as if Rome had never breathed a word of disapproval regarding his conduct, and his ecclesiastical rights and privileges had never been touched. An enormous multitude, headed by the burgomaster, and all the notabilities of the capital, attended the obsequies.

"This event, naturally, is making a great stir in the Catholic circles of Germany, and if the opposition to Ultramontaniam, of which it is an unmis- takeable proof, holds out and develops as it now seems to promise, the infallible resolutions of the infallible Ecumenical Council will infallibly force the infallible church into a schism whose consequences cannot but prove infallibly disastrous."

Apostolic Times.

AUSTRIA AND GERMANY.

AUSTRIA has no intention of being left behind in the onward march to- ward perfect liberty. Among the signs of better days in that once retrogres- sive empire not the least encouraging is a congress of 2,000 school-teachers recently held at Linz. The governor of the province of upper Austria presided, and announced that the Government continued to be animated by a progressive spirit in educational matters, and that it would never permit retrogression. This struck the key-note of the congress, and was a death-knell to the unreasonable hopes of the clerical party. Yet more emphatic was Herr Hein, of Vienna, who contented that the religious instruction given in day-schools should not touch upon dogmas or differ- ences of creed. It was resolved—(1.) The teaching of religion according to creed is opposed to the fundamental principle of popular education. (2.) Religious education should develop as simply and spiritually as possible the knowledge of the original source of existence by means of science and history. (3.) The teaching of morality should proceed by example as well as by precept. (4.) It being admitted that the teaching of religion and morality is irrespective of creed, the necessity for an ecclesiastical teacher of religion in national schools disappears. And thus Catholic Austria decisively declares against denominational day-school education. The congress at Linz holds that the national, excludes the denominational. We wish Mr. Forster could have been present at this congress. The radical M.P. for Bradford and the son of a Quaker might have learnt what popular education really is from the Governor of Upper Austria. Evidently Mr. Forster would not be tolerated in Vienna. The wonder is that a party, three-fourths or five-sixths of which are Nonconformists, permit him to remain in office as a member of a Liberal Government. Bishop Fraser, too, who thinks that the Church Catechism ought to be taught in State- aided schools, is not so liberal as Liberal Catholics in Austria. The editor of the *Spectator*, and even our good friend Dr. Green, of Rawdon College, is not so far advanced in educational matters as Herr Hein and the school teachers of Austria. If England fails to move forward, she will be compelled to follow in the wake of Austria, or to share with the Pope and his Car- dinals the questionable distinction of preferring sectarian to national education.

The second Reformation in Germany is making head. Bavaria, long halting between two opinions, has at last declared against Baal and his priests. The King and his Government have intimated to the Archbishop of Munich their determination to protect Dr. Döllinger and his fellow protesters from the pains and penalties denounced against them. Not-

withstanding this warning, and though the civil authorities disallow the claim of the Pope to Infallibility, the Archbishop and his subordinates have published the encyclical letter of the Pontiff. The situation is interesting. Whether the ecclesiastical dignitaries will dare to carry their threats against the Reformers into execution, remains to be seen. Should they do so, the civil ruler will step in, and they will presently be stript of their power. The disestablishment of the Roman Church in Bavaria is imminent. And the same holds good of all Germany. These are eventful times, fruitful in rapid and important changes. Such as live to the end of the present century will have strange stories to tell their grand-children. By that time Popery and State establishments of religion will perhaps have become memories only. "The wish is father to the thought."

Freeman.

EDIFYING THE CHURCH.

To EVERY pious heart the church is always an object of deep interest, and to the preacher of the Gospel it is peculiarly so. I purpose a few short articles on it, and will begin by defining and unfolding some leading terms which are used in speaking of it.

1st. Ecclesiastic. This word, so often used in church history, is from the Greek *ekklesia*; and *ekklesia* is from *ekkaleo*. The verb *ekkaleo* literally means to call out or call forth. *Ekklesia* is the term used in the New Testament to denote the church whether the term be used in its large sense to signify the whole family of God, or in its narrow sense, to signify some particular local church. It strictly denotes the people that compose the congregation, and tells us whence they are. They are a *called-out* people; that is, a people *called out of the world*. This is the meaning of *ekklesia*—a congregation or an assembly of people called out of the world. Of course the term does not, in its New Testament sense, denote any kind of congregation summoned together, but strictly a congregation of Christians.

Every man who hears the gospel is called, and this, in this day, is the only call any man ever has. No one is ever the subject of any other. When a man hears the call and obeys it, in other words, obeys the gospel, this takes him out of the world into the church. When a number thus obey, and band themselves together, they constitute an *ekklesia*, or church. To denote this body of Christians thus banded together, we use the two words, church and congregation, both of which for the sake of those who may need it, I propose to define.

2nd. Congregation. This is a compound word derived from the Latin. It is composed of the particle *con* and the word *grex*, which means a flock or herd, as a flock of sheep. Hence, congregation means a flocking together, or rather those who have flocked together. It denotes the body when assembled together who compose the church.

3rd. Church. The derivation of this term does not strike me as being so easy as the two just defined. It is most probably from the Saxon *circ*, and this from the Greek *kuriakon*. *Kuriakon* in Greek denotes the house of a lord (*kurios*.) In Christian usage it would denote a house of the Lord Jesus; that is, a house devoted to Him or consecrated to His worship. Such is most likely both the origin and meaning of church. It denotes a house in which the worship of Christ is conducted.

The three terms now defined give us a pretty clear conception of a church. Congregation denotes the body met together, or in its collective

capacity. *Ekklesia* shows whence it is; it is called out of the world. Church signifies the house it meets in to worship.

4th. Edify. This term is also from the Latin, and is composed from the two words, *adis* and *facio*. The former means a house, and the latter to make. Hence edify means to make or build a house. This is the literal meaning of the term. In the New Testament, where it is used figuratively, it means to build up, instruct, and enlighten the church or congregation. In this sense it expresses the increase of the church in knowledge and in favour rather than its increase in numbers. Taking the four terms together, they give us the following: 'The house in which the congregation meets; the congregation met together; a congregation collected out of the world; and, finally, a congregation growing or increasing in knowledge and in spiritual life. Certainly these are great outcropping and important features of a church. In considering the subject further, I shall notice, first, the material we build into the church; and, second, the management of the material after it is in it.

Paul describes the material of which the church in Corinth was built, by six terms, all used metaphorically, namely: gold, silver, precious stones, wood, hay, stubble. The three first, doubtless, denote the true Christians who endure to the end, and are saved; the three last, those who endure but for awhile, and in time of temptation fall away. I presume nothing is to be inferred from the fact that three terms are used to denote the one class and three the other, especially nothing as to the relative proportion of the one to the other. It would certainly be unwise to infer from this circumstance that the number who will be lost is exactly equal to the number who will be saved.

These six terms describe to a certain extent the kind of material composing that ancient church, or the characters or persons who composed it. With reference to these characters the apostle says; "Let every man take heed how he build." But this I understand him to mean—let every man, every preacher, take heed what kind of material he builds into the house of God; let him be careful to build gold, silver, precious stones, and let him be equally careful not to build wood, hay, stubble.

Now the point to which, for the present, I wish to call the attention of all our preachers is, how shall we obey the apostle's warning? When he says, "Let every man take heed," he drops a caveat which we cannot afford to overlook. What attention are we giving to it, or how is it influencing our daily conduct? Clearly we should not build wood, hay, stubble; and just as clear is it that we should build gold, silver, precious stones, and nothing else. But how shall we so build that we build these only, and not those? This is the question which perplexes. I confess it perplexes me, and that not a little. Wherein lies the secret of that preaching which builds gold, silver, and precious stones; and never builds wood, hay, and stubble? Surely there is a kind of preaching which builds the one, and a different kind which builds the other. Otherwise there would be no use in the warning. In other words, if the same kind of preaching builds both, then the warning cannot be obeyed. Or is this the view that the same kind of preaching presents both kinds of material, but that we must accept the one and reject the other? How is this? If we are to reject, by what criterion are we to be guided? Here is a point over which, possibly, we have not thought as much as we should. It will certainly be well to give it our special attention. How shall we "take heed," as directed by the apostle? I leave the question to the thought of our preachers for the present.

NOTES ON EPHESIANS IV., 11—16.*

REFERENCE is here made to the glorified Jesus—to His ascension into heaven, to His royal throne, on God's holy hill of Zion—where the Father anointed Him His King—whence He declared the Father's decree of His appointment, "The Lord hath said unto me, Thou art my Son, this day have I begotten thee: Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psl. ii.)

From henceforth, Messiah, the King, is engaged in establishing His kingdom, the first step towards which appeared on the day of Pentecost, when the ascended Conqueror "received and gave gifts for men," "yea, the rebellious also,"—and this, in order "that the Lord God might dwell among them."

The extent of this dominion is "the uttermost parts of the earth." Its setting up and extension, until completed, was to be accomplished through human instrumentality: first by "the gifts,"—then through "the saints."

"He gave gifts unto men." These were the Lord's first instructions—but this arrangement was merely provisional—to prepare for permanent operations, the ultimate object being "to build up the body of Christ."

These permanent operations comprehend the action of the saints, in the service of God. The gifts made provision for all this, their part being to instruct the saints during a period of minority, and so to qualify the church, in absence of the gifts, "to edify itself." Verse 13 explains how far these gifts were necessary in the building up process: "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (full manhood), unto the measure of the stature (or age) of the fullness of the Christ." Verse 14 refers to the weakly condition which preceded that of the full stature of discipleship, the growth of which was to be matured by the gifts, because the infantile state is inconsistent with the service of disciples in the house of their Father. Verse 15 states action in the body, by which they were to effect this transition,—“speaking the truth in love”; and verse 16 gives the result of this action—"the fitness of the body to edify (or build up) itself."

The action of the gifts, as stated in verse 12, was to perfect, or fit, the saints for doing the duties of this service. These duties are service in the church, regarded as God's holy temple.

As the verse reads there are three times that the word "for" is used in our translation.

The first—"For the perfecting of the saints." This one accords with the original. The second and third have not the same word in the Greek; the word for these two is *eis*, which is usually translated "into."

"The work of the ministry," does not refer to a separate class, to be trained by the gifts, and made "ministers." This "ministerial" position wants proof; indeed a literal translation will not admit of this. The definite article is not there. The terms work (*εργον*), and service (*διακωνιας*), are general, not special. With these alterations the passage will read, "For the perfecting of the saints, into work of service, into building up of the body of Christ: Till—" the saints are put into a position to carry on the work without the help of the living voice of the "gifts." This they are now able to do, having the scriptures of the truth for a guide.

* These Notes owe their existence to the series of articles on *Ministry*, which appeared in our pages from the pen of the Editor, some time back. It might be too late to insert them now but for the fact that though arising out of those articles the writer presents his comments upon the text without formal allusion to them, and thus his notes stand complete in themselves. Illness and absence from home prevented earlier completion.

The "service" is no doubt general, and it comprehends great variety, beyond that of "pulpit" service. (See Rom. xii. 4—21, 1 Cor. xii. 12—27) The action of "the many members" in the body must needs differ, because of their varied functions.

The service is one of priesthood. This seems to be the idea here. The gifts were given to train up God's royal priesthood, fitting them to serve Him in His holy temple, "that the Lord God might dwell among them." This accords with the prophecy in Psl. lxviii. 18.

The nature of the service has a practical illustration in the historic record. The germ of the whole, as afterwards developed, is found in the special charge or commission which the Lord gave to His eleven apostles, Matt. xxviii., Mark xvi. "Jesus came and spake unto them, saying, All authority is given unto me in heaven and on earth." The Lord rests His *commands* upon His lordship over the nations—"Go ye therefore." The manner in which the apostles began to carry out their instructions is seen in Acts ii. Compare the whole passage with the conditions laid down in the commission in Matt. xxviii., when He says—"Go ye therefore and teach (disciple by teaching) all the nations, baptizing them (the disciplined ones) into the name of the Father, and of the Son, and of the Holy Spirit, teaching them (the immersed disciples) to observe all things whatsoever I have commanded you."

Acts ii. 22—36. Peter made known the glad tidings. In verse 38 he calls to repentance and obedience; verse 41, they gladly received his word and were baptized—that is, being "discipled" by his teaching, they in gladness of heart confessed the Holy Name in baptism, and now, having become followers of the Lord, they are introduced into the commonwealth of Israel.

The commission given to Saul of Tarsus (Acts xxvi. 16-18) comprehends the same objects, the result being thus expressed—"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," (that is, inheritance among the family of God or the citizens of His kingdom). The Church, the household of the faith, was henceforth to be their home and the scene of their services.

The result of Peter's proclamation was, that "the same day there were added about three thousand souls." Obedient ones were added to the Church, to receive instruction from the apostles according to the command—"Teaching them to observe all things whatsoever I have commanded you."

Verse 42 relates things which they were "taught to observe:" "They continued steadfastly in the teaching of the apostles, and in the fellowship, and in the breaking of the loaf, and in the prayers." Verse 47, "Praising God." "They," the church or assembly of Christ's followers, "continued steadfastly," because they were taught, no doubt, the importance of this steadfastness.

Returning to Eph. iv.—Verse 11 describes the "gifts." These were men, possessed of certain endowments, or qualifications, imparted by the Holy Spirit, to fit each for the particular work which was assigned him. First "Apostles,"—"the twelve," each called by name, and appointed to his work by special charge or commission. This charge was at first given to only eleven; some years later it was also given to Saul, of Tarsus.

The nature and extent of this appointment, as apostles, are to be found in the commission. Looking to that in Matt. we find that the field of operations is "the world" "among all nations"—and, further, that the nature of the labour is two-fold,—the first to evangelize, or convert man-

kind into the knowledge of the true God, in Christ Jesus the Lord. The second division is to "build up these disciplined ones in their most holy faith," to instruct them in the duties to which they are to attend.

Brought out from the world, from darkness to light, into a new, a spiritual relationship with God, still subject to the surrounding evil influences of this world—they need to associate together to obtain strength by union. Association requires order. Order needs law and government. The new kingdom, though not of this world, is exposed to worldly influences; but, the world presents no rule of man by which to guide this new association. The church is a spiritual body, therefore its order and government cannot be inferred from the institutions which prevail among men. Hence, need for Divine inspiration,—hence, "the gifts,"—the inspired men. This power is made conspicuous in the apostles, in whose writings the will of God is recorded,—not only as "gifts" then present, but to be guides in all ages.

The appointment of apostles was adapted to meet the emergency; for, in it was included all needful qualification for setting up the new "Nation," in organizing its social polity, and in prescribing its laws and institutions. On apostles was devolved the whole charge of planting churches, setting them in order, and building them up.

But the work was beyond the power of the twelve to accomplish, they were not sufficient to reach over all the churches; hence, the need for more "gifts,"—which, nevertheless, were all subordinate to apostles,—the Lord's commissioned ambassadors.

One further remark on the labours of apostles. The commission was given them with a promise, as regards the extent and duration of their labours. "Lo, I am with you alway, even unto the end of the world." This special presence intimates the power which should accompany their special labours, not merely during the few years of earthly sojourn, but, during the whole age or era, which, inaugurated at Pentecost, is to terminate only when the last stone is added to the spiritual temple, of which apostles were and are "Master Builders."

This will more fully appear after examination of the other gifts.

T. W.

To be completed next month.

THE LOADSTONE OF CULTURE—WHAT IS IT?*

"That it is desirable that some effort be made to attract to New Testament ground, more than has hitherto been done, men of education and culture."

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

WE have a blessed sense of the meaning of the latter quotation; but everyone would not be quite so clear about the first. Not that there is any doubt about the desirability of saving educated people, by all possible means; seeing they need salvation as much as others. Neither can it be

* The first quotation at the head of this article is a resolution adopted at the Annual Meeting of Disciples of Christ, held in Huddersfield, and reported in our last issue. No one in the meeting said anything approaching the thought that "New Testament ground" possesses no power of attraction for "men of education and culture." The main consideration was as to the means for bringing the New Testament order of things under the attention of the educated class. We distribute Tracts; but they are almost entirely given to the poor. We instruct children; but, again, they are the children of the poor. We speak to our neighbours and associates; but, as so many of us do not move in educated circles, our social intercourse does not considerably extend to the persons referred to. We open rooms for preaching; but for the most part they are in poor neighbourhoods, and not likely to attract the attention of people who are not in some way directed to them, and those who are thus specially informed are the poor. "But," says one, "did not the Saviour point out, as characteristic of Christianity, that the poor have the gospel preached to them." He did, and that because the then existing philosophers ignored the poor. But if anyone suppose that He sanctioned the passing of men of education, culture

questioned that education, when rightly directed, gives additional power for good; but an enquiry naturally arises, as to what means are likely to form a sufficient attraction to men of culture, leading them to take "New Testament ground." Is it a fair inference that the ground itself possesses no power of attraction for the class referred to, and that some outside influence must be sought after gently to lead, unawares, to that which has hitherto repelled when presented directly; and by some spell to charm the sense and make the thing appear what it is not? That men of education and culture are not attracted by the ancient gospel, nor drawn towards the organization, institutions and doctrines of the old faith, and that, therefore, we ought to bestir ourselves as a people, take off the sharp edges, get the rugged corners nicely rounded, and the entire surface polished down until every trace of the divine quarry is lost, and this same "New Testament ground" stands forth fashioned according to the nineteenth century standard, so becoming a loadstone for the culture of the age—the "men and women of the period?" From such a consummation we turn away in disgust. Go with hammer and chisel, and let the rugged grandeur of the Alps be wrought into the devices of art! Go, level the barrier at the mighty Niagara, and bid the stream flow on unruffled to the sea! Then, when the Alpine peaks are hewn, and Niagara is no more, come and assail, with philosophic sand-paper, the sublimist structure of Almighty wisdom!

New Testament ground is essentially rough to the foot of human nature, and for this reason many decline to walk thereon, choosing the broad and smooth asphalt, as more consistent with the elegant ease and refinement which have become part of their nature by careful culture. The Master met gentlemen of the above description, who thought they saw, and therefore perceived no beauty in mud eye-salve. They were whole, and had no need of the Physician. His message to these was soon delivered; He wasted no energy in a special effort to bring in the Pharisees and Sadducees—the men of culture and education of that day. The mission of the Christ was to *man*, in the widest and most solemn sense; wherever manhood was realized in its essential deformity and deep need. True, His anointing had reference to certain classes of mankind; but they were the meek, the broken-hearted, and the captives, to whom it was fraught with glad tidings, healing and liberty. The world is full of such to-day, in a spiritual as well as a natural sense, and the mission of the Head comes down as a divine legacy to the body, leaving neither room nor time for any novel or original experiment.

If, however, the proposition at the head of this paper points to something in the churches, the existence of which is obnoxious to true refinement and shocking to cultivated moral sense, then it is, indeed, high time a supreme effort should be made to change such a condition and bring in a better era—to teach those who are otherwise minded, or who, through

and riches, as though they had no souls, that one is awfully mistaken. He did nothing of the sort, nor does His doctrine warrant it. Christianity knows the unconverted only as sinners, and the command of the Master reads, "Preach the gospel to every creature." We are not justified in confining, almost entirely, our efforts to one class—that is if means can be found to reach others also. Were we asked to neglect the poor in order to seek the rich the request should be treated with contempt, but we should be quite as little disposed to act as though the soul of one poor and ignorant man were worth as much as those of a half-dozen men of education, culture and money. Not that we suppose that the writer of the above article has fallen into such error. We know him as not likely thus to err. We are glad, too, of his remarks in both directions. It is well to be reminded that whatever we do to attract to New Testament ground, there must be no cutting down of New Testament truth—that if attraction cannot be found without that it must be dispensed with. And it is quite as well to be reminded, that there may be in some churches, something truly obnoxious to "refinement and cultivated moral sense," and that persons of education and culture cannot be attracted to those by whom they are disgusted. We thank the writer for calling attention to these two important considerations. At the same time we did not consider the whole ground would be sufficiently surveyed without remarks such as this note supplies.

ignorance, perpetuate the evil; that coarseness, vulgarity and disorder are alike repugnant to Christian sense and subversive of Christian law; that the Church is the school for, and must be an organization of, *gentlemen and gentle-women*; and the man or woman who does not become—who is not constantly becoming, more and more refined in habits of thought, speech and life: in other words, who is not undergoing a thorough reformation and purification, under the appliances of the faith and hope of the gospel, is a standing disgrace to the Christian name, and an intolerable barrier to the progress of the truth. On the other hand, as iron to the loadstone, so will the purest and most refined natures—the men of truest culture and heart, as well as brain education—be attracted to the noble and true standard of being, which constitutes the normal condition of the Christian Church. To be the responsible instrument, as a labourer in word and doctrine as well as by example, in bringing the Church up to, and maintaining it in, this high standard of excellence, stamps the office and work of a Christian pastor as the highest possible to finite and mortal man, and opens a path to glory and renown, inexpressible because inconceivable. This work well done, will leave no other to be desired.

It is well that there should be social reformers, and every right-minded citizen has good reason to thank the men, who stand forward as the advocates of freedom and right, in connection with temperance, sanitary, ecclesiastical and political matters; but momentous as some of these interests truly are, I believe the Spirit would whisper in the ear of every pastor, notwithstanding, "Yet I shew unto thee a more excellent way." Reforms may ameliorate, but they cannot cure. They polish the brass to-day, only to find it tarnished to-morrow—they cannot transform it into pure gold. "Ye must be born again," is the expression of man's real need as well as the fiat of the Deity; and the great factor here, is the Spirit of the living God. It has pleased God to appoint His Church as the medium through which, by the gospel, he seeks to effect the regeneration of the race, and it would be as reasonable for a man to join a dozen weavers, and spend his life in throwing the shuttle of an antiquated loom, with a view to clothing the world, while he had at his disposal the mighty machinery of 1871, as for Christian overseers to be tinkering away all their lives at this and that reform, instead of applying themselves to the preservation and guidance of the divine organization which the Almighty has entrusted to their care. Be assured it was not said for nought, "Ye are the salt of the earth;" "Ye are the light of the world." The characteristics of the Church should be "fair as the moon, clear as the sun;" then may she hope to be "terrible as an army with banners."

The Great Shepherd has done His part—O how nobly! He calls upon the under shepherds to do theirs: to aspire after His heavenly character, to live in the fellowship of the stern, real, earnest work that made His life and name the source and centre of all true greatness, and the fountain of salvation to man.

The great out-looking question seems to be, "How shall we bring *man* to God?" Brethren, do not suffer this question to become complicated! It is answered for us in the old Book, and it has also become a thing of history, as to how the marvellous success of the primitive days was brought about; indeed, I could hardly more appropriately close these lines than by quoting the record of Macaulay in the following words, viz.:—"It was before Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger bleeding on the cross; that the prejudices of

the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions, were humbled in the dust."

"Christ the power of God and the wisdom of God." "Jesus Christ, and him crucified."

CHRISTIAN.

PUBLIC DISCUSSION ON THE DESIGN OF BAPTISM.

A PUBLIC discussion commenced on Wednesday evening, May 24th, 1871, in the Temperance Hall, Buninyong, Victoria; between Mr. Hamill, Christian Evangelist, and the Rev. T. Hastie, Presbyterian Minister; the former gentleman maintaining that the design or purpose of baptism, to the penitent believer, is the remission of sins, the latter denying. The Hall was crowded to excess. The Mayor, R. Allen, Esq., took the Chair at half-past seven o'clock, and Mr. Gowdie having opened the meeting with prayer, the Chairman then requested a patient hearing for both gentlemen.

Mr. Hamill then opened the subject by saying that "Mr. Hastie had made a statement from his pulpit that he (Mr. Hamill) had said that the principles of Presbyterianism were of a blasphemous character. In consequence of this he called upon Mr. Hastie to deny the assertion, and also to converse with him on the matter. Mr. Hastie then said that if he did converse with him it should be before the public, and it was ultimately arranged that the question for discussion should be the design or purpose of baptism. One great advantage Mr. Hastie has over me is, his being so very much my senior, thus having all the advantages of more reading, thought and experience; so that his superiority in these respects will enable him sustain the negative of my proposition if any man can; if he cannot do it under these circumstances, it may safely be said that no man can." Mr. Hamill proceeded to say, "I enter upon the present undertaking as one of the most solemn that can well be conceived of, as a right understanding of the subject of pardon and *how it is received* is necessary to our present evidence of remission of sins, and may be to our future glory. My proposition is one which I can affirm with my whole heart and with the most absolute certainty; it is—'That the design or purpose of baptism, to the penitent believer, is the remission of sins.' Observe, that it is thus to the penitent believer, and to no one else. Baptism administered, without the pre-requisites faith and repentance, is not only worthless, but sinful, being done in God's name without His authority. Observe, that I attach no merit to baptism, nor anything else man is commanded to do, as the blood of Christ alone could merit or procure pardon; but Christ having procured it by His death and bestowed it as a free gift, has a right to say on what terms the sinner is to receive it. The Saviour, before His death, pardoned men in many ways—*e.g.*: Luke vii. 50, Matt. ix. 2; but after His resurrection, when He had purchased remission of sins for man, a new dispensation commenced, no longer now to be confined to the Jews, but open to all, and offering a free salvation to every son and daughter of Adam.

"The law of baptism under the new dispensation could not, of course, be in force until it was instituted, and it was not instituted until Jesus was on the eve of His departure to the right hand of the Father; and I hope Mr. Hastie will be very particular and not confound the dispensations. I also hope he will tell us in scriptural words what the design or

purpose of baptism is ; also, in what passage of Scripture it is to be found. The question before us is not whether a person believing in Jesus can be saved without baptism. God must have had a purpose or intention in instituting baptism, as in all other ordinances ; prayer has a design or purpose, so has the Lord's supper, and so has baptism, and that design I affirm to be *the remission of sins*. With these remarks I proceed to my first argument, which is taken from the commission, and by taking the whole of it we have faith, repentance and baptism, in order to salvation ; and salvation never includes less than remission of sins, whatever more it may include. In John xx. 23 Jesus gave power to His apostles to remit sins — ' Whose soever sins ye remit they are remitted unto them ; and whose soever sins ye retain they are retained.' And having thus given them authority to remit sins, before He left the earth He gave them the *terms* or *conditions* by which they were to give assurance to all men of the remission of their sins."

Mr. Hamill then drew arguments from the following texts:—Matt. xxviii. 19, Mark xvi. 15, 16, Luke xxiv. 46, 47. He then gave a rule, to which he stated there was no exception—" ' That whenever two or more acts are conjoined in order to a given end, that each of those acts is for the end or purpose for which they are conjoined.' The words ' He that believeth and is baptized shall be saved,' conjoin *faith* and *baptism* together in order to salvation ; indeed, if these words do not join together *faith* and *baptism*, I would like to know what stronger words would. ' What,' then, ' God has joined together let no man put asunder.' Salvation is promised to the believer when he is baptized, therefore baptism is for the remission of sins."

MR. HASTIE responded by saying that there was nothing new in the doctrine advanced. Tertullian had preached the same thing ages ago, and the latter divine had, in order to make sure of a sinner's salvation, recommended the ordinance of baptism to be deferred until the approach of death. Mr. Hamill reminded him of Ferguson who, when a boy, in taking a watch to pieces, thought he had discovered a new principle in mechanics. He complained of the exertions of Mr. Hamill in proselytism, and thought it would be more in accordance with the spirit of the Gospel, to go to the way side and hedges, rather than into the folds of other ministers ; he himself had never been guilty of such an offence, and appealed to the audience in support of the statement. He maintained that the ordinance of baptism was only to be regarded as a covenant of Christ to His people ; such an one—and of a parallel with the bow which God had placed in the heaven—a memento that He would no more destroy the world with a flood ; neither of which, were to be confounded or taken for the object for which they stood. Baptism could no more remit sin than the bow could take away a flood. They each were merely covenants of God to His people. A number of quotations followed, tending to show that faith is the sure foundation of a sinner's salvation. If baptism is so essential as was attempted to be made out, then, he argued, should we expect to find faith and baptism inseparably connected—one would not be mentioned without the other ; but this was far from being the case. Thus—" If thou shalt confess with thy mouth that Christ is the Lord, thou shalt be saved." Again we read—" To give repentance unto Israel and remission of sins ;" and he might go on quoting passages of the same import where baptism is not mentioned, in conjunction with the terms said to be essential to salvation.

Mr. Hamill complained of his opponent running away from the argument. It was much easier he said, to raise an objection to proselytism than to answer arguments. Did not his opponent know Baptism as an ordinance of the New Testament? Then, why bring the only semblance of an argument from the Old? Before his argument could be invalidated it must first be proved that Baptism was unnecessary, and if Baptism be not for the remission of sin, it must be stated for what purpose the Ordinance was designed.

His second argument was the reply of Peter, on the day of Pentecost, to the sin-stricken believers who cried, "Men and brethren, what shall we do?" "Repent," said the man of God, "and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."—Acts ii. 37, 38. In Luke xxiv. 47 we have seen that repentance and remission of sins were to be preached in the name of Jesus Christ among all nations, beginning at Jerusalem. If we learn how repentance and remission of sins were preached at Jerusalem on the day of Pentecost, we shall be enabled to know how they are, to be preached now, and to the end of all time. Be it remembered that the day of Pentecost after the death of Jesus is the *first* time in the history of the world that repentance and remission of sins were preached in the name of Jesus Christ. When Peter said repent, did he not preach repentance? And when he said 'be baptized every one of you, in the name of Jesus Christ, for the remission of sins,' did he not preach remission of sins? If he did not, will Mr. Hastie tell us what he did preach?

Thus, then, in whatever way we look at the design or purpose of baptism, we see with certainty that it is for the remission of sins. From this there is no possible escape."

Further arguments were also taken by Mr. Hamill from the declaration of Peter twenty-seven years after Pentecost—"Baptism doth also now save us."—1 Peter iii. 20, 21. He argued that baptism brought the penitent believer out of the kingdom of Satan into the kingdom of God's dear Son, thus assuring him of salvation or the remission of sins. Arguments were also drawn from the following texts:—conversion of Saul—Acts xxii. 16; "Know ye not that so many of us as were baptized in Christ," &c.—Romans vi. 3.; "Wherefore the law was our schoolmaster," &c.—Gal. iii. 24-29; "But after that the kindness and love of God," &c.—Titus iii. 4, 5. Mr. Hamill dwelt considerably on the foregoing arguments.

Mr. Hastie replied that "the Old and New Testament were one and the same relation of God's will to man, the Hebrew was included in the method of salvation which embraced all mankind from the beginning to the end of time, and he was surprised to find any distinction attempted to be made." All sacrifices made by them (the Hebrews) previous to the great one, offered up for all men, were but types and shadows of that event. By faith it was seen by them afar off, and by it were the Hebrews saved. Baptism pre-supposed a living faith in the blood of redemption, and it was the faith alone without it which gave us the true certificate to eternal life. If not—how were we to reconcile God's mercy to all those who had died unbaptized: the infant and the different sects of Christians? The supposition of eternal death to be the result of neglect of an outward form was monstrous, and could not for a moment be entertained by any right-minded man. He quite agreed with Mr. Hamill, that we must take the reading of Scripture in its general bearings, and not interpret the whole by a few detached passages. He might fall into an error similar to that which a

person at Egerton committed the other day. He had heard by chance that Black Horses (meaning shares in a mining company) were rising high in the market, and, thinking that it related to horseflesh, took all his colts, draught horses, and fillies to Ballarat, but when he arrived there he found that he himself was sold, and not his horses. He feared persons were as much deceived in theological matters as this poor man had been. We must, in order to arrive at a just conclusion, take not only the beginning and the end of a subject, but the top and the bottom also, and compare all its several parts, in order to understand its true meaning. A few more arguments in the same strain, and replies thereto, brought the specified time to a close.

REMARKS.

A lengthy discussion on baptism is not called for in our pages, unless the disputants display more than average ability, or some peculiar circumstance import some feature of unusual interest. In the present case a part of the report forwarded for insertion is given, not on the ground of special merit, for Mr. Hastie was too weak to bring out what might have been presented on the other side, and also because the report (much of it cut from a local paper) is defective. But having received the subjoined note we have given a sample of the first night's debate, which is somewhat similar to that of the second night. As the first discussion of the kind in the colony of Victoria it may be read with some interest. ED.

BUNINYONG, June 10th, 1871.—To the Editor of the *Ecclesiastical Observer*.
Dear Sir,—Please to insert the enclosed report, of the first discussion that has taken place in the colony of Victoria, in which the disciples have taken part.—Yours truly,
FRANCIS GOODE.

Family Room.

THE BUNCH OF VIOLETS.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

So sang old Adam Grant, the market gardener, as he plied busily his spade and rake, clearing the flower ground of the overgrown spring roots, to make way for the gay seedlings of summer.

Adam got less by his flowers than his vegetables, but he was very fond of the flowers, and spent all the time he could spare on them. He used to say—"To my thinking, flowers and birds is the prettiest innocentest things as is, and look less hurt by the curse than any of God's creatures."

He was a happy old man, and he knew it, and thanked God for it.

"Who can help but be happy that believes the promises?" He used often to say.

"Ah! but, Adam," a cavilling neighbour would ask, "how can you make sure that the promises belong to you?"

"How? By taking God at His Word. They are made to them who know their need of 'em—I know my need of 'em

"Well, I wouldn't be so bold and presuming as to make sure, anyhow," the retort would be.

"And I wouldn't dare to be so proud, and bold, and presuming, as to believe one thing when God says

another. Doesn't He say, 'Ho, every one that thirsteth?' and 'Ask and ye shall receive?' I thirst—I do thirst, and desire His renewing grace day by day, and He gives it me, or else the Work would not go on in my soul; it would wither, like these flowers nnwatered. Go to Christ, friend."

One would try him, and another; for it was a godless place he lived in; but he had always his answer ready.

But we said he was singing at his work; and though his voice was rather interrupted by the digging of his spade, or by a little speech that he would now and then make to the flowers as he trimmed them, yet it was evident to any ears behind the hedge that he was singing, and that if nobody else did, he at any rate enjoyed his music.

"What a man you are for tuning, Mr. Grant," said a tall, careworn-looking woman, peering over the hedge.

Adam rested on his spade, and nodded to her.

"Makes the work go along easy," he replied.

"It's well for them that can sing away trouble of any kind," answered the woman.

"While place we seek, or place we shun," began Adam again. He knew that his visitor was a regular set grumbler. He had often talked with her, but she never sought conversation for profit's sake, but that she might tell out all her miseries. He had listened to these over and over again, and tried hard to show her that every one had a bright side; but he always found her in the same state of mind when they met again. So he thought he wouldn't invite her complaints, as he was busy.

"I want a few things of you," she said, peevishly interrupting him; "Miss Bella's ill, and the nurse and Miss Mabel ordered me to get her a nosegay."

"She shall have the best I can make her," said Adam, leaning on his spade, and looking round; "it's rather a poor time, but there's never a blossom as comes out of the earth, down to the poorest weed, that isn't full of beauty; so we shall find summat."

And taking his knife from his pocket, he peered about among the flowers, culling one here and another there, and looking at each as if he were giving an affectionate charge to it to solace the sick girl, and while thus employed, he went on singing—

"The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy"—

"You'll please be quick, Adam," cried the woman, who seemed irritated by the music or the words; "I was ordered to be quick, so you must excuse my ordering you."

"Oh, by all manner of means. It don't signify to me being ordered, unless it's to be summat as is beyond me," replied Adam.

"I can't say that," was the answer. "I feel it very much; having been in such a different way of life, I find it very hard to be ordered at all, especially by a nurse no better than myself."

Adam began singing again, as he cut some slips of mezereon—

"He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

"If you mean that at me," said the woman, sharply, "you are wrong, Mr. Grant; for I am down low enough, I'm sure, and I have pride to put up with, for all that, every day of my life."

"Yes, I know it," said Adam, beginning to tie the flowers.

"Nobody could help knowing it that saw nurse Webster's uppish manners; and for all Miss Bella and Miss Mabel are kind in their way, they are proud, I can tell you; and for me who was once, you know, in

such different circumstances—kept a girl myself, and lived in a house of my own—I little thought I should ever have to go out and be a poor housekeeper, to be ordered about—oh dear!” And she began to look as if tears would soon come.

So very sorrowful was her face that the old man hadn't the heart to lay the nosegay in her basket without a word of sympathy. But then he knew not what to say; he had but the old thing to repeat over again. He appeared not to notice the coming tears, and said cheerfully,—

“The hedge is low indeed, but that's no reason why I should serve my customers over it. Please to come in through yon wicket, and maybe you can spare a minute to come and look at the young things that's coming up so fine, and you can tell Miss Bella I'm raising a trifle or two as early as I can on purpose for her. Come, now, and I'll give you a posy for yourself.”

“Ah, I used to be so fond of flowers, and took such a pride in my garden, said the woman, entering through the wicket.

“Well did you?” said Adam; “that's well; I like people to be fond of flowers, they are such comfortable things—I get many a pretty reflection from one often.”

“Ah, but that was in my husband's time, when I was well off, and had a mind free to look at them,” said she.

“Ah to be sure, you are changed since then, we'll say: but then the flowers is the same, and it seems to me you want pleasure more now than you did then; so it's a pity you can't make up your mind to enjoy 'em as you used to do.”

The woman was silent, and could hardly forbear a smile at Adam's close logic.

“You know you are always welcome to a posy while I've got one to give, and if you'd like to rear a

thing or two, I'll help you to some with pleasure.”

“Thank you kindly,” said the woman, with more life in her tone than before. And she followed him up and down the narrow pathways, or pads, as old Adam called them, and became quite interested in what she saw, but still more in the kind old man himself, who seemed as if he had her happiness at heart, and so indeed he had.

For between his remarks on the things, and in journeying from bed to bed he took up his song again, his shaky old voice pronouncing the words plainly enough, though the elaborate flourishes in the tune sometimes made them rather disjointed.

“All scenes alike engaging prove
To souls impressed with sacred love.”

This stanza he had repeated more than once, and his companion could not help saying,—

“I believe that true religion does indeed make people happy, Mr. Grant; but I can't think that it makes every place engaging alike.”

“Can't you?” said Adam, moving his hat, and passing his hand over his bald head. “Well there's many things that is quite as true as if we believed 'em. an' we don't believe for all that.”

“But do you believe that now?” she asked.

“Yes, I do indeed,” he answered stoutly.

“Then I don't,” she rejoined, as stoutly.

“No, likely not; but that's because you are unbelieving—not because it's not true,” he answered

“But do you mean to say that you now if you were to be turned out of this place—your own, and all that you delight in—and to be sent away to the poor-house, we'll say do you think you would be as happy as you are now?”

“That would depend upon what share of wisdom I had,” said he, quietly.

"Wisdom?" said his companion.

"Yes, heavenly wisdom, by means of which I should, if I had it (enough of it, you understand), say this to myself—'Adam, you have lost all that you used to enjoy so much; you'll have a dull life of it now so far as them things go; but courage, man, you are put upon short commons for only a little time; very soon you must have left it, and if God has taken it away a little beforehand, it ought to make you more joyful in the thought of those good things that are signed and sealed yours by His own hand, and that He will never take away.'"

"Ah, yes, you might be resigned; but you couldn't enjoy life—that's what I said," she replied.

"Oh, but couldn't I?" he answered quickly. "If I had wisdom given me, I could. Why, if I had strength to work, I could enjoy work for a master as well as work for myself; and if not—if I was sick and weakly, couldn't I look out on the work of others, and enjoy that? Why, when the heart is taught by God to see His love and power in His beautiful creation, there's enough in a daisy, or a blade of grass even, to make it dance with joy, and sing with praise."

"Then you would do it?"

"Depending on the grace and wisdom I had," replied Adam; "but whether I did it or not, says nothing—the thing is true."

"I can be calm, and free from care,
On any shore, since God is there."

Look here," he said, leading the way to the rubbish heap, where he had thrown, during the last week or so, the superfluous growth of the garden—"just look'ee here, and I'll show you as pretty a piece of teaching as I've seen this many a day,"

His companion followed him, but thinking more of the impossibility of appropriating his doctrines than of the "pretty piece of teaching" she was to witness.

When they had got to the end of the heap, close to which stood a pump, Adam pointed to a root of violets in full blossom, growing at the side.

"D'ye see that?"

"What of it?" she asked, in reply.

"What of it? Why, it's a Neapolitan, as you may see. A fortnight ago I flung it away with rubbish out of the beds: it pitched itself here as content as if it was in the best bed in the garden, and just see if it's not as thriving as if it really was there?"

"Yes it is," said the woman.

"It is; but mind you, if it hadn't been that the water from the pump, constantly splashing over it's place and root, had settled it and fed it, and kept it's head up, it wouldn't a looked like that."

"No, I suppose not."

"Certain sure, and no 'suppose' about it," said Adam; "and that's a picture of what we've been talking about. When Divine truth, like that stream of fresh water, flows into the heart, it will rejoice anywhere and everywhere."

"Here," he said, after a pause, "if you mind, I'll put it in a pot for you—it's a real Neapolitan, and they're very choice, you know; and when you look at it, you remember that it's not the place that makes happiness."

She smiled, and he potted the root, gathering the blossoms first for her to give to Miss Bella, for fear the root should not bear well it's second moving, and with a friendly nod let her out through the wicket. As she went along the hedge, she heard him singing—

"While place we seek, or place we shun,
We can find happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

And with a softened sigh she began to think there must be some truth in it.

THE DIGNITY OF MAN.

ACCORDING to the Jewish faith, this material universe, whatever other puposes were to be answered by it, was made for *man*; to be his home, to develope his physical powers, to stimulate his intellectual faculties, to be a test and discipline of his moral character. This was the old faith of Jewish Patriarchs, and prophets and psalmists; and it is mine. I refuse to be reduced to the same rank, to be placed in the same order, as the cattle that browse on the hills, or the fish that people the sea. I assert my supremacy. I believe that I have received from the hand of God crown and sceptre, and that although other designs may be accomplished by the existence of the material and living things around me, they are intended to serve *me*. The sun shines, that I may see the mountains and the woods and the flashing streams, and that I may do the work by which I live. For me, the rain falls, and the dews silently

distil,—to cherish the corn which grows for my food, to soften the air I breathe, and to keep the beauty of the world fresh and bright on which I rejoice to look. The music of the birds is for me, and the perfume of the flowers. For me it was, that forests grew in ancient time and have since hardened into coal; for me, there are veins of iron and of silver penetrating the solid earth; and for me, there are rivers whose sands are gold. The beasts of the earth were meant to do my work; sheep and oxen are given me for food. Fire, hail, and the stormy wind were meant to serve me. I have authority to compel the lightning to be the messenger of my thought, and the servant of my will. Man is placed over the works of God's hands; for those works were meant to minister to man's life, man's culture, and man's happiness.
—R. W. DALE'S *Jewish Temple and Christian Church*.

THEY SAY.

"They say!" Ah, well! suppose they do;
But can they prove the story true?
Suspicion may arise from nought
But malice, envy, want of thought;
Why count yourself among the "they"
Who whisper what they dare not say?

"They say!" But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!" Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

"They say!" Oh, pause and look within—
See how thine heart inclines to sin;

Watch, lest in dark temptation's hour,
Thou, too, shouldst sink beneath its power.
Pity the frail, weep o'er their fall,
But speak of good, or not at all.

Intelligence of Churches, &c.

LETTER FROM W. HINDLE.—Dear Bro. King.—In the good providence of God I arrived safe in dear old England after a rather long but very fine passage over the big waters. I am thankful that I am much better in health than when I left Melbourne, so that I may be of some use in the good work during my stay in this country, but I shall need to be careful, avoid too many meetings, and keep myself from overtaxing the brain. I trust that with care and the blessing of our Heavenly Father, I shall be able to work in the great harvest field for many years to come. I arrived in London on Saturday, August 19th, and spent the Lord's day following with the brethren at Camden Town and Chelsea: and a very happy day we had in the Master's service. I preached in the latter place, to a very attentive company. It was very refreshing to meet with old friends, who are more than ever dear to me because of their love to the Saviour and their steadfastness in His cause. I have spent two Lord's days at Blackburn, having good meetings. I visited the brethren at Manchester and Southport. In each place I have received a warm and cheering welcome, and I feel sure that these social meetings have been a real blessing to all who were present. I cannot doubt but that impressions have been made upon the hearts of many, that will bring forth fruit to the glory of God. We had a happy day at Wigan, yesterday, with the brethren in the morning, and in preaching the grand old gospel at night. We have a tea meeting to-night, and I think there is good reason to expect that the blessing of God will rest upon these efforts, and that precious souls will be won to the Saviour. I feel the more confident of this, because there appears to be a more earnest and prayerful spirit amongst the brethren in this district. May this spirit be largely increased throughout all the churches, until one earnest cry shall go up to God for a revival of His work in the hearts of all His children, and until one hearty, united and continued effort shall be put forth by all the brethren, in every church and in every place, for the conversion of sinners. In concluding, allow me to salute all the gospel labourers in Great Britain who may read the *Observer*,

and to wish them all God speed. I wish, at the same time, to salute all the brethren in the churches where I have laboured in past years, and all brethren in every church and in every place. May grace, mercy and peace, and every New Covenant blessing be multiplied unto you all abundantly in Jesus our Lord and Saviour. Yours truly in Jesus,
WM. HINDLE.

MANCHESTER.—Within the past few weeks we have had a feast of good things, and as it is out of the abundance of the heart the mouth speaketh, so we desire to express thankfulness to the Lord for the seasonable visits and labour of dear brethren. Lord's-day, August 6th, previous to the Annual Meeting, we were cheered by the presence of Bro. Ellis (being his first visit to our city), his earnest and faithful address to the church in the morning, and his powerful appeal to the world in the evening and following evening will be long retained in our heart's memory; feeling assured that the teachings of the Saviour, as presented by him, had brought one or more almost to a decision, we prevailed upon him to return to Manchester the Lord's-day following the Annual Meeting; the result was that two yielded to the Lord, and Bro. E. had the satisfaction of immersing them on the Wednesday following into the name of the Father, Son, and Holy Spirit.

The next Lord's-day, August 20th, Bro. King was in our midst. Opportunely and seasonably was his visit. His teachings on the Lord's-day and during the week tended greatly to settle in the minds of the brethren matters of importance that had long been under consideration.

On Lord's-day, September 3rd, Bro. Strang paid us a farewell visit, on his way home to commence his labours with the church at Glasgow, &c. The searching, earnest, loving discourses he delivered, together with his friendly visits and the blessing of God, yielded fruit of which he may hear in days to come.

Bro. Adam having by this time reached Manchester to commence his labours, we determined, at once, and without delay, to give him a hearty welcome, so that on Wednesday evening, September 6th, he found himself surrounded with a goodly company

of brethren, at a social Tea Meeting, enlivened by the presence of Bro. Strang, Bro. Hindle (just returned from Australia), a Bro. Neill (lately from New Zealand), and brethren from the neighbouring churches of Stockport, Ashton, Oldham, &c. It was indeed a happy re-union, and we made melody in our hearts to the Lord. Bro. Harvey presided. Bro. Strang gave the keynote: "How beautiful upon the mountain tops are the feet of them that bringeth glad tidings, &c." Bren. Evans and Ferguson caught the spirit, and gave a few spirited "go on" thoughts. Bro. Neill made our hearts glad with the effects produced by the proclamation of good tidings upon the mountains and in the plains of the Antipodes. Bro. Perkins then addressed a few stirring and earnest words of welcome and encouragement to Bro. Adam, and formally introduced him to the Meeting and to the church. The burden of his intelligent and well-pointed remarks were: "I desire to know nothing among you, save Jesus Christ, and him crucified." Bro. Hindle wound up in a telling and happy strain, delivering good news to thirsty souls, from those who had gone out from us to distant parts, and especially of one dear brother (M. Green) whom he had laboured with side by side in that distant colony, and of whom he spoke in terms of the highest worth, as a devoted and faithful servant of the Lord. Inasmuch as Bro. Green was first brought to a knowledge of the truth amongst the brethren in Manchester, and commenced his labours here, we ought, he contended, to rejoice in the Lord, and take courage. Bro. Hindle laboured to infuse fresh life and vigour into the soldiers of the cross in his hearing. So we separated joyous in spirit, after singing together the hymn—

"We speak of the realms of the blessed,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there?"

W. P.

HUDDERSFIELD.—We have been favoured with a visit from Bro. D. King, who remained with us the week following the Annual Meeting. His stay was peculiarly acceptable, succeeding as it did, the excitement and interest of the preceding week. On the Lord's-day evening he spoke to a large audience, on "The Gospel," Mark xvi. He also gave addresses on the Tuesday and Thursday evenings. Bro. D. Scott was with us the two following Lord's-days and kept up the interest. His energetic labours, including considerable out-door speaking, were appreciated by us all. We wish his visit could have been continued longer, feeling sure it would have been attended with substantial results. G. H. S.

ROCHDALE.—A few disciples of the Lord are scattered about the suburbs of this

thriving town and for nearly a year have been meeting, and still continue to meet, at No. 1, Union Street, Lower Place, near Rochdale, to observe the institutions of Jesus according to the Scriptures. We have immersed two into the ever blessed name. J. L. D.

WIGAN.—Special efforts have been made in presenting the truth, both in-doors and out. Eight have been added by immersion since our report to the Annual Meeting. J. M.

NEW BRINSLEY.—We were refreshed by witnessing the immersion into Christ of six who had confessed His name. Two formerly with us have been restored to fellowship. W. J. D.

BULWELL.—Two young females of the Lord's-day School have been recently immersed and added to the Church. May they continue faithful to Him to whom they have given themselves. W. J. D.

MANSFIELD.—Three females, wives of three brethren, were immersed at Bullwel from this place within the last month. W. J. D.

DERBY.—The Church here is gratified by the immersion into Jesus Christ of the husband of one of its members, brought in through the labours of Bro. Adam. R. M.

A SPANISH CONVERT.—Mr. Knapp, writing from Madrid, Spain, says: "I have just baptized a remarkable case. A young man of talent, speaking French, and knowing Latin, Greek, and Hebrew fairly, a writer for the papers, came to us, and after some three weeks' probation was received. He studied with D'Aubigne in Geneva; but after a few months, perceiving that Protestantism, as he said, was only a sort of patched-up Romanism, and did not at all agree with the Bible, he abandoned Geneva, owing to a discord with his Professors on the subject of Christian Baptism. He has lived at Barcelona and Madrid all the time, in ignorance of our church, or of the existence of such a church anywhere. By a providence he met Bro. Calleja in the cars, and thus heard of us, came, and was baptized. He had lost much of his interest in religion, seeing that neither Catholic nor Protestant followed that which Jesus taught, and this fact, that no primitive Christians existed, was a sore trial to his faith. He is now clear and happy." FREEMAN.

AUSTRALIA.

Hindmarsh.—Since last report two have been added to the Church in this place by faith and baptism, one from the Plymouth brethren, and one restored.—THOMAS PORTER.

Reeve's Plain, May 22.—Since our report in the February number of the

Christian Pioneer eleven have been added to the Church, seven by faith and baptism, and four by commendation. W.

Hotham, Melbourne, May 23.—We have to report fifteen additions to our number since the last notice in the April number of the *A. C. Pioneer*. Four of the above were received by letter from sister Churches, and eleven by submission to the requirements of the Lord Jesus. M. W. GREEN.

Maryborough, May 2, 1871.—Since the last communication from here (in February) we have not had any additions. The congregations continue encouraging, and our Bro. Jas. Wright labours with acceptance. We have much to contend with, but have confidence in the truth, and are assured if we are but faithful good will result.

GEORGE HESKETH.

Beechworth, May 8, 1871.—I have much pleasure in intimating that since my last report four more have been added to the Church here by faith and baptism, and that we are living in peace and harmony, and are unitedly striving for the faith once delivered to the saints. J. INGRAM.

Forester's Hall, May 22, 1871.—So far, this month, only one has been baptized—a fearful falling off in numbers converted. Our audiences have been better this month, and we are sowing seed in hope of reaping after awhile. There seems to be a quiescent state throughout Melbourne, religiously speaking. Let us hope that many will count the cost and act accordingly. O. A. CABE.

NEW ZEALAND.

Wellington, May 4, 1871.—I have to report three additions since last report, one by faith and baptism, and two from the Baptists. The Church is living in peace and harmony. GEO. GRAY.

Hampden Moeraki, Otago, May 12.—I have much pleasure in reporting an accession of four to the ranks of the faithful, and the favourable symptoms which

at present exist, of a rich harvest being reaped in this district. There are also other districts lying around us, into which we desire to carry the standard of Zion, and proclaim the tidings of great joy, although we have been prevented as yet, by necessary causes. May God give us strength to overcome, and crown our labours with success.

THOMAS FERGUS.

The foregoing news from Australia and New Zealand is from the PIONEER for June.

Obituary.

ELIZA CROZIER, wife of E. Crozier, of Wednesbury, aged thirty-six years, has fallen asleep in Jesus. Immersed into Christ in 1868, she continued faithful to the end. During the last few weeks her sufferings were considerable, but calm steadfast confidence in the Lord continued to the end. O. F.

THOMAS JONES, of Rossett, aged sixty-eight, expired suddenly, from the breaking of a blood-vessel, September 4, 1871. He had been in the Church nearly forty years, and many years a deacon. He was at the Lord's table the day before his death. Being always ready in person and in means to aid the Lord's work; his removal will be severely felt by the Church here.

W. G.

ROBERT RICHARDS, departed this life August 22, 1871, aged forty-six, after many months of failing health, leaving a wife and large family. He had been in the Church from its earliest formation in this town, and maintained a steadfast attachment to the truth of Christ. G. L.

JOHN PEFLOW, of Shrewsbury, fell asleep in Jesus, August 13th, 1871. He was one of the members who formed the church at its commencement, in 1840.

EDITORIAL.

THE first eleven pages of our present issue are commended to the reader's special attention. They contain remarkably clear testimony, from a Clergyman of our Established Church, to leading truths advocated, year after year, in our periodical literature. Taking into consideration the quarter from which this present testimony comes, its clearness and extent, we consider that the sentences we have reproduced should be circulated, far and wide, by those who contend for a return to the good old paths of apostolic simplicity. We have, therefore, under the title, "*A Voice from the State Church in favour of the Primitive Church*," reprinted the address in question; for particulars, see cover. Are we correct in concluding that the testimony thus produced is most weighty and worthy of extensive circulation? These who so think will, no doubt, make reasonable effort to place it in the hands of persons likely to be advantaged thereby.

THE UNION OF CHRISTIANS & PRESENT DAY MOVEMENTS.

THE question of Union is forcing itself more and more on the attention of Protestant Christendom—the stern “logic of events” pushing even the lethargic and the faint-hearted into rapid advances of the bigoted denominationalism of the past. The marvelous decadence of Papal authority and influence in the old world, accelerated by the decree of the Pope’s Infallibility, which has driven many of the noblest minds in the Roman Catholic Church back to the catholicity of anti-papal times, and is leading to a revival of ancient Catholicism, and which has divorced the sympathies of even Catholic governments from the Church, so that her own children refuse longer to grant her political consideration and insist on relegating her authority exclusively to spiritual affairs, has opened the way, in the very heart of Popery, for Protestant enterprise; and furnishes fields of activity for the lovers of the Bible and the friends of civil and religious freedom which might well task the combined energies and zeal of the entire Protestant world. Spain, Italy, Austria, and now the Catholic portions of the German Empire, are largely freed from the ecclesiastical control of Rome; the interdictions of the past are lifted away, and Papal anathemas have lost their terror; and French imperialism—Rome’s best protection—is in a worse plight than even the Pope’s temporal sovereignty. On the other hand, the rapid growth and bold encroachments of the Papacy in America, with its shameless avowal of the most despotic doctrines of medieval times, call for a united opposition; and this conviction, slowly and reluctantly formed by repeated outcroppings of grasping ambition and the bold denunciations of free schools, free speech and free conscience, has been intensified by the New York riots, the timorous policy of Catholic ecclesiastics towards the rioters, and the bloodthirsty spirit breathed by several Irish Catholic papers since the date of that disgraceful affair. Not one meeting has been held by Catholics to purge themselves of suspicion of sympathy with the spirit of the mob; and the significant reticence of Catholic pulpits, compels the conviction that, whatever may be the honest indignation of intelligent Catholics, the ecclesiastical authorities do not mean to range themselves on the side of law and freedom. It is not surprising, therefore, that the question of union among Protestants should excite unusual attention. The weakness of Protestantism is in her sects—the impossibility, owing to the prevalence of the sect-spirit, of concentrating her sympathies and forces in any grand enterprise such as is needed to take possession of the fields that the Papacy is vacating in the old world, and to confront the solid and growing forces of Catholicism in the new.

We have been watching the various developments in behalf of union with eager attention. For years the union of the people of God has been our plea. It was the special object of the Reformation plead by the Campbells and their associates at a time when the plea was ridiculed in Protestant pulpits as Utopian, and the object condemned as impracticable and undesirable. Gradually it has gathered adherents and made its power felt, and the unfoldings of Providence, during the last half-century, have turned the hearts of good men of all parties away from the controversies of the past to grasp new and living issues more in consonance with the spirit and aims of primitive Christianity. The authority of creeds has waned. The dominion of sects has crumbled. The sacredness of hierarchical pretensions is no longer conceded. Christianity, in public estimation, has become less a body of speculative doctrines, less a question of ecclesiastical policy, and more a *life*; and just as this phase of it looms up into import-

ance and sacredness, the evils and mischiefs of the sect-spirit become apparent.

But while we rejoice in every advance into clearer light, we are far from satisfied with any of the recent movements towards union. They are none of them up to the plea which the Disciples have urged for fifty year past. Let us see: Leaving out the claim of the Roman Catholic Church to unity—a unity which rests on tradition, and is maintained only by the surrender of soul-freedom to the claims of human authority as embodied in councils and popes—the various pleas for union on the part of Protestants may be thus classified:—

1. *The Ecclesiastical.* This is the plea of the Episcopalians. They present *the church*—a ministry and sacraments of unbroken succession, through which has been a continuous flow of episcopal grace for the world's salvation—and ask all believers in Christ to believe in this "One Holy, Catholic Church," and accept of the sacraments from her true ministry. We do not hesitate to say that this plea cannot succeed. Apart from the danger of interposing *the church* between the sinner and his Saviour, and making questions of ecclesiastical polity questions of central importance, it is evident that this thing of apostolic succession is a figment, and that the hierarchical pretensions of this church can never command the assent of the larger portion of Protestants.

2. *The Denominational.* Perhaps if we were to say *the sectarian*, it would more sharply define the position; but it might be regarded as offensive, and our purpose is not to offend. It purposes a union of denominations, as such, on some common denominational basis, as in the union of Old and New School Presbyterians, and the proposed union of Methodist sects. While we rejoice in all such movements as a tribute to the cause of union, it does not need to be argued that it is entirely too narrow and too meagre to be recognized as *Christian union*. It results simply in a more powerful sect, on a sect-basis, and does not even propose to be catholic enough to meet the demands of Christians at large.

3. *Another phase of the Denominational.* This proposes to continue the denominations as they are, each retaining its peculiarities, and new ones being admitted as fast as they can fight their way to recognition; but all agreeing to a mutual recognition as branches of the Church of Christ, and uniting in all undenominational enterprises on a common footing. This is a popular phase of the union doctrine, because of its professed liberality, and because it leaves sectarian pride untouched. It is but a counterfeit presentment of union. All who are read in the history of parties are aware that so long as party pride and ambition remain unsacrificed, a hearty union is impossible. If sects decrease in number, it will be on Darwin's principle of Natural Selection, whereby the stronger triumph over the weaker, presenting only a grander type of sect; but that in any lawful spiritual evolutions such sects will ever develop into one holy catholic church of Christ, is about as vain a dream as the development of man from monkeys. In both cases there is a chasm that has never been bridged. We may rejoice in the decadence of sectarianism which allows of the co-operation of sects, but it is too feeble and shallow to meet either the demands of the New Testament or satisfy the awakened conscience of the religious world. The New Testament knows no such denominations: As the love of Christ takes possession of men, these denominational differences become distasteful; and as they had their origin in circumstances no longer existing, and a plea for existence in necessities of the

times which are no longer potent, their traditional glory must fade away before the ever fresh and living splendors of the banner of the Cross.

4. *The Transcendental.* We know not how better to characterize a plea which, ignoring all the experience of the past, on *a priori* reasonings concerning the genius and spirit of Christianity would treat the letter and the ordinances of the Gospel as mere scaffolding which has served its purpose, and had better be removed, leaving an ideal Christianity in which each soul may revel in its own dreams and claim brotherhood with all, who have been delivered from the bondage of the letter and reached the seventh heaven of idealism. It is useless to look for solid practical results here. As a reaction from creed bondage and ritualism, it may be respected; but were there solid merit in the plea, it is entirely too transcendental to influence the mass of mankind. Divine wisdom saw the need of the letter and of ordinances as channels of grace to men in the flesh, and has given us no intimations of a stage of progress in which they can be dispensed with. Human nature is to-day what it was eighteen hundred years ago, and needs the same Gospel, ordinances and all. Human wisdom cannot be dishonoured in accepting what divine wisdom has ordained.

Our plea for union differs from all these. It knows nothing of human policy or human invention. It simply proposes to go back to Christianity as taught in the New Testament, and accept it as it is, "in letter and in spirit, in principle and in practice." It regards all Protestant movements as more or less successful attempts to escape from the great apostacy of Romanism, but all of them partial and incomplete. Sympathizing with every step of reformation and appropriating all of wisdom and practical good furnished in the history of these various movements, we still insist that in escaping from Babylon they have all stopped short of Jerusalem, and that there is crying need for further reformation. We repudiate all attempts to incorporate the Christianity of the New Testament with the forms and polity of any existing sect, and insist that names, phrases, creeds, doctrines, ordinances, and politics, not found in the New Testament, shall be abandoned, and that nothing shall be regarded as a bond of union or test of fellowship that is not found clearly and unmistakably in the New Testament in express precept or approved precedent. We propose union in *Christ*, on Christ's own teachings. Coming to the New Testament, we find—

1. Christ Jesus, the Saviour, the Son of God, is himself the centre of life, of faith, of hope; and the faith the Gospel requires is *trust in a Divine person*, and not assent to doctrinal speculations.

2. Faith in the Christ, the Son of God, the sole requirement in order to admission, through baptism, to the fellowship of saints: a faith which reposes on Christ for salvation, and turns the heart from sin to the service of God.

3. The immersion of all such believers, by the authority of the Lord Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins.

4. A brotherhood of baptized believers, constituting a royal priesthood. No hierarchy, no priestly order, no lord of the conscience this side the throne of God. In this brotherhood, such orderly arrangements for an efficient ministry in temporal and spiritual things, as would conduce to the edification of the body—namely, bishops and deacons, chosen from the people, and ordained to the work by fasting and prayer, with the laying on of hands.

5. Obedience to the law of Christ the only test of fellowship in this community. So that the terms of union may be very briefly summed up:

1. Faith in Christ. 2. Obedience to Christ.

6. Outside of this faith and obedience, perfect liberty, restrained only by the law of love and the dictates of expediency. Where Christ leaves us free to adopt such expedients as may be needful for carrying out the objects of piety or humanity, no conscience is bound, but all are free to adopt such measures as wisdom and experience may suggest, but without attempts to compel uniformity.

To place it in another form, we find—

1. "One Lord"—Jesus the Christ, to whom, and to whom alone we owe the trust of our souls, and the submission of conscience and life.

2. "One faith"—faith in this Divine Saviour—a reliance on His divine excellency and power, on His death for our sins, and resurrection for our justification.

3. "One Baptism"—an immersion into Christ, and an emersion into a new life.

4. "One body"—the Church of God, of which we become members by faith and baptism, in which all are members of Christ and of one another. No sects, no divisions, no party leaders.

5. "One Spirit"—of which all are made partakers who come into His Body, and by which they are sealed as the children of God and heirs of heaven.

6. "One Hope"—the hope of eternal life through Jesus Christ our Lord.

7. "One God and Father of all, who is above all, and through all, and in all," and as children of whom we are required to walk in love and preserve the unity of the Spirit in the bond of peace.

It will be seen that we are contending for that which is generally acknowledged among Protestants, and that union on this basis calls for no new faith, or creed, but simply for the surrender of that which is human, that we may all be "one in Christ Jesus." More anon.

Christian Standard.

ARE CHURCH AND STATE SEPARATE IN AMERICA?

MR. T. HUGHES, M.P., writing in the *Spectator*, has stated some facts which, he thinks, show that America has "failed to reach the absolute separation of things secular and things holy." Dr. Joseph Thompson, a Congregational Minister, of New York, has replied to his statements, by addressing to him two letters, which have appeared in the *New York Independent*, and as the matter is of some practical importance, we extract material passages:—

"The broad principle held in the United States is that the 'civil tribunals possess no authority whatever to determine on ecclesiastical matters, or questions of heresy, or what is orthodox in matters of belief. The courts cannot interfere in Church affairs in any manner, except to correct misappropriation of trust property or funds.'

"You also seem to confound the recognition of religious beliefs in some of our constitutions with the notion of an established religion. Mr. Cooley, in his treatise on 'Constitutional Limitations,' says:—'He who shall examine with care the American constitutions, will find nothing more fully or more plainly expressed than the desire of their framers to preserve and perpetuate religious liberty, and to guard against the slightest approach towards inequality of civil or political rights, based upon differences of religious belief. These constitutions have not established religious toleration merely, but religious equality.' I do not wonder, sir, at your confusion here; for upon this

point there is much diversity among our constitutions, and it is not easy to lay down a principle which defines the relation of religion to civil affairs. There is such a thing as political ethics. You say, with force and justice, that 'a nation as well as a man, has a conscience as well as a stomach;' and, hence, you add, 'our American cousins have failed, and must fail, in the attempt to reach the absolute separation of things secular and things holy.' But this is a distinct thing from the organic separation of the State from the Church, in all their several functions, which we have reached in all these United States, and to which we mean to adhere as the settled policy of the nation.

"Our colonies grew up under such various circumstances and conditions, that prior to the Revolution a diversity of usages obtained as to the relation of the Church to the State. . . . A study of this previous colonial history will in part explain how it is that in many of our State constitutions, to borrow Mr. Disraeli's phrase, you 'recognise some religious expression.' Some new States have followed in this particular the constitutions of the older States. This 'religious expression,' however, is often but an antiquated phrase or a dead letter. Sometimes it is simply the normal expression of what you have aptly styled the conscience of the nation. It is not the *dictum* of any Church, much less of a State religion.

"Nothing of this sort implies a union of Church and State, or tends in that direction. . . . Such a formal recognition of the Supreme Being as is found in some State constitutions does not proceed from the spirit of an ecclesiastical establishment, nor does it argue a tendency toward such an establishment. Where Christian morality enters into the tissue of our legislation, this is not as related to or proceeding from a Church, but as *morality*, which is recognised by the conscience of the nation as necessary to the well-being of society. The right of worship, the sanctity of the oath, &c., have obtained recognition upon the same broad principle, and not through the genius of a Church establishment.

"In drawing this letter to a close, permit me to refer you to Buck's 'Ecclesiastical Law of Massachusetts,' Hoffman's 'Ecclesiastical Law in the State of New York,' and Cooley's 'Constitutional Limitations.' You will there find the unanimous voice of our judiciary, to the effect that 'structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference; and, on the other hand, it has secured religious liberty from the invasion of the civil authority.'

"From a careful analysis, Mr. Cooley shows that the following things are not lawful under any of our State constitutions:—

"1. Any law respecting an establishment of religion.

"2. Compulsory support, by taxation or otherwise, of religious instruction.

"3. Compulsory attendance upon religious worship.

"4. Restraints upon the free exercise of religion according to the dictates of the conscience.

"5. Restraints upon the free expression of religious belief.

"The agitation in New York against the support of sectarian schools by the State shows how thoroughly the people are committed to these principles. Political demagogues, courting the votes of Irish Catholics, have attempted to pervert the money of the State to sectarian uses. The abuse has gone on for some time unchecked; but, now that the people are awake to the danger of legislation in the interest of a sect, they will suppress the mischief as readily as they suppressed the Roman Catholic mob in New York, on the 12th of last July.

"You may be assured that in these United States, and in each and every one of them, State and Church have been finally and for ever divorced."

REMARKS.

Let us hope that the concluding paragraph will be perfectly realized. Still there is danger. In January, 1870, the Union League Club, of New York, issued a startling circular, headed "*Abstraction of Moneys from the Public Treasury for Sectarian Uses.*" It refers to New York alone and shows that in 1869, the sum of *five hundred and twenty-eight thousand dollars* was voted for sectarian purposes: which, says the League, "is the entering wedge of a determined effort to destroy our system of free common schools, and upon its ruins to build up a State Church and put the whole subject

of education under the control of religious sects." The appropriation for sectarian purposes in 1869 were:—

						DOLS.	CENTS.
Roman Catholics	...	...	...	...	...	412,062	26
Episcopal	...	...	...	...	...	29,335	9
Jewish	...	...	...	...	...	14,404	49
Dutch Church	...	...	...	...	...	12,630	86
Presbyterian	...	...	...	...	...	8,363	44
Methodist Episcopal	...	...	...	...	...	3,073	63
Baptist	...	...	...	...	...	2,760	34
German Evangelical	...	...	...	...	...	2,027	24
Miscellaneous	...	...	...	...	...	44,085	12
TOTAL.....						528,742	47

Now in these figures we behold a Church rate levied in New York, chiefly in the interest of the Roman Catholic Church. Dr. Thompson bids us be certain that now the people are awake to the danger, they will suppress the mischief. Well, if we cannot feel quite certain, let us hope that they will. The most disgraceful feature in the whole affair is that certain Baptists are found willing to sell themselves and play into the hands of the Romanists for the miserable sum of some two thousand dollars.

Ed.

NATURAL HISTORY AND THE BIBLE.

THERE is no fable in the Bible. Unlike the legends of Greece and Rome, it peoples no primeval world with centaurs, and griffins, and satyrs, but speaks of animals and plants as they are now, or as research proves they existed in historic times. But what, it may be asked, are there no unicorns, and leviathans, and satyrs spoken of by psalmist and prophet? Let us see what these mean, and we shall find them very historical and substantial animals.

It was no dream of a fabled unicorn, no vague report of some strange rhinoceros brought home by a Phœnician adventurer, that supplied the imagery of the Chaldean prophet, and of Israel's lawgiver, or suggested the majestic challenge: "Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee?" Sheets of speculative criticism have been written on the question, What is the unicorn, *re'em* of the Hebrew, *μονοκερως* of the Septuagint so frequently mentioned in the Old Testament? It is unfortunate that our translators adopted the rendering of the "unicorn;" for *re'em* is no fabled monster, but a two-horned reality, a beast which once roamed freely through the forests and mountains of Palestine, but which is now extinct. It is, undoubtedly, none other than the great wild bull of yore, the '*urus*' described by Cæsar, as seen by him in the Hercynian forest, when he first penetrated into the recesses of Germany; and the capture of which was considered the greatest feat of heroism which could be achieved by the German youth,—so formidable was this great beast. Cæsar, with some slight exaggeration, describes it as but little inferior to the elephant in size. The name he gives it, *urus*, is manifestly a corruption of the German *auerochs*, i.e. "ox of yore," as the Saxons would have termed it; and it is known by naturalists as *bos primigenius*, the largest of the various species of wild oxen which have in turn given way before the advance of man. Once, doubtless, it overran the whole of Europe, Britain included,

as many specimens have been found in peat bogs throughout the island, and may be seen in any of our large museums. Cæsar tell us that in colour, form, and general aspect it resembled the common bull, differing only in its gigantic size. The skull is a yard in length, and the span of the horn-cores is sometimes four feet. This noble beast lingered in the North centuries after its description by Cæsar. It has been found in British tumuli on the Wiltshire downs, and perhaps gave rise to the traditionary legend of the great dun cow of Guy, Earl of Warwick.

But how do we identify it with the "unicorn" of our version? First, the prophetic blessing of Joseph by Moses shows that it was a *two-horned* animal. "His horns are like the horns of unicorns (where, as the margin correctly notes, the Hebrew is "of an unicorn"): with them shall he push the people together to the ends of the earth" (Deut. xxxiii. 17), *i.e.* the two tribes of Joseph's sons shall be like the *two* horns of one mighty beast. Again, Isaiah speaks of it as an animal fit for sacrifice: "The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls," (Isaiah xxxiv. 6, 7). Job evidently names it as related to beasts of burden: "Will the unicorn be willing to serve thee, or abide by thy crib? * * * Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" (Job xxxix. 9—12). The metaphors of Balaam and of the Psalmist show that it must have been an animal not only of prodigious strength and fierceness, but one frequently seen, and with which the Israelites were familiarly acquainted. We were enabled to clear the question of its former existence in Palestine, as a contemporary of man beyond further doubt, by the discovery of the teeth of the "*auerochs*" among the breccia of the flooring of limestone caverns in the Lebanon, near the mouth of the Dog river, mingled with the teeth of the red deer, elk, and ibex, and abundance of flint chippings in the mass of broken bones, the remains, in all probability, of the feasts of the primitive "Horites," or cave-men. The cavern had been searched by the Egyptian engineers for the great road made by Sesostris into Northern Syria, and the flooring of the cavern cut through, large blocks of the breccia having been rolled into the sea near the celebrated rock sculptures, where Egyptian and Assyrian invaders, in turn, have left the tablets which attest the accuracy of the Scripture records.

But modern travel has proved that we need not go back to the pre-historic period for the existence of these huge quadrupeds, since the monuments of Assyria, discovered by Layard, represent it among the wild animals chased by the compeers of Ninus and Semiramis. "The wild bull, from its frequent representations in the bas-reliefs, appears to have been scarcely less formidable and noble game than the lion. The king is seen contending with it, and warriors pursue it on horseback and on foot. In the embroideries on the garments of the principal figures it is introduced in hunting scenes, and in groups, which appear to have a mythic or symbolical meaning. * * * The bull of the bas-reliefs, of Nimroud, is evidently a wild animal, which inhabited Mesopotamia or Assyria. It is distinguished from the domestic ox by marks covering the body, probably intended to denote long and shaggy hair." (Layard, Nineveh, vol. ii., ch. 6.)

We can approximately gather the period of its extinction in Assyria from the fact that it is nowhere mentioned by Xenophon in his account of the wild animals of Mesopotamia, which he has described at great length; and also that it is only seen on the oldest monuments of Nimroud, and

not on those of Khorsabad or Konynnjik. This, too, throws light on the disputed date of the ninety-second Psalm, which, if the *re'em* had become extinct at the period indicated, could not have been composed after the captivity. With the disappearance of the *auerochs* from the Assyrian sculptures corresponds the influence of its contemporary destruction in Syria; from the fact that, while several times mentioned in the earlier books, it is only once referred to after the time of David, viz., in the passage already quoted from Isaiah. Indeed, it is hardly possible to conceive how so huge a beast could have maintained itself after the population increased in the reigns of David and Solomon; and, accordingly, Isaiah refers to it only as inhabiting Bozrah and Idumea, in the wild fastnesses of the South and the East. There appears, also, to be a further allusion to wild cattle in Psalm l. 9—12, where in our translation the full force of the original is scarcely brought out. The contrast is, in that magnificent passage, very strongly drawn between the tame animals under man's control, and the *wild* animals fit for sacrifice, but over which man could exercise no ownership, yet all equally the creatures of God. There is an antithesis and a parallelism in each verse. The "bullock out of thy house," i.e. stall, is contrasted with the wild "beast of the forest," or "*auerochs*;" the "he-goats out of thy folds" with the "cattle," the antelopes and ibex of a "thousand hills." So, also, "the fowls of the mountain, and the wild beasts of the field," (verse 11), are contrasted with the "bulls" and "goats" of verse 18.

Another supposed fabulous animal is twice mentioned in Isaiah, in predicting the desolation of Babylon and Idumea. Of Babylon, it is said, "Satyrs (*se'irm*) shall dance there." (Isaiah xiii. 21); and in the denunciation of vengeance against the enemies of God's people, "The satyr shall cry to his fellows," (chap. xxxiv. 14). It seems that the animal really intended was a large ape or monkey, to which the name "satyr" is often applied in classical authors, and modern research has shown us that the larger monkeys extended their range much further North and East from Africa than they do now; that several species, especially the Mockos, exist to this day in Arabia, and might, therefore, very probably after the destruction of Babylon, roam unmolested, and haunt the ruins of the desolate city.—*Natural History Testifying to the Bible*, by H. B. TRISTRAM.

THE LATEST ESTABLISHMENT "SCANDAL."

We quote the following from the *Church Review* (Sept. 28), as illustrating three things: first, the rancorous spirit with which the various sections of the English Establishment regard each other; next, the proneness of its members to speak evil of dignities—including the highest, both in Church and State; and, lastly, the delusiveness of the plea that an Establishment promotes gentlemanly feeling and refinement, while Dissent is associated with vulgarity.

"Turning to Dr. Thomson, Lord Archbishop of York, Primate of England, and Metropolitan, and we know not what besides, we turn to a man of multiple and most formidable titles indeed, but to a man whose sayings and doings are of the very smallest interest to the Church into whose second chief place he was pitchforked by a sovereign who cares little for Episcopacy, cannot be supposed to have any knowledge of the needs of the Church, and may be pardoned for paying in archbishoprics for tears shed over the memory of a beloved Prince Consort. Dr. William

Thomson, if in Turkey, may officiate in a mosque, or if in Thibet, may officiate in a Buddhist temple—as very likely he might do if thereby he could curry favour with the Sultan or the Grand Llama—and no Churchman in England would care a button about it. True, Dr. Thomson is Archbishop of York, but so may Smithson or Tomkinson be to-morrow or next year if he will take the oaths to the Royal Supremacy; and yet neither Thomson, nor Smithson, nor Tomkinson, nor, if we may be allowed to be vulgar, any other son of a gun whatever, be accepted as a representative of the ancient Church of England. The delicious performance at Glengarry—or Invergarry, for the Garry is in one sense neither here nor there—is susceptible of being thrown into a syllogism, of which we supply to the ingenious two members: the Queen patronises Presbyterianism, and holds it to be at least as good as any other 'ism, and—the Queen may, in a year or two, have the Archbishopric of Canterbury in her gift. Hence the spectacle for the eyes of the delighted gabies at Glengarry, and the 'hout awa mon, but there's an Archbishop in plain breeks and broad cloth in Jamie Sanderson's pulpit.' We shall not dignify Dr. Thomson by telling him that he has dragged the Church of England through his Erastian dirt, sacrificed the spiritual character of his high office, and subscribed to the base opinion that with the climate an Englishman changes his conscience and his Church, provided only he keeps close to the prospect of preferment and the chance of increase in loaves and fishes. No one ever supposed that Dr. Thomson believed in his office, nor would it be a compliment to his office if he did. Nevertheless, we sympathise with him in the peculiar work which his peculiar genius exacted of him at Glengarry, or the other Garry, last Sabbath but one. As the eye-witness of the *Daily Telegraph* says, his Grace did his best to keep up the farce. But, alas! what can an archbishop do without the 'gifts,' except convince honest Tam how little ten thousand a-year and a peerage can do to bridge the distance between an archiepiscopal member of the upper ten and plain Jamie Sanderson of the Manse. Surely Dr. Thomson never before regretted that there was not that in his soul which was susceptible of prompt, unartificial effusion. Well, we are not prepared to say it was a bad move; we are sure his Grace is glad that he is through the ordeal, however lamely; and it is not right if he does not get his reward. When a Bishop declares, I will sacrifice not only my magpie uniform but everything except ten thousand a-year *in esse*, and fifteen thousand a-year *in posse*, is there anything too great that can be done for him—is not this the case in which one is puzzled to say what shall be given to him whom the king delighteth to honour? We shall say nothing of his position in the Church of England, which Dr. William Thomson has dared to make merchandise of, for we indignantly repudiate him in his representative capacity. But we beg to ask in the name of decency whether he means ever to sit again on the trial of an accused presbyter in the Church of England—whether he will ever dare to breathe a word of censure for alleged offences against the law of the Church—whether he will ever presume to thrust his individual interpretations down the throats of the unself-seeking and devoted clergy who, in view of the present crisis of the Church, stand on one side as its salt and its security, while he and such as he stand on the other? He may do so, and his game may succeed and he one day become Archbishop of Canterbury—for, since he is Archbishop of York, it is possible to believe anything—but we should have small faith in the Catholic fortunes of the Church of England if we were not sure that they would survive Dr. William Thomson."

ELIJAH.

The earth has been iron ribs ; heaven has been strictly sealed ;
Wrath burning in the sunlight, and blackening the field ;
Our hosts have been driven like sheep into hopeless slaughter,
And in their ravening thirst could find no springing water ;
Again the tide has turned, and the cool reviving rain
Has copiously poured down on each rejoicing plain ;
Like dogs who hear the lion roar, the enemy has fled,
And all things which were perishing have risen from the dead.
But as to true repentance, neither wrath nor love avail,
The judgments and the mercies equally do fail ;
The sunshine falls on rocks and ruins, the rain on desert sand,
The blood of prophets and saints crimson the stricken land,
God's altars all lie desolate, and the corrupted throne
Has such fellowship with sin that justice is unknown.
When I fled from the fierce she-wolf whose purple covers Baal—
Alone in drear wilderness ! the burden of the wail
Which was torn from soul and flesh in the faintness of my breath,
Was a weariness of life and a yearning after death.
The holy cause of God seemed utterly lost and dead ;
The valiant for truth were slain, imprisoned, or fled ;
Under the juniper tree, amid the ashes, I lay,
And was willing to close mine eyes forever on light and day !
But since the desolate hour of my darkness and despair,
I have lived on angels' food and breathed diviner air ;
Far above the shadows of death and the ruins of time
The radiant lamps of God are eternal and sublime !
I have been to the mount of God, and beheld the sovereign power
Ready to be revealed in the great predestined hour.
Upon the holy mount, in the shade of a solemn cave,
As I mused on mortal things, a tempest began to rave ;
There arose a great strong wind, of such tremendous might
That rending mountains gave their entrails to the light ;
Followed by earthquake blast, and swift devouring fire ;
But last—the voice of Him who fulfils all holy desire !
Rocks may shake and be sundered beneath the howling gale ;
The fire may fiercely circle, blackening hill and vale ;
Earthquake may moan in wrath—but at last there cometh the voice
Of clear still power, in which the soul may rise and rejoice !
The evil powers of time are born and nourished in strife,
But have no enduring power, and no invincible life,
They go storming on to death at the close of the holy war ;
But the valiant for God is like the morning star,
His light shall never fail, his hope never turn to dust,
His riches shall not take wings, his fine gold shall not rust.
From old eternities profound cometh out the voice of power,
And we know our strength and ramparts in every trying hour.
Fear not the boiling sea, with its roar and foaming crest,
There is central peace, rich life, and everlasting rest
With Jehovah of Hosts, in the kingdom of His fame.
But to me, who darkly called upon the name
Of that angel, dark and stern, who reaps the fields of the earth,
Cutting men sharply down in their sorrow or in their mirth—

It has surely come to me, in the visions of the Lord,
That I shall never feel the edge of his grinding sword !
He never shall gather me under his dusky wings,
Or lead me down to the glooms of the shadowy kings.
Roll thy black river, O Death ! and sweep the iron mace
Which descends with shattering power on every race !
But look not on me with thy devouring eyes ;
My life is charmed against thee ! I shall shortly arise
To join the seventh from Adam beyond the mortal skies.
Great landscapes spread before me, where the kingly mountains climb,
From vales of larger increase into heavens more sublime ;
Wide tracts of holy country are harmoniously unrolled,
Where the streams are like molten silver, and the gravel is of gold.
And lo ! the purple seas and the yellow wonderful shore,
Are steeped in such light as mine eyes never saw before.
By rivers of noiseless power, which shine and sing as they flow,
In emerald vales of life, where perennial spices grow,
The regnant forms of glory crowd in happiness supreme.
O the divine reality ! It is no bewildering dream :
Chariots and horses of fire are even now on the way
By which I may ascend to the fount of cloudless day.
The rose of heaven perfumes and glorifies the air—
I rise above the region of pain, conflict and prayer ;
New pulses beat within me, and the bloom is on my face
Which belongs to the Royalities of the great time and place
For ages vast. I have done with all the fever and strife
Of this lost race—mortality is swallowed up in life !

G. G.

LECTURE ON SCIENCE AND THE BIBLE.

BY MR. G. M. TURPIN, OF THE OPEN AIR MISSION.

THE Lecturer said the Apostle Paul cautions Christians in all times against being led astray "by philosophy and vain deceit," "after the rudiments of the world, and not after Christ." This caution is one amongst many proofs of the inspiration of the Bible, viz., "Its adaptability to the circumstances of the Church and the individual Christian in every age of the world." It is the great source of the intellectual, moral and spiritual culture of the most highly civilised nations of the globe, and it appears likely to hold its place in the veneration of mankind for ages to come. Wit, learning and power have done all they could to destroy faith in its statements, but, unlike books of human origin, this book outlives all opposition. An apostle of Infidelity, assuming prophetic powers, asserted the decline and disappearance of its influence long ago ; but events have proved him a false prophet, for the Bible has a greater number of devout and intelligent admirers than it ever had. The reason of this is that in the Bible mankind find such a satisfactory answer to their most urgent inquiries, that amidst the vast sea of human speculation they can at least find there something stable. The author of the Bible was aware what difficulties faith in His Word would have to encounter, and He therefore has forewarned His people against them. The main opposition against the Bible in this day, arises from the vain deceitful philosophy

and opposition of the false science of men. With their philosophical speculations and scientific theories, they do all they can to destroy the faith of the great mass of the world and the Church in the Book. As Christians we must defend the faith, and give a reason why we prefer the teachings of Christ to the utterances of the proud philosophy or the vain science of the age. We cheerfully do this, with the fullest confidence in the success of our effort. We prefer the teachings of Christ to the philosophies and science of man, because the latter are unable to afford a satisfactory basis for men's religious opinions! That this is a plain unmistakeable fact is proved by the various and contradictory opinions of the most cultivated philosophers of antiquity, on the being of a God, the nature and destiny of the soul, the origin of the world, and the nature of morality. Most of them seem, on these topics, to find no end to their speculations—in wondering mazes lost. The most exalted of them speak very doubtfully upon them, even when they affirm their truth. Modern philosophers are no more wise on these topics than their predecessors. Some of our modern sages deny the existence of God, others make all things God; some doubt the immortality of the soul, others deny its separate and independent existence in the future. Some tell us that Christianity had its origin in imposture, although they admit that it is the purest system man has ever seen. The old philosophers knew their own inability to grapple with these great questions, and many longed for superior light. The modern ones, too, in their more sober moments, are appalled at the task to which they have addressed themselves. Some confounded, lose themselves in the mazes of doubt, while others have the most perfect contempt for one another's teachings, believing each other to be "proud, positive, and dogmatising, knowing nothing, only concurring with one another in the assertion that each one is right although they all differ." Some of the early apologists of Christianity felt the insufficiency of human philosophy in their time, and accepted Christianity because they found certainty in that, which they could not find in the philosophical schools of their day. The Christian's preference for the teachings of Christ is further justified by the mutable character of all philosophic and scientific systems. Their source is human, imperfect, erring, and finite. All science is man's opinion of what is behind the appearances by which he is surrounded. It is constantly changing. It was thousands of years before even a few correct ideas were obtained; and every few years makes it more and more clear that the history of human science is the progress of truth amidst blundering and error. Geology, it is admitted, is only an imperfect record, imperfectly kept, interpreted in the light of human fancies. Chemistry we were lately told was a battle ground for different theories, and was afflicted with a constantly changing, nomenclature. Philosophies are constantly changing, like the generations of men, one passing away and another taking its place, and it has been well said, "time will devour them all." Amidst all this conflict of science and philosophy, we gladly admit a few truths survive the general wreck. This leads us to remark, in the last place, that revelation is in perfect harmony with all that is scientifically stable and philosophically certain, and thus the Christian is justified by philosophy and science in his adherence to his great Master. Amidst the conflicting of scientific theories and philosophic speculations there has been more or less on the part of the wisest and best of mankind, a pretty general agreement about certain great truths. The being of God as the Creator and moral Governor, the free agency and future existence of man, the existence of a moral law, and of a con-

stantly recurring periodic rest. With all these Christianity is in perfect harmony, and imparts to them a power and efficacy, which they have not of themselves. From mere speculation, it makes them effective moral principles, from which Europe has derived all its high spiritual, intellectual, and moral culture, as well as civil freedom. Thus is the Christian justified in preferring the unchanging revelation of God in Christ, as the basis of his belief, and the rule of his practice, to grounding it upon the fallible, erring, and changing speculations and opinions of dying men. The latter passes away, "but the word of our God shall stand for ever."

WORDS FROM THE WORK TABLE.—No. XXXIV.

WHAT CAN WOMEN DO IN THE CHURCH?

"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—1 Tim. v. 10.

DURING a short tour in connection with our visit to the recent Annual Meeting, the query heading this paper was several times presented to us; on many other occasions it has been put by sisters who earnestly desire to do the Master's will, but who see not the way in which they can help the Churches, using the small amount of time at their disposal.

One Christ-loving sister, with tears in her eyes, said: "Cannot you help us at ———; there are a few of us who feel we are not doing all we might do; neither in giving nor in gaining instruction. The brothers think that females have no right to be active workers outside their own homes, we must not even there hold social meetings, and engage in prayer, reading, and commenting; even as tract distributors we are not acceptable; we are told that it is our duty to learn in silence, and leave church business to masculine hands. Is this really the teaching of the New Testament?"

I have pondered upon this query, have looked through the Epistles, have glanced at church history, have turned to Jesus, and cannot conclude that women should be treated as creatures without minds. On the contrary, I find that christianity gives to woman a high and important position; wherever the Gospel is fully understood and received she stands by man's side, his helper and co-labourer; in Christ Jesus there is neither male nor female. It does not necessarily follow that she *must* engage in the *public* work that falls to his part; there are various departments of labour, and I see that one great need of our churches, at the present time, is a class of discreet intelligent women, who have some amount of spare time,—“that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed.”—Titus ii. 4, 5.

Peter may surely be credited with understanding the proper position of woman. In his first Epistle he gives a strong and important admonition,—“Likewise ye husbands, dwell with them (the wives) according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being *heirs together of the grace of life, that your prayers be not hindered.*”—1 Peter iii. 7.

I cannot, on this occasion, do better than quote from a work which is just now widely read, and which is undergoing, here, and in America, considerable criticism; I mean “The Ecclesiastical Polity of the New Testament,” by Dr. Jacob. Speaking of ministry as it appears in the first churches, he says—

"A due consideration of this 'ministry of gifts' in the earliest days of Christianity—'those times of high and sanctified spiritual freedom'—both shows and justifies the custom of the public ministration of women at that time in the church. The very ground and title of this ministry being the acknowledged possession of some spiritual gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in the Christian assemblies. This seems to me quite evident from St. Paul's words in 1 Cor. xi. 5, where he strongly condemns the practice of women 'praying or prophesying' *with the head unveiled*, without expressing the least objection to this public ministration on their part, but only finding fault with what was considered an unseemly attire for women thus publicly engaged. The injunction contained in this same epistle (1 Cor. xiv. 34)—'Let your women keep silence in the Churches, for it is not permitted unto them to speak,' refers, as the context shows, not to prophesying or praying in the congregation, but to making remarks, and asking questions about the words of others. The directions given to Timothy at a later period (1 Tim. ii. 11, 12), and forbidding 'a woman to teach or to usurp an authority over the man,' seem also to have no reference to spiritual gifts, and therefore to be no contradiction to what had been before allowed.

At the same time, since natural gifts in an extraordinary degree, and of a kind most available for extensive good, are sometimes found even now in Christian men and women, it would seem that churches might still advantageously imitate the example of the apostolic age by employing such powers to supplement though not to supplant their more regular ministrations."

Having entered somewhat fully into the nature of the Deacon's office, he adds:—

"Our view of the ancient diaconate will not be complete without noticing that it included women as well as men. As deacons are not often expressly named in the New Testament, it is not surprising that deaconesses are still more rarely mentioned. Yet one distinct instance at any rate occurs, not obvious, indeed, in our English version, but evident in the original. Phœbe, who, in Romans xvi. 1, is termed "a servant in the church in Cenchrea," a deaconess,—*διάκονος*. And if a place comparatively so unimportant as Cenchrea had a deaconess to minister in its church, it can hardly be possible that other populous towns, with larger Christian communities, should not also have been supplied with the same female ministry. And is it not highly probable that "Tryphena and Tryphosa," with "the beloved Persis," who are named in the same chapter as labouring in the Lord, just as presbyters in 1 Tim. v. 17 are said to "labour in the word and doctrine," were regularly appointed ministers in their church?

In the post apostolic church the office of deaconess was for a long time continued, especially in the Eastern portion of it, where the greater seclusion of female sex, which ordinarily prevailed, made the ministrations of women more requisite than in the Western populations.

The deaconesses, at first, were commonly widows past middle age; indeed, by Tertullian and others their office is called "The Widowhood," (*viduatus*), and the church at that time seems to have regarded the widows mentioned in 1 Tim. v. as deaconesses, and to have acted according to the directions there given in their appointment. In the early times the deaconesses were formally ordained by imposition of hands; but after the middle of the fourth century this was thought undesirable; after which the office appears to have received less consideration than formerly, and was gradually laid aside altogether, disappearing in Western Europe earlier

than in the Greek church, where deaconesses were still found at the end of the twelfth century. This ancient institution has in later times been revived in an analogous form by the Moravian brethren; and very recently in our own church the proved value of ministering women has, in some few instances, led to a similar revival. This practice, if carried out with judgment and an unostentatious simplicity, may in some places be productive of good. But in general the reasons for discontinuing this office are equally valid against restoring it; and what is needed in order to meet the crying wants of the present age is not so much an increase in church officials, as in the sound and self-denying unofficial ministrations of christian men and women."—p. 64—66.

Then, as it were, summing up the whole matter, he glances at a few names and speaks briefly, but emphatically, of "good works" performed by female worthies of the apostolic churches—

"What views of Christian womanhood in the primitive time may be gained even from the scanty notices of female names contained in the New Testament! How much may be learned by a thoughtful realization of what is implied if not expressed in the little narrative of Dorcas, 'full of good works and alms-deeds which she did,' and the incidental mention of 'the house of Mary, the mother of John, whose surname was Mark;' how much from the glimpses given us of Christian women in Rom. xvi., and of Euodia and Syntyche in the Epistle to the Philippians; how much especially from what is said of Priscilla, the wife of Aquila, a woman apparently superior in mental power and force of character to her husband, himself a man of note, capable of instructing and convincing 'an eloquent man and mighty in the Scriptures' like Apollos, being herself neither carried away by his eloquence, nor afraid of his learning, nor scornful of his mistaken views, and courageous together with her husband with a holy boldness even unto the danger of her life, to secure the safety of St. Paul, yet never stepping beyond her proper sphere, or giving occasion for any just reproach!

"The elevation of the female sex was a result which followed with rapidity wherever the religion of Jesus was received. The position of women among the Jews being much more honourable than in most Gentile nations, the apostles had in this respect but little prejudice to overcome when they began the formation of Christian churches. And the devotion and loving faithfulness of the women who ministered to Jesus during His abode on earth—the manner in which He received them as His disciples and friends—the remembrance that He never uttered a reproach against the sex in general or a word of severity to any individual woman, while to some He accorded the highest praise—the knowledge that among His disciples no woman ever betrayed Him, denied Him, or forsook Him, and that it was women who were the last at the cross and the earliest at the sepulchre—must all have taught the apostles, if they needed any such teaching, what position women were entitled to hold in the social economy of the church. Accordingly, in the very first meetings of the few faithful disciples between the ascension and the day of Pentecost, the presence of 'the women and Mary the mother of Jesus' is expressly mentioned; the spiritual gifts in the primitive church were bestowed upon women as well as men; the relief of widows was a special object of apostolic care; and wherever the name of Christ was preached women were invited and welcomed into the church, were admitted equally with men to all Christian privileges, and showed themselves equally ready to receive religious truth, equally faithful in obeying it, equally self-denying in all good works, equally courageous and patient in danger and tribulation."—p. 177—180.

The text with which this paper is commenced shows that it was no trifling service that was expected from the women who "were taken into the number." It was not AGE merely that qualified; their fitness must have been developed in the every day life of their Christian career, "following closely after every good work."

It would be an instructive study to mark out the various female characteristics noticed in the scriptures; but our space is already filled up. In the meanwhile we urge upon the sisterhood not to be prevented from following after any good work that the Lord will accept and bless, by the fear of *what people will say*, but discreetly, modestly, and zealously do with all their might the good they find to do. In the thoughts of a German poet we exhort them to

"Leave no heart unwoo'd, unsought,
Which life's oft varying scenes have brought
Within thy powers to aid;
Think that with each thy Lord draws nigh
To mark thy greeting. Know His eye
Rests on each effort made.

With every wound thou stoop'st to bind,
Or tear-drop stay,—thou too shalt find
Thy views of Him expand.
While grateful love thy path attends,
The praying poor are richest friends;
Who for his God most lib'rally spends,
By liberal things shall stand."

Birmingham.

LOUISE.

NOTES ON EPHESIANS IV., 11—16.

(Continued from p. 347).

"When he ascended up on high he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto,"—&c.

PROPHETS are next in order. What is a prophet? Must he be one who foretels future events? Not necessarily. Scripture examples do not so limit. They show that a prophet is one through whom the Lord reveals His will to men, whether the revelation refers to things past, present, or to come. Aaron was appointed a prophet to Moses—he would be "a mouth to him." See Aaron and Miriam, Num. xii.

Paul refers to the practice of New Testament prophets. This gift had to do with laying the foundation of the spiritual temple—rearing the structure and fitting it for God's service. See Eph. ii. 10; iii. 5; Acts xv. 32; 1 Cor. xii. 28; xiv. 3, 4, 19, 22, 24; from which it appears that the action of prophets was in the Church, and that they were subject to apostles, as in Rom. xii. 6.

EVANGELISTS differ from the others inasmuch as the action of this gift is "in the world," not in the Church. When the Lord gave commission to the Eleven He pointed out two fields of labour for them to occupy (as in Matt. xxviii. 19, 20; Mark xvi. 15; taken with the commission given to Saul of Tarsus, Acts xxvi. 16—18); the first was in the world, the second in the church. The work of the evangelist was in the first of these: his labour, as the word signifies, was to evangelize—that is, to "make and baptize disciples."

Prophets, pastors and teachers laboured in the Church, instructing disciples, as in the second part. There is not much recorded concerning

the labours of evangelists; there is merely notice of some work done by Philip, as in Acts viii. It was strictly evangelistic—he went to Samaria, proclaimed the glad tidings, immersed believers, and did many miracles, in accord with Mark xvi. Beyond these, there is no other kind of labour recorded.

The only other evangelist named is Timothy, of whose labours, as such, no record is left; they are merely alluded to. Timothy, in addition to the work of an evangelist, had certain duties in the Church assigned to him. He had much to do with setting churches in order. But, was this part of the work of an evangelist? Scripture does not say so, and we ought not. If it were, then Timothy would have had his qualification for it in the gift by inspiration, and without need for instruction. Further, we learn that he was qualified for that work through a letter from the apostle Paul, instructing him how to proceed—what he had to do, and how to do it. This was Timothy's qualification for setting churches in order. Why so? Because Timothy did not know how to conduct himself in the house of God, arranging the affairs of the Church. He had *not* this gift. The circumstances are these: Paul, a prisoner, taken away from unfinished work, instructs Timothy by letter to complete what remained, giving him in minute detail full instruction how to proceed. Paul makes reference to the evangelistic labours of Timothy. Knowing that he had the gift of evangelist, he gives him no instruction respecting that work; he merely says "Do"—that is, "do the work of an evangelist," "stir up the gift," "neglect not the gift," because Timothy knew by inspiration what it was. On the other hand, when Paul wishes him to set churches in order, he changes his style. 1 Tim. iii. 14, 15 will show this: "These things write I unto thee, hoping to come shortly, but if I tarry long, that thou mayest *know* how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and stay of the truth." In this department the source of Timothy's inspiration was Paul's letter; his authority to act, Paul's command.

This shows that setting churches in order is not the work of evangelists. Paul's letter of instruction would have been unnecessary had Timothy known how to proceed.

There is no notice in the Scriptures of appointment to the office of evangelist, although there is for elders and deacons.

PASTORS and TEACHERS, the next in order, may be taken as one class. There is no record of their labours. It is not improbable that the first elders were selected out from this class, seeing their appointment was so soon after the churches were planted (Acts xiv. 23).

With the exception of this place pastors and teachers are not named. "Teachers" are named once as special gifts, in 1 Cor. xii. 28. Silence of Scripture is significant in face of such an universal craving after the title "pastor," which now sets aside the Scripture title "elder." This is especially the case where one man rules, from the Pope of Rome downwards—he claims to be "*universal pastor*." All the gifts have been withdrawn as regards the persons. Apostles, though dead, yet speak. They alone of the gifts have left their mark for posterity.

Are any of the gifts to be continued, though as persons they are withdrawn? Keeping this withdrawal in mind, and remembering that they all were qualified by inspiration, it is to be inferred that a revival of the gifts implies one or other of these conditions:—*first*: either that there shall be a resurrection of the persons, or—*second*: should the gifts re-appear in the persons of other men, these must be inspired to fit them for the work,

or—*third*: if the gifts are revived by appointment to office (such as was the case with Timothy with setting churches in order), that this appointment will be found in the Scriptures, to enable disciples to recognise the gifts, as is done for the offices of elders and deacons.

Suppose that some of the gifts do now exist, whence do they derive their qualifications? We have seen that Timothy had qualifications for two classes of work, and that these were imparted in different manners; the first, by direct inspiration; the second, by apostolic instruction. Modern gifts do not derive theirs from inspiration, but by means open to every disciple. Were any now to preach or teach by inspiration, duty would require our subjection to their teaching, but proof would be necessary to establish the claim. If it is by instruction in the Divine record, this can be pointed out, so that disciples may learn what is the mind of the Spirit; for, if not found there the theory falls.

It has been contended that pastors and teachers continue in the appointed office of elder, whose supposed duties are to teach and preach, but this requires proof. A writer, in the early part of this century, says, "The work enjoined in the commission, however, was not to cease with the gifts of inspiration and miracles, but to devolve upon a succession of faithful men, who should be able to teach others—1 Tim. ii. 2." (? succession). "These are the standing and ordinary pastors and teachers whom Christ hath appointed stewards over His house, and who are engaged in executing this commission (?) until His second coming."—Luke xii. 41. The writer of this extract does not believe in apostolic succession such as episcopacy teaches, but he appears to consider elders as derived through a succession, who have some tradition committed to them, and who are the standing preachers and teachers. Now his theory fails in this, that it is not required as a qualification for elders that they be apt to preach. Preaching forms no part of their official duties; indeed, there is no appointment for any office of preacher. Preaching seems to be devolved upon the broad basis of discipleship, and to be after the model of apostles. Preaching is only once named in connection with the elder, and that is an exceptional case. (1 Tim. v. 17.) The advice of Paul to the Thessalonian believers, "prove all things," must be the motto now, and nothing should be pleaded that will not stand the proof. To this test must be subjected the appearance of the gifts in modern times.

But to return to the starting point. Verse 13 presents the time of action—"Till we all come," &c. Now if the unity of the faith is not established, then the gifts continue; but if this is come, the gifts are done away. So that it is not the need for more evangelizing and teaching which establishes the need for the gifts, but, Have they fulfilled their mission? If so, there is no further use for them; yet there is need that disciples both preach and teach.

The Scriptures containing the writings of apostles have in them all that is necessary to equip disciples for the Lord's service, into which they have entered. And seeing this work is put upon them, the one grand question for them is, How should they fulfil the Lord's purpose?—best by exhibiting in their union a firm front to the enemy, and at the same time attract the attention of the world lying in the wicked one by an exhibition in themselves of the character of the God of love. In this they would help to realise the prayer of the great Mediator, "that they all may be one," "that the world may believe that thou hast sent me." This knowledge is to be imparted to the world by the proof which disciples give in their *loving holy UNION*. This is the grand miracle to gain mankind,

turning them from darkness to light, and from the power of Satan unto God, in order that they may receive forgiveness of sins and inheritance among them which are sanctified through faith which is in Jesus the Christ. Let disciples proclaim the apostles' gospel; let them show the witness of apostles, and in their union show the testimony of the Spirit—that those who were formerly “living in malice and envy, hateful and hating one another,” are now transformed into a compact band of loving hearts. Thus will the double witness-bearing continue which is to convert the world.—(John xv. 26.) T. W.

REMARKS.

T. W. differs from our series of articles on Ministry, in so far as the relation of Evangelists to the church is concerned. He holds that “their action is in the world not in the Church.” Now, there is a measure of truth in this assertion; but applied as he applies it, in the general, to all evangelists and to all churches, it is supported neither by fact nor precept—the Bible contains nothing to warrant it. If it were said, that in a fully organized and duly ordered church, elders and deacons are its only officers; that an evangelist, as such, has no place, work, or office therein, we consent. And further, if it be said that evangelists have not committed to them the oversight of those churches, generally, which are not fully set in order and have not yet an ordained eldership, we also concur. But, if it be intimated that evangelists have to do only with sinners; that going to a place where a church is not, preaching to the unconverted, baptizing those who believe, and forming them, on a given day, into a church, includes all that an evangelist, by virtue of the work covered by his designation, *can* do—if this be intimated, then we ask for *proof* from the New Testament, and, until it is produced, cannot admit that an arrangement which seems so faulty, injurious and unwise can have had, or can ever have, the Lord's approval. Take a case: an evangelist labours in a place where the truth is not known, and in a few weeks converts a dozen persons. Having immersed them into Christ, he brings them together on the next Lord's Day, spreads the table, declares them the church of God in that place, tells them as much as he can of their duties and privileges, and, at the close of the meeting declares that his work as an evangelist is done, so far as they are concerned. The thing is too absurd to admit of serious thought. That church cannot ordain deacons and elders, for the men must first be proved; some provisional oversight is needful; it may be to the continuance of the church, but, if not to its continuance, most certainly to its prosperity. And to whom shall the newly made converts look, but to the man who has begotten them by the Gospel and brought them into the church? He who has disciplined them is certainly bound to teach them the “all things,” whatsoever the Lord and His apostles have instituted, and to “set in order the things that are wanted,” and to ordain elders, so soon as they, enlightened by the doctrine of the apostles, discern the qualifications in certain of their number.

Turning to the New Testament we discover the duties of the evangelists by learning what they did and what they were required to do. “But,” says T. W., “Timothy had certain duties assigned to him in addition to the work of an evangelist.” Indeed! We would like proof rather than assertion. It is replied, “If setting in order churches had been part of his work, as an evangelist, he would have been qualified by inspiration.” But this is only another assertion of which no shade of

proof can be given. Now it certainly will not do to make a baseless assertion and then prove it by another equally baseless. T. W. seems to think of the gift received by primitive evangelists as a fixed quantity, precisely the same in every case. Of this there is no proof. We have no reason to suppose that to any one there was *gifted* more than he needed. One man might require both tongues and prophecy, and the gift of healing superadded. In another locality an evangelist might need neither the gift of tongues nor that of healing. In one case an evangelist might receive instruction as to his work in the Church from an apostle or even from an ordinary prophet, while in another he would need immediate revelation. To assume the opposite of this and to build a conclusion upon that assumption, is like erecting a house on a foundation less substantial than sand. It is said that Timothy, in Ephesus, was not acting as an evangelist, but as the representative of an apostle. If so, then we cannot ordain elders, unless we have present the representative of an apostle! But there is no evidence that an apostle, as an apostle, was ever represented by any one. So far as Timothy acted for Paul, it was in regard to Paul's work as an evangelist, and not at all in that which is peculiar to the apostle. From what Timothy, Titus, Philip and other evangelists did we must learn what should now be done. See *British Harbinger*, May, 1870. ED,

THE GREAT COMMISSION OF JESUS CHRIST TO HIS TWELVE APOSTLES*

We have come to expect something good whenever President Milligan writes a book, and in this volume we are not disappointed. The only thing to complain of is the price, which is too high. The work consists of a little over 200 crown 8vo. pages. The following will indicate the style of the book—

But in all our efforts to convert the world, let us beware that we depart not from the example and instructions of the inspired Apostles. So long as they sit upon twelve thrones, judging the twelve tribes of Israel, so long will the laws which they have given to the Church be of binding obligation on all the followers of Christ. If, then, we would labour successfully in our efforts to turn many to righteousness, we must, like the Apostles, demonstrate to the people—

1. That Christ died for our sins according to the Scriptures.
2. That He was buried.
3. That He rose again the third day according to the Scriptures. (1 Cor. xv. 1, 4.)
4. That He has been exalted to be a Prince and a Saviour; and that He has become the author of eternal salvation to all them that obey Him. (Heb. v. 9.)

And by this, I do not mean to say that the whole work of making disciples has now been committed to the Church. Certainly not. God has reserved to Himself much the greater part of the work, both in making disciples and in edifying the Church. So Paul clearly teaches in the third chapter of his first letter to the Corinthians. "Paul," he says, "may plant and Apollos may water: but it is God that giveth the increase." And, to show his comparative estimate of the Divine and the human elements in this evangelical work, he adds: "So, then, neither is he that planteth, anything, neither he that watereth; but God that giveth the increase."

This testimony is clear and conclusive; and it is, moreover, in beautiful harmony with the promise of Christ, that He would be with the Apostles and all their faithful converts and co-workers, even to the end of the world. (See, also, John xv. 5; 2 Cor. iii. 5; Phil. ii. 12, 13; Heb. ii. 4, xiii. 20, 21, etc.)

But be it remembered "that God's ways are not as our ways, nor are His thoughts as our thoughts." Such matters are too high for us. It is not, I think, assuming too much to say that we know none of God's works or operations perfectly.

* Just published by the author, R. Milligan, President of the College of the Bible, Kentucky University.

We understand many of them in part, but only in part. We see, for instance that He makes the herbs of the field grow and bring forth fruits and flowers, by furnishing to them in various ways the necessary amount of heat, moisture, and electricity, together with their constituent elements of oxygen, carbon, hydrogen, etc. But is this all that He does? Who can tell? What botanist can define and describe for us all the springs and avenues of vegetable life?

Or take, if you please, the animal economy? Is there any less mystery here? It is with very great pleasure and satisfaction that we trace the food taken into the stomach through the various processes of chymification, chylication, etc. But what physiologist has ever been able to explain satisfactorily the more recondite and ultimate processes of animal life?

And as we ascend still higher in the scale of being, is it not further manifest that mysteries multiply? What living philosopher can now fully explain even the phenomena of his own spirit, not to speak of the infinitely more profound and mysterious operations of that Spirit that garnished the heavens, and that brought again from the dead the body of the Lord Jesus?

It seems to me that a being who does not know himself, who does not comprehend the essence of his own spirit, and who cannot perfectly explain even those ordinary operations by which it moves his body, and gives life, energy, and direction to all his members—such a being should, I think, be very cautious in his attempts to set limits to the power and operations of Jehovah. If God has created the universe, He of course knows how to govern it; how to touch any spring or cord that may be necessary to produce any desired effect. And if all created means, providentially directed and applied, are not sufficient to accomplish the given end or purpose, He has in that event but to speak and it is done, but to command and it stands fast.

We have, therefore, no controversy with any one touching the workings and operations of the Spirit of God in the regeneration of man, provided that he does not, by his false theories and vain speculations, contradict the word of God or make void the means which God has Himself provided, in infinite wisdom and love for the salvation of mankind; but this much we may and we do affirm:—

1. *That God is no respecter of persons.* (Acts x. 14; Rom. ii. 11, etc.) And, therefore, whatever he does for the salvation of one man, He is willing and anxious to do under like conditions and circumstances, for the salvation of all men.

2. *That the word of God is the good seed of the kingdom, by means of which the Holy Spirit begets a new life in the soul.* This is proved by the following passages:—

(1.) "I write not these things to shame you, but as my beloved sons I warn you. For though ye have many instructors in Christ, ye have not many fathers: *for in Christ Jesus, I have begotten you through the Gospel.*" (1 Cor. iv. 14, 15.) From this it is very evident that all the members of the Corinthian Church had been begotten by means of the Gospel. But the Holy Spirit is the author of the Gospel, and hence this passage serves to explain, at least in part, how it is that the Spirit begets a new life in the soul of every convert in Christ.

(2.) "*Of his own will begat he us with the word of truth*, that we should be a kind of first-fruits of his creatures." (James i. 18.) Here the Father is said to beget Christians by means of the word of truth. But He evidently does this by His Spirit: for, says Christ, "it is the Spirit that quickeneth." (John vi. 63.)

(3.) "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, *being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*" (1 Pet. i. 22, 23.) From this we learn that all the Christians of Pontus, Galatia, Cappadocia, Asia and Bythynia, were begotten by the Holy Spirit through the word of truth. And surely what was true of these, and of the Corinthian brethren, and of all the Hebrew converts who were scattered abroad, is true also of all Christians at all times, and under all circumstances. (But see, also, Luke viii. 4, 15; John vi. 44, 45, etc.)

3. *That there is not in all the Bible a single instance of any one's being begotten or regenerated without the word of truth; nor is there given in the Holy Scriptures any evidence that an apostle or prophet ever prayed that any one might be baptized in the Holy Spirit in order to his conversion.*

Why, then, should erring and fallible men attempt to be wise above that which is written? Why neutralize and set aside the power of the word of truth, as God's own appointed means of conversion? Why not preach the word as did the apostles and prophets, and leave things that are not revealed to the Father, Son, and Holy Spirit? Why leave undone that part of the work which God has assigned to us, and engage in the discussion of those profound and recondite matters which He has reserved to Him-

self? What would you think of the farmer who would cease to plough and sow, and still hope to reap an abundant harvest, by simply investigating the mysterious processes of vegetable life, which lie far away beyond the reach of all human philosophy? Surely such a course of procedure would indicate on the part of any man a great want of practical wisdom. And yet this is just what a great many learned men have been long doing in their misguided zeal and efforts to reap a harvest of immortal souls. They have in a measure ceased to sow *the good seed of the kingdom*; and they have too often instructed inquiring souls to wait until the Spirit of God sees fit to renew them by its own direct operations. Thousands, it is to be feared, have followed their unauthorized instructions, who are to-day beyond the reach of hope and mercy. God said to them, believe the Gospel and obey Christ in all things which He has commanded. But their teachers and religious guides said to them, *Wait, wait, wait!* They did wait, until at length hell became their portion.

It is time, therefore, that all such speculations should cease, and that all who preach the Gospel should preach it in all its purity and simplicity, as did the apostles of Christ. Let this be done by all in the name of the Lord Jesus, and times of refreshing will come again from the presence of the Lord.

5. *Finally, we may learn from these premises that there is imposed on every one who hears the Gospel a very obligation to receive and to obey it.* For if Christ has by the grace of God tasted death for every man, and if He has sent the Holy Spirit to convince all of sin, and of righteousness, and of judgment; then surely it is not a light matter to neglect, or to treat with indifference the offers of pardon, and justification, and sanctification, and redemption through the infinite merits of His own atoning blood. The man who wilfully does this imperils his own salvation, and is in danger of eternal condemnation. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul who will not hear that prophet, shall be destroyed from among the people." (Acts iii. 22, 23).

It is an awful thing, then, for a poor, helpless, perishing sinner to reject, even for a day or an hour, the overtures of Him who has all authority in heaven and in earth, and who will certainly judge the living and the dead at His appearing and His kingdom, when He "shall come in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel; who shall be punished with an everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe." (2 Thess. i. 7, 10.) Haste, then,

Haste, O sinner, to be wise;
Stay not for the morrow's sun:
Wisdom warns thee from the skies
All the paths of death to shun.

The sections of the book are headed—Christ's Authority and His promised presence with His Apostles, and also with His Church, even to the end of the Christian Age—The Commission proper—Make disciples of all the Nations—Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit—The proper Action of Baptism; or what Christ intended to express by the word *Baptize*.—Who are to be Baptized?—Meaning of the phrase, "*Into the Name of the Father, and of the Son, and of the Holy Spirit*"—"Teaching them to observe all things whatsoever I have commanded you"—Rules relating to the proper use, application, and authority of the Holy Scriptures.—Conclusion.

THE TWELVE TRIBES*

A PAMPHLET of thirty-two pages, price fourpence, can be easily obtained and soon read by those who desire to look into the subject of which it treats. In the present instance the author has a subject of considerable interest, and shows that he has largely canvassed the Holy Oracles before

* The Twelve Tribes. Their relations to each other, to Palestine, to the nations, and to the Church; containing proof that the Ten Tribes were not lost, but well known throughout the Mosaic Age.—*by Edward Evans, Derby.*

going to press. The main conclusions arrived at may be gathered from the following—

"It is commonly thought, that *only* Judah and Benjamin were taken into Babylon, but we have ample proof that Israel shared in that captivity as well as Judah. It began 606 B.C. The prophets Jeremiah and Ezekiel predicted that *Israel*, as well as Judah, should be taken captive by the Chaldeans. Jer. v. 11, 17. Ezek. ix. 9, 10. Jeremiah also prophesied that *Israel* and Judah should return *together* to their country after the fall of Babylon. 'The word that the Lord spake against Babylon, and against the land, of the Chaldeans, by Jeremiah the prophet. Declare ye *among the nations*, and publish, and set up a standard; *publish and conceal not*: say, Babylon is taken, * * * For, out of the north cometh up a nation (the Medes. Jer. li. 11.) against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. *In those days, AND IN THAT TIME*, saith the Lord, the children of *Israel* shall come, *they* and the children of Judah *together*, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward.' Jer. l. 1, 5. '*Israel* is a scattered sheep, the lions have driven him away; *first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones.* Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, *as I have punished the king of Assyria.* And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on Mount Ephraim and Gilead. In those days, and *in that time*, saith the Lord, the iniquity of *Israel* shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them *whom I reserve.*' Jer. l. 17, 20. [The reserved were those who sighed on account of Israel's iniquity, and those who had reformed. Ezek. ix. 4, 5. Amos ix. 8, 9.] 'Thus saith the Lord of hosts, the children of *Israel* and the children of Judah *were oppressed together*; * * Their Redeemer is strong; the Lord of Hosts is his name; he shall thoroughly plead their cause, *that he may give rest to the land, and disquiet the inhabitants of Babylon.*' Jer. l. 33, 34. 'Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. FOR ISRAEL HATH NOT BEEN FORSAKEN, nor Judah of his God, of the Lord of hosts; though *their land was filled with sin* against the Holy One of Israel. FLEE OUT OF THE MIDST OF BABYLON, and deliver every man his soul; be not cut off in her iniquity: *for this is the time of the Lord's vengeance*; he will render her a recompence.' Jer. li. 4, 6. 'The Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple.' Jer. li. 11. The Chaldeans destroyed the temple 588 B.C. Now we have before us absolute proof that *Israel* was in the Chaldean captivity, as well as Judah, and also the clearest prophetic testimony that they both return together to Zion at the fall of Babylon, which was then 'the glory of kingdoms.'"

Further on we read—

"We shall now give additional proof that Israel and Judah returned to their 'old estates' in Palestine after the fall of Babylon: after which we shall notice the condition of their brethren who permanently remained among the nations according to the will of God. Now bearing in mind that neither Judah nor Israel were forsaken, but prophetically exhorted to 'flee out of Babylon,' we may more forcibly see the return of both parties as found in the following instances of their history. 'Then (537 B.C.) rose up the chief of the fathers of Judah, and Benjamin, and the Priests, and the Levites, *with all them whose spirit God had raised*, to go up to build the house of the Lord which is in Jerusalem.' Ezra i. 5. 'AND ALL ISRAEL (*dwelt*) IN THEIR CITIES.' (536 B.C.) Ezra ii. 70. 'And the children of *Israel* were in *their cities*, the people gathered themselves together *as one man* to Jerusalem.' Ezra iii. 1. And the children of *Israel*, the priests, and the Levites, and *the rest* of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering FOR ALL ISRAEL, TWELVE HE GOATS, ACCORDING TO THE NUMBER OF THE TRIBES OF ISRAEL.' Ezra vi. 16, 17. 'Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, TWELVE bullocks for ALL ISRAEL.' Ezra viii. 35. Such historic records are too clear and decisive to require comment. Here we have veritable proof that God fulfilled his promises by Ezekiel to the house of Israel, i. e., 'And the cities shall be inhabited, and the wastes shall be builded, * * and I will settle you after your *old estates.*' Ezek. xxxvi. 10, 11. So here we plainly see the faithfulness of God to the

Twelve Tribes. They were now restored to their 'old estates,' and were gathering themselves together *as one man* to Jerusalem, 'According to the law of Moses the man of God.'

The return of the Twelve Tribes from the Chaldean captivity to their land, according to the prophets, seems a matter that requires no further proof, it appears settled beyond all controversy. But if further evidence is sought for, it may be found in the Psalms, and in the New Testament. * * * * *

"The New Testament contains no small proof that the Twelve Tribes were in the Holy Land at the time of our Lord's advent, excepting that portion of each tribe who were living abroad. John, the harbinger, the Lord, and His apostles were sent to 'the house of Israel,' 'to the cities of Israel.' Matt. xv. 24; x. 6, 23. Surely these messengers were not sent to Judah and Benjamin only, but to all Israel, to the twelve tribes who were instantly serving God day and night in hope of the promise. Where then would they find the twelve tribes? Certainly in their 'old estates,' in the cities of Judea and Galilee; and the rest of each tribe, called 'the *twelve tribes* scattered abroad,' they would regularly find at the feasts in Jerusalem. Peter addressing one of these national assemblies says: 'Let all the house of Israel know assuredly.' Acts ii. 36. Stephen also, in Acts vii., gives a short history of Israel in Egypt, in the wilderness &c., and addresses those of his day as their children—not the children of a *portion* of the tribes—but as the descendants of *all Israel*. Again, the *new* covenant, it will be admitted on all hands, was instituted in the apostolic age, at which time the old covenant was ready to vanish away.' Now that covenant was made in those days not with Judah only, but 'with the *house of Israel* and with the house of Judah.' Heb. viii. 8. Four tribes are mentioned by name, i. e., Judah, Benjamin, Levi, *Asher*. Heb. vii. 14. Rom. xi. 1. Heb. vii. 5. Luke ii. 36. *Asher* was one of the ten tribes, so here is proof that that tribe, existed, and its chronology was not then lost. If *one* of the ten tribes was *then* known, what was to prevent the other nine from being known also? But the twelve tribes are referred to as *then* known. Acts xxvi. 7. James i. 1. Again, it is worthy of note that neither our Lord, nor John, His harbinger, nor any writer of the New Testament ever spoke of the Jewish people as being in their day composed of *two* kingdoms, or of *two* disunited houses, but always as *one* kingdom, nation or house. If the houses of Israel and Judah had not become united, had not returned together to their land, could they possibly address them as one people, house, nation and kingdom? Further, they never refer to the ten tribes as being then lost owing to some former captivity. If they regarded them as then lost to Judah and Benjamin, and to all nations, how can we account for such mysterious silence? The New Testament then, in its references to all Israel, is completely one with all that we have adduced from the Old Testament. In every stage of the history of Israel and Judah, we have found *one unbroken evidence* that the house of Israel was not lost as commonly taught, but that it shared more or less all national privileges and adversities in common with Benjamin and Judah."

For the remainder the reader must see the pamphlet.

R. W. DALE ON ASSOCIATED WORSHIP.

THE Congregational Union Meetings held in Swansea during the last month have been richly favoured by highly-suggestive utterances. R. W. Dale, of Birmingham (who declines the prefix "Rev."), is said to have enraptured his vast audience for an hour and a half upon the subject of "Public Worship." We commend to our readers, many of the thoughts expressed in the following extract, assured that we largely need a more settled and abiding recognition of the church as the temple of God; and that some of us, also, need to be taught that preaching and teaching, though very good in connection with worship, are not worship and not needful to the highest enjoyment and communion with God, when we congregate as the Church of Christ. Mr. Dale is reported as saying:—

"Our church buildings are not temples: they are places in which we meet, not places in which God dwells. It is the mystery of Christ's presence among those who meet in His name which, simply by the law of association, invests the buildings with whatever sanctity they may be supposed to possess. The preacher then referred to the motives which animated the Jews in their love for Jerusalem, and to the corresponding

motives which he said should actuate Christians in their regard for the church. First, Jerusalem was the centre and bond of national unity. In the church we realize a unity far nobler and more divine. Rich and poor, learned and illiterate, confess their guilt together, appeal to the same mercy, give thanks for the same salvation, triumph in the hope of the same glory. There is a common sorrow for a common sin and a common faith in a common saviour. In the church we find not God only, but all our brethren. There the broken unity is restored, and we are conscious that we are one with God Himself, and with all whom He loves. Secondly, to the Jews Jerusalem was the centre of the influences by which the intellectual and moral life of the nation was unfolded, and national civilisation promoted. The church answers a similar, but a loftier aim: its chief purpose is to quicken the higher elements of human nature, and to perfect the strength and grace of the regenerate life. The ethical truth which we investigate is as worthy of human thought as truth concerning the structure of the earth and the laws which govern the motions of the heavenly bodies. In the church we are conscious that our vision of the divine glory becomes clearer, our gratitude to Him more fervent, our kinship with Him more vividly realized. Thirdly, to the Jews Jerusalem was the city of God, and the temple was the palace in which He dwelt. To us the church is the home of God on earth, and we have the nearest access to it when we worship Him with our Christian brethren. It has been the natural tendency of Protestantism to depreciate the worth and the sacredness of the services of the church, and to insist with exaggerated emphasis on the great truth that every individual soul may have direct access to God. During the last twenty-five years there has arisen amongst us an instinctive dissatisfaction with the traditional opinion, and we have been trying to maintain that the great object for which Christian people should meet on Sunday is not to listen to sermons but to offer common praise and prayer. Still he inclined to think that we have a very imperfect apprehension of the truth which justifies this departure from our traditions. So long as the chief purpose of meeting together was to listen to preaching the public service of the church was intelligible; but if no more intimate access to God's presence is possible when we worship Him with our Christian brethren than is commonly possible when we worship Him alone, then it is very hard to discover the justification of public worship. Some appeared to think that the reason lies in this, that in the services of the church we can surround ourselves with certain æsthetic influences which cannot be secured in solitude. But though it is impossible to refuse to recognize the relationships which exist between the accidents of worship and its inward spirit, it is not the external form of the service which invests united worship with its unique character. There is a special manifestation of God in the Church, and this consists in the mysterious presence of Christ. Spiritual worshippers are members of His body; His spirit penetrates them. Without the suppression of their separate personality, they realize a transcendent union with the personality of Christ. His relationship to the Father is theirs; they are conscious that the great words in His last prayer are being already fulfilled, "The glory which thou gavest me I have given them,"—the glory of excess to God, more intimate and more blessed than is possible to any except the Redeemer, and to those who are near with Him. If this be true, a strong love for the church, and a great delight in communion with the church, are inseparable from a healthy and vigorous spiritual life. According to the Divine order, fellowship with other Christian men is almost as necessary

to us as fellowship with God Himself. Too many members of our churches live an isolated spiritual life, and all those who earnestly desire an increase in the spiritual vigour of our churches ought to consider how the true idea of the communion of saints can be more perfectly fulfilled among us. The most obvious means of accomplishing this is to create and strengthen the conviction that it is a duty to attend the services of the church with faultless regularity. They should do this in order to enter into the sorrows and joys of their Christian brethren. It should also be insisted upon that in the public worship of the church we have not to hold solitary communion with God, but to unite in common acts of worship. Every man ought to enter into the rich and complicated life of the congregation. The confessions, the prayers and the thanksgivings of our brethren are to belong to ourselves. There are very few who when assembled together for public worship, fail to think of some of our absent friends who have been overtaken by great sorrows, but do we think enough of those with whom we are worshipping? Do we remember the widow who, perhaps, is sitting two or three seats away from us, and whose heart is worn by the anxieties of the week? Do we think of the parents near us who are filled with shame and trouble because their children have grievously sinned; of the man whom we met at the door, who a few years ago was living in a handsome house; but, not through his own fault, perhaps, has been dragged down to most miserable poverty; of the happiness of the young people who are with us for the first time after their marriage, and of those who are to be married to-morrow; of the beauty and nobleness of character which some of our brethren have reached through long fidelity to God, the gentleness, the purity, the uprightness, the zeal which are the visible revelation of the indwelling Spirit? This is one of the chief purposes for which we meet together. If once we discovered the accession of energy that comes to us from merging our own life in the life of the church, we shall thirst for communion with our Christian brethren just as we thirst for communion with God. Except in rare and remarkable instances he greatly doubted whether it is possible for a man who lives an isolated religious life to pray much or to pray earnestly. Restore the communion of saints and you restore communion with God. Would it not be well, also, in order to attain the same object, to institute services of altogether a different type from those which are common among us, in which a clear interchange of religious thought might be encouraged? We know too little of the troubles and perplexities by which the hearts of our brethren are saddened. Those perplexities might be relieved and the troubles lightened if they had the opportunity to speak of them prayerfully. The disclosures of God's love which are made to the individual Christian are not all intended to perfect the peace and confirm the strength of the soul that receives them. They belong not to the individual, but to the church, and we shall never fulfil God's own idea of our relationship to each other until every man that enters the church feels that he is come into a true household of faith, a household in which no heart needs suffer alone, and in which the joy of one is the common joy of all. By strengthening the sense of the obligation to attend the services of the church more regularly, by striving to correct the tendency to spiritual isolation, and by creating new opportunities for the free development of Christian communion, we may do something to confer that consciousness of communion with each other which cannot be enfeebled without imperilling the consciousness of communion with God. It may be urged that amidst the mass of vice and irreligion which surrounds us we have neither thought

nor strength to spare for the cultivation of the inner life of the church; but you conceal half the Gospel and strip the other half of much of its glory if you speak only of the forgiveness which every Christian may secure for himself. The appeal of the Gospel is not to fear alone, but to those instincts which assert our kinship to God, and those which assert our kinship to each other. There are some who believe that the convulsions which accompanied the fall of the old Roman Empire threaten us again, and within a century, within a generation, the storm may be upon us. That we are coming to the end of one great phase of European civilization I cannot doubt; and it is just in the transition of the old to the new that the church of Christ has her supreme opportunity. But she must be a true church, with a strong organic life, or the great opportunity is certain to be lost."

OUR DYING CHURCHES IN AMERICA.

It will be remembered that sometime back we addressed a series of letters to the disciples of Christ whose lot is cast on the other side of the Atlantic; which letters were designed to inform them of the condition of the churches of this country with which they stand connected. It will be remembered that in doing this we were compelled to indicate certain points at which some of the churches in America deviate from the good old ways of apostolic simplicity. This secured the thanks of many brethren in the United States and the displeasure of a few. Among those who treated us to a little gall and vinegar was Thomas Munnell, Secretary to the American Christian Mission Board. He did not at all like that one in the "Old Country" should presume to suggest the existence of any serious wrong in the churches of Christ planted in the New World. But it now appears that his dislike arose from our suggestions coming a year before the time. He now declares the hour has arrived when the truth may be made known. Had we been aware that not before 1871 was it proper to sound a note of caution, we would have waited. But let us hear our good brother as he states the case in the *Christian Standard*, of June 24, under the heading

"A PLEA FOR OUR DYING CHURCHES."

It can no longer be a wise, nor even an excusable policy, to withhold from our brethren the real condition of *many hundreds of our churches*. We have felt for years past, for manifest reasons, unwilling to make any full developments in this direction, but the evil, it seems, cannot be corrected so long as the brotherhood think we are doing well enough. The following facts are stated in no spirit of complaint or discouragement, nor in any want of confidence in the plea we are making for the restoration of primitive Christianity, but in the deep conviction that, practically, we are affording that religion only a poor chance for revealing its power among the people. The deficiencies alluded to are not seen in our cities and towns, nor in strong country churches, to any great extent, but in large sections of every State destitute of an intelligent ministry, and of the means of maintaining their spiritual life—no prayer-meetings, no Sunday Schools, but little private prayer, no pastoral labour, and no spiritual prosperity. The only result, and that inevitable, is the death of such churches. Notice the following facts, selected as samples:

Passing through a certain portion of Illinois, the brethren told me there had been eight churches in the adjoining county, but all had gone

down, save one. The county south of that had lost three out of five. These had monthly preaching and no pastoral care.

One of our evangelists in Kentucky reports a district that, before the war, had twenty churches, as having now only three organizations that ought to be called churches. Only one of these has any pastoral care.

An evangelist in one of the Indiana districts reports a certain county with sixteen little organizations, from three to five miles apart, none of which can support a labourer, and some not having even monthly preaching. Other counties in his district are in no better condition. Many of those yet living are on the way to dissolution.

A county in Ohio, once possessed of twenty-three churches, has to-day but four in an organized condition. Other counties in the State are well known to be dead or dying for want of proper care—for want of a ministry wholly consecrated to the work.

Brethren in Missouri represent the south-eastern portion of that State as in great destitution. Many heard and obeyed the word, were organized into churches, and set out for heaven; but the elders were inexperienced, preachers came along only occasionally, no Titus being "left" in their Crete to help them, many are weak and sickly, dying and dead, for want of care. Such being the facts in large sections of our strongest States, it is unnecessary to speak of the rest. Nor are these mere hearsays, nor the dyspeptic complainings of discouraged preachers, but the reports from the field-notes of those who are willing to spend and be spent for a better state of things. We do not say that we have not many churches doing well, many industrious ministers, liberal members, flourishing colleges, excellent periodicals, and other enterprises of the church, of which we have no reason to be ashamed; but there is no reason why we should lose as much at one end as we gain at the other. Especially is this true when a full restoration to primitive Christianity would establish the means of having a care of all these weak churches. We must not assume too soon that everything is already restored. In this we are still behind. We send no Timothy regularly 'to know their state.' We are not anxious enough, 'lest Satan has tempted them, and our labour be in vain.' On the contrary, we establish new churches by the score, and leave them prey to their own weakness, to renegade preachers, to Satan, and to death. Is this a restoration of 'the ancient order of things'? Is it Scripture?"

The foregoing is not the entire article, but it will suffice to show that one who is in a position to know more, perhaps, about the churches in America than any other, does know that there is room to complain and need to reform—that there are "many hundreds of churches," in so bad condition that he speaks of them as dying, and calls for alteration because there is no reason (speaking of the entire brotherhood) why we should "lose as much at one end as we gain at the other."

But, after all, he does not consider that the cause has retrograded. It seems that there never were more members in our fellowship than at present. Then why complain—why thus publicly speak out? Because, if under existing circumstances we lose as much at one end as we gain at the other, we can advance no farther unless an alteration in the condition of these many hundreds of churches be effected.

But why republish the matter in this country? Do we suppose that the churches in America will be affected by so doing. Not at all; not do we ask that these remarks shall be reprinted in our American periodicals. We gladly leave our brethren there to the remedies that Bro. Munnell and

others may prescribe. We republish this matter for two reasons—1. Because it is due to common fairness not to conceal. We have gladly, every now and then, made known indications of prosperity in American churches, and it would be unfair and misleading to conceal the opposite. 2. We need the facts for a warning, and believe they can be made largely useful to the churches in this country. Not the mere facts given in the foregoing, but those, in connection with suggestions, from editors and evangelists, which have appeared in comment thereupon. We shall hope to make such selection from them for our next issue as may indicate where the fault lies, and to suggest the direction in which we must move if the churches are to prove centres of power. Ed.

ROME, THE BIBLE AND FREE CHURCHES.

BIRMINGHAM has just now been visited by Signor Gavazzi, who has been warming and cheering the hearts of various audiences by interesting facts, concerning the triumphs of the Gospel in Europe, and especially in Italy. On Monday, October 16, the subject of his address was "The Gospel in Rome." The lecturer commenced by saying "We are in Rome; that is a fact. But, how did we get there?" He answers, "We have got into Rome by miracle and the special providence of God. We had witnessed the succession of twenty monarchies. But, amid the revolutions of empires, the *temporal* power of the Pope has remained unchanged for about twelve centuries. And this, not because we had not sought to free ourselves, for we tried to escape from his hateful power as early as the tenth century. But all efforts were in vain, until God in judgment swept away the dire and blighting curse. In this is to be seen not the *finger* of God merely, but the *full hand* of God. In July, 1870, the Papacy had arrived at its climax. Then, Napoleon III., the chief support of the Pope, declared war with Prussia, and, on the 18th of the same month, the Pope was declared *infallible*. One month after the declaration of war, Napoleon is Emperor of France no longer, but a prisoner at Sedan. And, one month after the proclamation of *infallibility*, the Pope is no longer a temporal monarch. That proclamation hastened the freedom of Rome, for, from that time, the Papacy had declined, even in the estimation of Roman Catholics. Now, we have entered Rome, not merely for political purposes, but for religious also—Free to preach the gospel of Jesus Christ,—the Pope impotent to oppose, and this after it had been banished from the 'Eternal City' some fifteen centuries." He added, "There are now in Rome the Italian Free Church, the Waldenses, the Wesleyans, the Baptists, with Lord's Day schools cheerfully attended even by the children of Roman Catholics." The lecturer then contrasted Rome in 1849, when he left it as an exile, with the Rome of to-day. "Then there was not a copy of the Scriptures in open circulation, and any person known to possess a Bible was subject to five years imprisonment. But now, there are eight colporteurs regularly selling Bibles everywhere. From 7,000 to 10,000 copies of the Bible complete, and with various parts thereof, make an aggregate of about 20,000 copies now in circulation in Rome alone. In a short time there have been sold in the Jews' quarter 2,000 copies of the New Testament. The Pope may see from the gloomy windows of the Vatican Palace (without the aid of opera glasses) a large shop, in a beautiful square on the opposite side of the Tiber, over which is inscribed in letters of gold 'The General Depot of the London Bible

Society'. And thus is the priest-banned Book sold and circulated in the City of the Popes, bringing light, salvation and joy to the hearts of the people, who for centuries have sat in darkness and the region of the shadow of death."

The foregoing was handed for insertion in the *E.O.* by one of Gavazzi's delighted hearers. The following is from the *Freeman* :—

"The unsatisfactory condition of Protestantism in Italy has been owing to various causes, but in a great measure to the effects of Plymouthism. The tenets of the latter found a ready response in the minds of converts just emancipated from the artificial system of Romanism. The no-system, no-government, no-organization of Plymouthism is exactly the opposite extreme of the sacerdotal and administrative system of the Papacy. The tendency to go into extremes was, as usual, operative, and the Christian converts were gathered in separate centres without any cohesion either amongst each other or themselves. After much good evangelistic work was done in this fashion, and some progress made in edification from the Word of God, the elements became discordant, the disadvantage of unruliness became manifest, and a general weakness was the result. We are truly rejoiced to learn that the experience of this evil has led to the adoption of active measures for its repression. In June last, thirty-three independent gatherings or churches formed themselves into a Union at a general assembly held at Milan, so as to promote the true ends of a Christian Church, and secure the fulfilment of thorough evangelical work. They agreed on a simple confession of faith, in order to manifest their principles, and to declare their sympathy with others. We may wish that they had united with the Vaudois church, but they have thought otherwise; both may go on in harmony and unite in effort, as they do in creed and in scope. In essentials they are one. We need hardly say that this is not only a noble work, but an interesting example, and we may well follow it with our prayers and sympathy. We append the manifesto, and have only to add that the congregations referred to consist wholly of Italians who have been converted from the errors of Rome, and have embraced the leading doctrines of the Reformation, and to state the further gratifying fact that Gavazzi has thrown the whole of his enormous energy into the work of simple evangelization, and is, with Ferretti, of Pistoia, Lagomarsino, in Rome, De-Michelis, in Pisa (the secretary), a leader in the movement. We append the Declaration of Faith, issued by authority of the united churches :—

DECLARATION OF PRINCIPLES.

1. God, the Father, Son, and Holy Ghost, has manifested his will in Revelation, which is the Bible, the alone perfect and immutable rule of faith and conduct.
2. God created man perfect in his own image and likeness, but Adam, disobeying the Word of God, sinned, and thus by one man sin has entered into the world, and death by sin. On this account, human nature in Adam and by Adam has become corrupt and sinful; and we are all born in Adam with the inclination to do evil, and the inability of doing well what God has commanded; wherefore, naturally, we are all sinners under condemnation.
3. God does not desire the death of the sinner, but that he should come to the knowledge of the truth and be saved.
4. Salvation comes from the eternal and gratuitous love of the Father;—it is obtained through the expiatory sacrifice, resurrection, and intercession of the Son;—it is communicated by the Holy Spirit, who regenerates the sinner, unites him to Christ by faith, comes and dwells in him, produces peace in his heart, giving him the assurance of the entire remission of his sins, making him free, guiding and consoling him by means of the Word which He Himself has given, sealing and guarding him until the day of the glorious appearing of our Lord and Saviour Jesus Christ.

5. The Christian, redeemed with a great price, ought to glorify God in his soul, body, and spirit, which belong to God, walking in holiness, without which no man can see the Lord. In order to this he finds strength in communion with Him who says to him, "My grace is sufficient for thee."

6. Believers, regenerated in Christ, form the Church, which cannot perish nor apostatize, being the body of the Lord Jesus.

7. In addition to the universal priesthood of believers, God Himself has established in the Church various special ministries for the perfecting of the saints and the edifying of the body of Christ, which ministries ought to be recognised by the Church itself.

8. The Lord Jesus Christ will come from heaven and transform our body of humiliation into a glorious body. In that day the dead in Christ shall rise first, and the living who are found faithful shall be transformed, and thus together shall we be caught up into the clouds to meet the Lord in the air, to be for ever with the Lord: and, after His Kingdom, all the rest shall rise to be judged in judgment.

These articles are held to suffice as a testimony of a Christianity purely evangelical, without pretending that there are no other doctrines in the Bible to be believed. It is also clearly asserted that this 'Declaration of Principles' does not pretend to infallibility. The Word of God is alone infallible and immutable. Nor is it looked upon as the cause or title to salvation, but simply as the outward bond of unity in the faith and the banner of the Church."

QUERY ON "EDIFYING THE CHURCH."

Is THE word church, in New Testament usage, applicable both to the congregation of disciples met to worship God, and to the house in which they are met?

In the October number of the *E. O.* there is an article on "Edifying the Church." In that article, on page 343, near the bottom, occur these words: "*κυριακον*, in Greek, denotes the house of a lord (*κυριος*). In Christian usage it would denote a house of the Lord Jesus; that is, a house devoted to Him or consecrated to His worship. Such is most likely both the origin and meaning of church. It denotes a house in which the worship of Christ is conducted." Again, on p. 344—"Church signifies the house in which (the congregation) meets in to worship." Yet in the next paragraph, on the word "edify," it is affirmed as follows:—"In the New Testament, where it (edify) is used figuratively, it means to build up, instruct, and enlighten the church or congregation."

Now, if church be derived from a Greek word meaning a house of a lord, and if church be also the congregation that is built up, instructed and enlightened, it seems quite justifiable to apply the term church alike to the stone and lime building and to the congregation of believing men and women. If the word be thus appropriate in a two-fold sense, the querist is free to confess that he has been at fault in heretofore confining its application to the congregation, and disputing the right to use it of the house in which the congregation assembles. In his conviction, that church refers *exclusively* to the believers, he has been confirmed by referring to *κυριακον*, from which it is supposed to be derived. He can only find *κυριακον* twice in the New Testament, in 1 Cor. xi. 20 and Rev. i. 10. In the one passage the supper is called *κυριακον*—the Lord's; in the other, the day is called *κυριακη*—the Lord's. But there is nothing about house; and hence there is nothing about church being the name for the house in which the Lord's people meet. Nay, more: *κυριακον* does not even point out the Lord's supper without the additional word *δειπνον*—supper; nor does *κυριακη* denote the Lord's day except by the substantive *ημερα*—day, which accompanies it. No more would *κυριακον* denote the Lord's house without another word indicative of house.

"Εκκλησία," as the writer of "Edifying the Church" rightly observes, "is the term used in the New Testament to denote the church, whether the term be used in its large sense, to signify the whole family of God, or in its narrow sense, to signify some particular local church." So that from *εκκλησία* we have no authority to apply church to the meeting-room. But if no sanction from *εκκλησία*, and none from *κυριακον*, is it right to give any countenance to denominate the meeting-room or chapel a church? If "*εκκλησία* is the term used in the New Testament to denote the church"—"the whole family of God," or "some particular local church;" and if *κυριακον* in the New Testament never denotes either church or building—are we at liberty to speak of the room as the church? Is it holding fast the form of sound words which have been left to us by the apostles?

I fail to see the scripturality of naming the house a church, and equally fail to see what service that application of church renders in teaching us anything as to the edifying of the congregation. If the writer of "Edifying the Church," or any contributor, can give further information on this matter, I am sure it will be of interest to many readers of the *E. O.* who plead for an unqualified return to Christianity as taught by the apostles of Christ.

O. B.

SCRIPTURE PROOF OF OPEN COMMUNION.

THE other day I had conversation with the leader of one of the open communion parties. He upbraided us for not receiving unimmersed believers to the Lord's table.

I replied that we meet upon New Testament principles; and that we find that the immersed broke bread, but that we have no account of any *unimmersed* persons doing so,—that it is simply because we cannot find any warrant in the Word that we do not provide a table for the unbaptized, and not at all from any choice we have in the matter,—that, if any one can point out any warrant in the New Testament, we will agree to it at once.

This he undertook to do, and accordingly read Matthew xviii. 1—8.

As I have failed to see any connexion between the passage and the subject, I decided to send it for the benefit of the readers of the *E. O.*, and if any of them can point out what I have failed to see, I shall be glad. In the meantime I protest against the presumption of any one, whether of high or low standing, using God's precious Word as though it were an India-rubber ball, to be compressed into any shape that he may think proper. I trust that the usage of God's Word in this way, by others, may lead us to study it the more.

J. G.

REMARKS.

We may as well seek authority for inviting the unbaptized to the Lord's table in Mat. i. 1—8, as in Mat. xviii. 1—8. The verses in question show that the humility of the little child is an essential trait of the true and advanced follower of Jesus, and that it is a grievous thing to trespass against His true followers. The chapter has no reference to baptism, none to the Lord's table; and a teacher who has traversed the country, preaching far and wide for, perhaps, half a century, abides by a practice for which he can give no Scripture warrant, evidently because he likes it and finds it convenient, and then, when called upon for New Testament precept or example, cites a few verses which serve his purpose about as well as would the first Psalm, the first of Genesis, or even the word Mesopotamia.

Ed.

Family Room.

MARTYRDOM BY DROWNING.

AMONG the many methods of torture adopted in the sixteenth century was that of drowning. A number of Dissenters met in secret at Rotterdam, in 1554, "to speak to each other for mutual edification and establishment in the truth of the holy Gospel which they had received; likewise, with one mouth and lowly hearts to pray to the great God of heaven and earth for the forgiveness of their sins, and the gift of the Holy Spirit, and also with one accord to praise and thank His most adorable name." They were betrayed, apprehended, tortured, and then put to death: the men, by the sword; the women were "thrown into a boat, and thrust under the ice till death followed." One of them was "a young female only fourteen years old." She composed a hymn, beginning—

"To the wide world Immanuel came,
His Father's Kingdom left," &c.

Richst Heynea was martyred in 1547. When the officers were sent to her house, her husband escaped. "But her they severely treated and cruelly bound, without any pity or compassion, although near her confinement. Notwithstanding all this they led her away, regardless of the tears and screams of her little children, to the prison of Leeuwarden, where, after three week's imprisonment, she was delivered of a son. . . They afterwards inflicted great torments on this lamb of Christ, and tortured her to such a degree that she could not raise her hands to her head. Thus was she treated in the inhuman rack, chiefly because she would not give evidence against her brethren. For these wolves were in nowise satisfied, but still thirsted for more innocent blood. But the faithful God who is a refuge in time of need, and a shield for all those who trust in Him, guarded her mouth, so that no one suffered through her.

After all means had thus failed to separate her from Christ, she was condemned at the place above-named, and like a brute beast was put into a sack, and plunged under water until life was extinct."

In the year 1551, Jeronimus Segerson and another were burned at Antwerp. Segerson's letters, written while in prison, breathe a spirit of exalted piety and manly endurance. "I had rather," said he, "be tortured ten times every day, and then finally be roasted on a grid-iron, than renounce the faith I have confessed."

Lysken, Segerson's wife, was drowned. The narrative of her examination and death is so interesting that we transcribe the greater portion of it. "Lysken, our sister, having long lain in bonds, has at last finished the period of her pilgrimage, remaining perfectly steadfast in the Word of the Lord even to the end; the Lord be for ever praised. She very boldly and undisguisedly confessed her faith at the tribunal, before the magistrates and the multitudes. The first asked her concerning baptism. She said, 'I acknowledge but one baptism, even that which was used by Christ and His disciples, and left to us.' 'What do you hold concerning infant-baptism?' asked the sheriff. To which Lysken answered, 'Nothing but a mere infant's baptism, and a human institution.' On this the bench stood up, and consulted together, while Lysken, in the mean time, confessed and explained clearly to the people the ground of her belief. Then they pronounced sentence upon her. Lysken spoke in the following manner to the bench: 'Ye are now judges; but the time will come when you will wish that ye had been keepers of sheep, for there is a Judge and Lord who is above all; He shall

in His own time judge you. But we have not to wrestle against flesh and blood, but against the principalities, powers, and rulers of the darkness of this world.' The bench said, 'Take her away from the tribunal.'

"The people then ran earnestly to see her, and Lysken spoke piously to them. 'Know that I do not suffer for robbery, or murder, or any kind of wickedness, but solely for the incorruptible word of God.'"

She was then re-conducted to the prison, where two monks visited her, and endeavoured, but in vain, to turn her from the faith. Next morning she suffered.

"On Saturday morning we rose early, some before day, some with

the daylight, to see the nuptials which we thought would then be celebrated; but the crafty murderers outran us. We had slept too long, for they had finished their murderous work between three and four o'clock. They had taken that sheep to the Scheldt, and had put her into a sack, and drowned her before the people arrived, so that few persons saw it. Some, however, saw it. She went courageously to death, and spoke bravely: 'Father, into thy hands I commend my spirit.' Thus she was delivered up, and it came to pass, to the honour of the Lord, that by the grace of God many were moved thereby.

THE SPIRITS OF WINE AND OF WAR.

The Spirit of WAR—we see him *afar* !
His glance is all potent to wither and mar.
Pale Terror, his trumpeter, hastens before,
And the red flag he waves is dripping with gore.

He speaks through the canon; he urges the blows
Received and returned by infuriate foes.
He laughs at the whirl of the dread mitrailleuse;
His music is discord of hell broken loose.

In the field of thick slaughter he raises his throne,
And gloats as he numbers each word and each groan;
He spares not the hearth of the mourner forlorn,
And the sorrows of man he laughs at with scorn.

The Spirit of WINE—we see him *around* !
He walks to and fro on our dear native ground.
No sword he unbates, but his *touch* as it glows
Is the spell which he craftily, cruelly throws.

He boasts not his slain, yet his victims fall fast
As the leaves of the wood at autumn's chill blast.
His march is not compassed with thunder and fire,
But love, joy and hope at his presence expire.

He brings to his aid the pleasures of sense,
The sanction of law and learning's pretence;
He heralds his course with the toast and the song,
And the smiles of fair women his conquests prolong.

More fatal than War to body and soul
Is the Spirit of Wine, defying control;
And for ever we'll join this foe to assail,
Until, by the help of our God we prevail !

DAWSON BURNS.

Intelligence of Churches, &c.

DALKEITH, NEAR EDINBURGH.—On Monday evening, October 2, the Church in Dalkeith held a social tea meeting in connection with the opening of their new Chapel. The house was furnished with guests who had come together from various parts to rejoice with the church on this happy occasion. Perhaps the most striking feature was the presence of representatives from five neighbouring societies of immersed believers, viz:—the two divisions of "Scotch Baptists," the preacher from the church of the Haldanes, the minister of one of the General Baptist Congregations, and brethren from the Church of Christ, Roxburgh Place, Edinburgh. As may be supposed, this unusual gathering was taken as a text by several of the speakers, and "Christian Union" may be said to have been the great theme of the evening, and a very cordial desire was expressed for co-operation among the various sections of baptized believers in Scotland. The speakers were Messrs. Johnston and Tullock, Baptist preachers, Mr. Hindle, evangelist, from England, Messrs. Aitkin and Hurte, from the church in Roxburgh Place, Messrs. Horsburgh and Thomson, from the Scotch Baptist church, Galashiels, and several of the Dalkeith brethren.

The church in Dalkeith has upheld the truth in that neighbourhood for upwards of twenty years, receiving frequent visits from brethren in Edinburgh; among others the late Mr. Milner, who took a very lively interest in this cause. Their progress has been very gradual, but steady, and they have thus far been entirely successful in "keeping the unity of the spirit in the bond of peace." Having outgrown the small hall in which the church has hitherto met, they have, with praiseworthy zeal and liberality built a very convenient and substantial chapel, with side rooms and other accommodation. Their present number of members is upwards of sixty. May they continue faithful to the Lord, keeping the ordinances as they have been delivered "a church of the living God, the pillar and ground of the truth," "sounding out the Word of the Lord."—**ONE OF THE GUESTS.**

CAMDEN TOWN, LONDON.—The church till recently meeting in Milton Hall, has erected a small but comfortable and very respectable chapel, in Prince of Wales Road, Kentish Town Road, which is but a short distance from the former meeting place. On Lord's day morning, Oct. 8, the Lord's table was spread and the house was conveniently filled, brethren from neighbouring churches being present, as also strangers.

In the afternoon there was a considerable gathering of Sunday School children, and in the evening the gospel was preached by David King, of Birmingham. On Monday evening a goodly party partook of tea, after which a full public meeting was addressed by bren. M. Kerr, B. Ellis, J. B. Rotherham and D. King. Discourses were delivered Wednesday and Friday evenings by B. Ellis, and on Tuesday and Thursday by D. King. The Baptistery would have been used, but the water supply failed, thus postponing the first immersion till the following Lord's day.

LONDON, CHELSEA, Oct. 18th, 1871.—During the last seven or eight weeks Bro. Ellis has been with us again. A decided interest in things spiritual seems to be prevailing among the people, as evidenced by the unusually large attendance at the evening meetings, and by the fact that five have confessed their faith in the Lord Jesus, and have been immersed into His Name. As our brother has removed with his family from Brighton to Chelsea, he will be labouring here for a considerable time, and we trust that the success which has always attended his proclamation of the Gospel here will continue. J. C. V.

BIRMINGHAM.—Recently three confessors have been immersed and added to the saved.

The Young Men's Mutual Improvement Class held a Tea Meeting in Summer Lane Chapel (lent for the occasion), on Oct. 2, when over 200 partook of the repast. A larger number attended the evening meeting, when some three hours were occupied with essays, addresses, readings, singing, &c.

The Thomasites (alias the *Antipas*, and the *Christadelphians*), whose head quarters are now in Birmingham, have become increasingly active since the death of Dr. Thomas. They have managed to bring out in public debate, one Joel Monast, an orthodox Jew, who denies, while a Thomasite (Mr. Gratz) affirms, that "Jesus of Nazareth is the Messiah." They seem to have known the measure of the man who accommodated them, by seeking to exhibit himself as an incompetent simpleton; and accordingly opening speeches of a half-hour each and subsequent quarter-hour speeches were agreed upon, with the proviso that one failing to fill his time, it should be added to that of the other. Accordingly, Mr. Monast occupied only some ten minutes of his first half-hour, and a like proportion of his subsequent time, while the Thomasite, having thus three parts of the time, used it in the interest of his party. Not only did

Mr. Monast say little but what he did say was mere twaddle, provoking roars of laughter. Still the Thomasites gained their end—it was a move for publicity, and the hall was crowded to overflowing. It now appears, by placards, that they have caught another Jew, whom they advertize, for three night's debate with Mr. Roberts, upon the same subject. What that will turn out remains to be seen.

WEDNESBURY.—On Lord's day, Oct. 1, 1871, the Theatre was occupied by large audiences, afternoon and evening, to listen to discourses by David King, of Birmingham, upon the Bible and the Atonement, in reply to lectures given in the same place, the week before, by Mr. Bradlaugh. The attention was everything that could be wished. Questions were permitted; but though the Secularists were present in force, no one ventured to speak. Mr. Bradlaugh's influence seems to decrease in this place. The church in Wednesday has recently fitted-up a small meeting room, in which there is reason to expect more good than could be accomplished in the less suitable place till recently occupied.—E. O.

DUNDEE.—During the past few months we have enjoyed the fellowship and labours of Bros. Rotherham, Adam and Hindle. The addresses attracted pretty large audiences. Bro. Adam visited us during Bro. Rotherham's stay, and on one Sunday and one night during the following week they jointly conducted meetings. Bro. Hindle spent one Lord's day with us a week ago. He also visited some of the brethren, stirring them up in their faith and love. The result of the labours of the brethren whose names I have mentioned has been an awakening to greater life, larger and truer conceptions of individual duty, more prayerfulness, more earnest love to one another, and a deeper delight in meditating on the value and preciousness of the vast treasures of God's grace. Two young men, whose parents are honoured members of the Church, were baptized into Christ a month ago. May the Lord help us all to live in Him and to work His work. T. Y. M.

AUSTRALIA, &c.—The following items indicate the additions reported in the *Christian Pioneer* for July and August, 1871:—

Norwood.—Four have been added by baptism and one by letter. Audiences excellent. T. J. G.

Reeve's Plains.—Four immersed into Christ. E. W.

Cardigan.—The ancient Gospel was first proclaimed here two years since. We now behold a little band of eighteen united in church fellowship. H. K.

Castlemaine.—A few of us left the Baptists on account of their neglect of the breaking of the bread, &c. Since our begin-

ning we have received by letter seven members, and by baptism eight. C. C.

Foresters' Hall.—So far this month (June) our increase has been only three. July—our increase since last report is seven. O. A. CARR.

Lygon Street, Melbourne.—Since last report (April 17) four have been received by faith and baptism and two by letter. Since last month seven have been added by immersion. G. L. SURBER.

Alma.—I have pleasure in reporting the addition to our number for this month of five. J. L.

Hindmarsh.—Seven have been added during the past month, four of them by immersion. T. P.

Strathalbyn.—One has been added by baptism. W. T. T.

Willunga.—Since our last, four; two commendation and two by obeying the Gospel. E. W.

Hotham.—Since our last notice eleven have been added to the Church, six by letter and five by baptism. M. GREEN.

NEW SOUTH WALES.—I desire to report the following accessions by baptism, Fairfield, six; Newtown, three; Sydney, two.

NEW ZEALAND.—Auckland: three have been added by immersion; Dunedin, three by immersion and three by commendation.

Obituary.

THOMAS GELDEET GOULD, son of May and the late Leonard Gould, of Barrow-in-Furness, departed this life on Saturday, Sept. 30, 1871, aged twenty years. He was immersed into the Lord Jesus, five years ago, and has been ever since distinguished by Christian meekness and quiet confidence in God. During a painful illness of eight months a murmur never passed through his lips, but all was trust and hope. Blessed are the dead who die in the Lord. Death separates and divides, but the sting is gone. "O death! where is thy sting? O grave! where is thy victory?" "Thanks be to God who hath given us the victory through our Lord Jesus Christ," who is the resurrection and the life. G. G.

THOMAS JONES fell asleep in Jesus, at Pulton, Cheshire, Sept. 4, aged 68 years. He was a member of the church at Camryn-alyn for upwards of forty years, and filled the deacon's office for thirty years. He has left behind him an aged sister-wife, who has lost a kind and loving husband, and the church has lost a faithful brother. May the Lord bless them in their bereavement. ED. MORRIS.

ROBERT STEPHENS.—This faithful brother fell asleep in Jesus, whilst engaged in his usual occupation, on the night of the 18th of October last, in the 71st year of his age. He had been a zealous member of the little church in Tredegar for over ten years. J. T. M.

THE CHURCH OF THE PAST.

MUCH has been said about the "Church of the Future." It is difficult to foretell the future. If we take care of the things of the present, the future, no doubt, will take care of itself. Wise men look after the things of the present; fanatics try hard to explore the future. But if it is the Model Church we are in quest of, we had better turn to the past, and take a retrograde movement of about 1800 years. The infallibility of the Scriptures will settle the question of the Church of Christ as instituted by His apostles, and not human legislation. The New Testament presents the perfect pattern, and woe be to the man who infringes upon that model. Whoever adds to or subtracts therefrom, or in any way mutilates the apostolic pattern, will in the final day of retribution, be prosecuted by the attorney of the court of heaven. When the Lord commanded Moses to erect a tabernacle in the wilderness, which was to be typical of the "true tabernacle"—the Church of Christ—"See," said he "that you make all things according to the pattern which I gave thee on the mount." An infringement upon that model secured death to him who transgressed the divine law.

The Church of Christ is a unit, and honest hearted people can understand it. The gospel is a unit, and preachers who love truth more than tradition can find it. The doctrine of Christ is a unit, and theologians who prefer to maintain "the unity of the Spirit" above "the doctrines of men" can, discover the doctrine of Christ. There is but "*one* body" of Christ, and the Son of God died, "tasted death for every man," "that He might reconcile both (Jews and Gentiles) unto God in "*one body*" by the cross." "God gave him (Christ) to be head over all things to the Church which is his body." This is the language of Paul to the Congregation at Ephesus. The Church, in this same epistle, is represented as "*the* household of God," of which God is the Father, the disciples of Christ being His adopted children. The apostle Peter presents the Church in the figure of a temple—the spiritual temple of God—which is composed of "living stones," of regenerated men and women, and not of unconscious infants, without faith and knowledge, and therefore irresponsible. The Church is also represented as in a kingdom of which Christ is the king and the only lawgiver, all who have sworn allegiance to Him being His loyal subjects. As one foreigner is naturalized and made a citizen of the commonwealth of Christ, and only by one regenerative process, so must all be made "fellow citizens with the saints and of the household of God."

This household of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building (*not* buildings) fitly framed together grows into a holy temple (*not* temples); in whom you are also builded together for an habitation (*not* habitations) of God through the Spirit." Of Jews and Gentiles, through the preaching of the "same precious faith," there was to be made "*one* new man"—not a Papal man, not an Episcopalian man, not a Presbyterian man, not a Lutheran man, nor a Methodist man. The mystery of the gospel was revealed to "the holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of *the same body*." Nearly the entire epistle of Paul to the Ephesians is devoted to an exposition of the unity of the faith. He speaks of one foundation, of one body, of one head, of one family, of one temple, of one new man, of one Lord, of one Spirit, of one hope, of one Father, of one faith, and of one baptism. The New Testament reveals nothing concerning "branch churches."

That thing was excogitated and revealed by the "man of sin." Christ represents Himself as the only true vine, and His true disciples as branches of that vine. On earth there is no visible head of the Church, and there is no visible body, only as that body is temporarily localized by individual congregations. There is unity between Christ and His disciples as living souls, but no unity between Christ and denominations or mere mechanical organizations.

The divinity of Christ forms the foundation of His Church. Upon this rock He said He would build *His Church*: not a Roman Church, not an Episcopal Church, not a Lutheran Church, not a Presbyterian Church, nor a Baptist Church, nor a Methodist Church—all of which are but mutilations of the original model, if, indeed, the projectors of these spotted and wrinkled bodies ever contemplated the perfection of the Apostolic Church. Paul in his Ephesian letter, represents the Church as the wife of Christ, as in other places the Church is represented as His bride or His spouse. Therefore he writes, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." The wife of Christ should bear but one name, but the denominations bear many names. Can she be a virtuous wife, a faithful wife, a lovely bride, a prudent spouse, who plays the dalliance with so many names? Is the Church of the present day the "glorious Church" of Christ? Under the preaching of the apostles there was but one way of entrance into the kingdom of Christ, even as there was but one entrance into Noah's ark, which remarkable building was typical of the Church of Christ. The eight persons who entered the ark, having faith in the word of God, entered of their own free will and choice. There was no compulsion. No infants were carried in. There was no conscription from the cradle. They *yielded themselves* servants of righteousness. Christ placed in the hands of His apostles the constitution of His kingdom, which was couched in these simple but expressive words—"Go, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you: and, behold, I am with you always, even to the end of the world." To Peter Christ gave the keys of the kingdom. The apostle Peter, first among his equals, but not above them, bearing the symbolic keys of delegated power, as the porter who had heard the voice of the great Shepherd, opens the kingdom on the memorable day of Pentecost, by proclaiming the constitution of the coronated King. Here we behold the unity of the divine system once more, when Christ declares (John x.) that He has other sheep besides the Jews, the Gentiles, and that they shall hear the voice of the one Shepherd, who will constitute of the two but "one fold." Both must swear fealty to the same Lord. The middle wall of partition shall be broken down, and both will enter in at the same door. By faith in Christ as the Saviour of the world they shall be baptized into the *one body*." This was the oath of allegiance—the *sacramentum* of the newly-enlisted soldier.

A history of the primitive Church is to be found in the book called "Acts of the Apostles." The Model Church of Christ was first established in the city of Jerusalem, whence, according to the prediction of Isaiah, as well as in harmony with the testimony of Luke, together with the words of the Saviour Himself, "the law of the Lord was to go forth," even "from Mount Zion;" which subsequently was called by Paul "the law of the

Spirit of life in Christ Jesus." Christ, after His ascension, was glorified in the highest heaven, and crowned "King of kings and Lord of lords." He endowed His apostles with the miraculous power of the Holy Spirit. He sent them forth as His accredited ambassadors to announce to both Jews and Gentiles the proclamation of pardon. These apostles preached salvation in the name of Jesus. They proved Christ to be the Son of God by testimony the most incontrovertible. In every instance baptism, in the name of Christ, was declared to be the organic law of induction. Subjects by thousands and tens of thousands believed the testimony of the apostles, repented of their sins, publicly confessed Christ, and, as a test of their fidelity, submitted to the ordinance of immersion as the formal organic law of induction, and thence were constituted members of the one body. This was the Church of the Past, and should be the Church of the Present. Let us take care of the present, and we shall not need to concern ourselves about the "Church of the Future." The Church of the Future is yet in the hands of the Lord; the Church of the Present is in the hands of the Lord's people. It is our business, in the present, to search the divine records, and by them identify "the Church of the living God."

What right have the Disciples of Christ to parley with the sects in order "to adjust the difference existing between them?" Those who adopt the divine model have no adjustments to make. But let those who have infringed the Christian model hasten to dispense with their traditions, and adjust themselves.

R.

OUR DYING CHURCHES IN AMERICA.—No. II. ●

(Continued from p. 389.)

AN article by Thomas Munnell, in part reproduced in our last, from the *Christian Standard*, indicated two things:—1. That some hundreds of American Churches, pleading for a return to the original order, are said to be dying. 2. That, notwithstanding this undesirable fact, the number of disciples in America adhering to the cause has never been greater than at present.

Since June last every week has brought before us new articles in comment upon the case, as put by T. Munnell; not denying the fact, but pointing to the cause or suggesting the remedy.

Now we are not alarmed at a certain proportion of dying churches. That such should exist seems about as natural and certain as anything can well be. Such always were. For samples, see the churches addressed in the seven epistles, given through the apostle John in Patmos. Nor would a complete return to christianity, as it was in the days of the apostles, save us from dying churches. Wherever two or three of the twice-born sons of God are found in a locality, not sufficiently near to a church to admit of fellowship, there they should attend to the ordinances and make themselves known as a church. But churches so formed, even after increase to some extent, are quite likely to die out by reason of removals, through death or otherwise. A growing church is often reduced to a state of feebleness, by removal to a distance of its teaching and preaching members, and by consequent change in its financial condition. We have no doubt but that from the first till now there have been churches appearing for a time and then ceasing to be, whose members, or some of them, have gone to carry on the good work in other places. We

expect, then, a certain proportion of declining churches. Still, we are free to admit that the proportion in America, taking it according to the statement of T. M., is considerably greater than could be accounted for on the ground now intimated. But let us hear what brethren in America have to say on the subject. The editor of the *Christian Standard* has an article headed "*The Remedy*." He admits the fact and proposes to cure it by means of district evangelists. He also shows that the Baptist Churches of America are in the same condition, as to dying churches. This is a consolation in one sense, though not in another. Certainly, we should rejoice in the success of Baptist and all other Churches, in the things which make for spiritual good. But, on the other hand, were those other churches making progress and unaffected by dying churches, it would indicate special error in our plea and practise; whereas, as it is, we can take courage, and press on in making known what we hold as essential to complete surrender to the authority of the Lord and as peculiar to our plea. But let us hear the Editor of the *Standard*:—

"We published, last week, a paper from Bro. Munnell, headed 'A Plea for our Dying Churches.' To many, the facts it presents may seem discouraging; and to some, whose views of policy override their convictions of truth, it will seem altogether bad policy to let such facts be known. To us, there is nothing new or startling in the facts. We have, more than once during the last five years, made known similar facts, and insisted that we should learn the lessons of duty which they force on us; but by the class last referred to, this has always been condemned as 'croaking,' and as indicative of 'unsoundness' in the faith. The time has come, however, when it is no longer deemed necessary to exaggerate our strength or conceal our weaknesses, in order to prove our attachment to the truth. On the contrary, he is the best friend to the truth who detects and exposes the dangers to which it is exposed, and sounds a note of warning in due time.

"There is nothing very disheartening in the facts submitted by Bro. Munnell. It will only be really disheartening when it is found that, as a people, we are indifferent to the meaning of such facts, and to the duties they suggest to us. Our very rapid growth has necessarily involved us in some evils and some peculiar dangers. It was natural that such success should beget vain confidence, and blind us somewhat to the necessity of watchfulness. It was to be expected that the absorbing discussion of elementary principles should divert attention, for the time, from questions of organization, and social and ecclesiastical economy. It was a legitimate result of the rapid multiplication of churches through the labours of comparatively few men, that these churches should be imperfectly cared for and be largely left to themselves; and that when they came face to face with grave problems of duty and responsibility, there should be blunders, and discouragements, and failures, in many places. Even the best matured ecclesiastical arrangements of older religious bodies have failed to guard them against failure and decay in numerous instances; why, then, should it be thought strange that we, with little experience, limited knowledge of questions of church edification, and unripe material, should sometimes lose what we have gained?

"Now as to the remedy. We wish to say, in brief, that a faithful adherence to the plan of co-operation that has been adopted, and energetic and persistent work under it, will largely provide a remedy for the evils complained of. The great thing needed is, *faithful and efficient District Evangelists*. Let an evangelist have a district just large enough for him

to work up. Let him comfort and strengthen these weak and dying churches by his own labours; draw on the stronger churches of the district for assistance; wake up the slumbering talent of the district; set to work the unemployed preachers of the district at points where their gifts will be most available; keep a look out for young men of promise, and enlist the churches in the work of educating them for the ministry; act as arbiter and peace-maker where there are disputes and alienations, have an eye to the openings for usefulness at new points, and occupy them, or send others to occupy them; and skillfully work up the finances of the district. If the district is not strong enough to support him in this work, let the stronger districts lend their aid—for it is a common enterprise, and a common stock.

"We call attention to another fact. The subjoined paragraph we take from an Illinois paper:

'A discouraging fact, however, was brought to our attention. In the report of the proceedings of the last annual meeting of the Baptist General Association of the State, the number of churches is given at 845; pastors, 415; while in the same pamphlet, are recorded the names of over *one thousand ministers!* Six-tenths of those ordained to the ministry in Illinois out of the work! What does it mean? Where are they? What are they doing? They assuredly cannot be about the Master's business or obeying the call whereof they have been called.'

We have not the statistics of our own churches; but we know enough to be able to say that a similar state of things is found among us. There are known to us scores of good and earnest preachers out of employment, while the cry is coming up from all parts of the land for more preachers. Why is this? Because of the itch for *popular preaching*, and the low estimate placed by our churches on the *talent for work*. 'The gift of tongues' is still coveted, and 'the more excellent way' we are slow to learn.

"We have not space to say much more now. We ask our churches to look at this question earnestly: How may we get our best Evangelists to work in the districts; and how should we provide for our home-wants in their absence?

"One other general remark, and we close for the present. We must not rely too much on organization. First of all, we should rely on *individual effort*. Every Christian should be aroused to do all he can *personally* to bless the church and save the world. Any organization that lifts away individual responsibility, and enables the individual to lose himself in the crowd, is a curse and not a blessing. But individual effort cannot accomplish everything. We have, secondly, *the church*—each church in its own locality; and there is much that the individual church can do better, and cheaper, than an assembly of churches can do it. Bring every church into the full development of its strength. There still remains a general work which calls for the co-operation of churches. Now a district Evangelist should work to these three ends: the development of individual capacity, of church capacity, and of co-operative capacity. If we cannot get evangelists enough of the right kind to occupy all the districts, let us get as many as possible, and start the work in the right direction."

The above, though only a portion of the article, indicates the line upon which the editor of the *Standard* moves. We may next hear Moses Lard, one of the editors of "*The Apostolic Times*," whose judgment and experience are of no mean order:—

"Our preachers are not working where they should work, nor doing the work they should do. Our strong men are gathered into the cities and into the wealthy country churches, and the whole time of each is given to a single congregation. In this very fact the destitution and decay complained of have taken their rise. *These strong men should at once become our evangelists.* They are the men to scour the frontier and enter districts where churches are on the decline. They have talents and can command large audiences; they have experience and an influence which brethren will respect, and which will enable them to do more in one week in the work of reviving and strengthening feeble churches than a common man can effect in a year. The character of a cause is judged by the character of the men who are put forward to advocate it. The more commanding the talent, the more imposing the name of the preacher, the better will people think of what he says, and the more of them will be converted. Our giants should now be out in the broad evangelical field, which stretches so far around us on every side, and which is occupied at present almost exclusively by young men, and by brethren of humble abilities. At present we have not a single man, such as Bro. Errett or Dr. Hopson, in this field. Many of these strong men spend a whole year preaching to a single church, and during that time do not, on an average, baptize thirty people; yet were they out in the field of which I am speaking, five hundred would not be an extravagant number to place to their credit. I can now name ten men, who, were they out as evangelists, would bring five thousand souls per annum into the kingdom of God, and yet they do not in that time baptize two hundred. This is not as it should be. Not only would these brethren do all I have said, they would do even more. They would reconstruct and vitalize all those districts and churches alluded to by Bro. Munnell."

Now this proves that the setting up of one man as the sole preacher of a church no more meets the case with us than with the denominations generally. They do not increase by this process, and we shall not. In a subsequent article he points out a supposed difficulty in connection with dispensing with the "One-man System," and indicates the results which have arisen in many of our churches by its introduction:—

"But the remedy here suggested itself creates a difficulty. If we take the strong preachers out of the strong churches, will not these churches themselves soon fall into decay, and will we not have in them also the very evil we are trying to remedy? Were we to adopt no compensating policy, I think this would certainly be the case. But this policy we must adopt.

"In the first place, our strong churches need to become, and actually should become, more self-sustaining than they are at present. They rely too much on their preachers, everything is done by proxy. In this we are fast becoming like the sects around us. As a consequence, we are not now developing the talents of our private brethren. Who among them is learning how to be elder; who is learning how to be deacon; and who among our overseers is learning how to be excellent in his work? These questions answer themselves. That our present policy is enervating our strong churches, is as clear to my mind as it is that it is proving the death of the churches alluded to by Bro. Munnell. Each church, so soon as it becomes sufficiently numerous, must be rendered not only self-supporting, but capable of helping others. Even granting that, by the policy here suggested, our churches would now and then lose a weak member, still, when we reflect on the vast numerical gain in another direction, this loss

becomes as nothing. But here, again, just as we increase the individual strength of the church, we diminish the chances of falling away; so that, in the end, we have little to fear.

"But again, it will be objected that if our able preachers retire from our strong churches, their present large audiences will begin to diminish for want of attraction, and that, as a result, increase of membership must, in a measure cease. But suppose our strong churches would consent to meet on every Lord's day without a fascinating preacher to attract; suppose they lived more pious lives; suppose they loved each other more, and cultivated social visiting more; suppose they proved that the love of Christ and of their brethren took them to the meeting-house, and not the idle wish to hear a fine speech—suppose these and a few other things were inaugurated in our strong churches, what would be the probable effect? The pious and the pure would be attracted to these churches, while the butterflies would float off elsewhere. This would be the result. Large audiences of people that do not want to be saved are of no great value to a church.

"At proper intervals, of course, these strong churches would want a fine meeting of weeks to gather into the fold such as might be ready. These meetings would have a freshness and power about them which they lack at present. Whenever a church becomes hungry for a meeting, then a meeting will do it good. For these occasions our talented men could be called in from the field. Thus they would know the state of all the churches. One such meeting held by one of these brethren—say one each year—would accomplish more for a church than preaching for it fifty-two days as at present."

In a subsequent issue of *The Apostolic Times* the subject is taken up by H. M. B., who writes:—

"The difficulty will not, however, I apprehend, be found in a want of understanding of the teachings of the good book, but in an unwillingness to follow them—in the abandonment of the order of things introduced and insisted upon by the fathers of the reformation, and which, in its earlier periods, gave it so much vitality and vigour—when the brethren met together on every first day of the week to read and study the Scriptures, to break bread and to engage in prayer and mutual exhortation.

"If this order of things could be again restored, it would do more to invigorate and give spiritual life to our churches than all the recondite truths, if truths they be, that could be dug up out of the Bible by a life-long study of its sacred pages. Does not our brother know that truth lies upon the surface, and that most generally the apparent is the true meaning of the Scriptures? If he would address himself to the work of restoration, rather than embarking on a voyage of discovery, he would; in the opinion of the writer, prove himself to be a blessing and a benefactor. But, unfortunately, many occupying a high position in the esteem and confidence of the brethren, have not so used their influence, but propose, as a panacea for all the ills that the church is heir to, the 'pastor' and the 'pastorate'—terms, neither of which in their present currency, nor in the ideas they represent, is known to the word of God.

"But, says an objector, the brethren and sisters cannot be interested and drawn out under the proposed regimen, and that without regular preaching by an able and accomplished preacher, our churches would languish and die. It is not to be expected that the simple order of worship established by the apostles would be pleasing to a fashionable and secularized church, and it is no matter of surprise that such should desire

to be conformed to the sectarian churches around them. What, then, is to be done? We must repent and do our first work, and return to our first love which we have left, and pray earnestly that 'the love of God be shed abroad in our hearts by the Holy Spirit which is given to us.' Then, indeed, will the church become the light of the world—a city set on a hill that cannot be hid; then shall we hear no more of so many candlesticks being removed, and their light going out in utter darkness."

Having introduced this subject last month we hoped to complete it this, and thus bring the whole into the present volume. But we could not quote less than the foregoing, and may find a little more desirable, and having something to say on our own part, it is needful to let it stand over for another month. Our conviction is that the lamented facts are the results of two extremes; and that, considering what we are and what we have been surrounded with, it was not to be expected but that those extremes would be reached—the one by some, the other by others. On a smaller scale those extremes manifest themselves in this country. The centre course is clear and marked. Apostolic rule, as exhibited in the New Testament will save us from both, and nothing else will. It remains to be seen who will be content with God's way; but of that way we cannot now write.

Eo.

A SURVEY OF HISTORICAL SUPERNATURALISM.—No. VII

A WRITER of some force says, "The heavens are not merely a 'blessed state' figuratively described; but they are the higher, the essential, the archetypal world, of which the world is an image or reflection, and from which all real power and life flows down, as light flows from the sun to the earth. It is a fact on which the whole revelation rests, that there is above this visible world another world, a kingdom of God which was in existence even at creation, a perfect spiritual world, *i.e.*, a world of light, life and love. This is the ideal world, which is indeed rather the true and real world (Luke xvi. 11, Heb. viii. 2, ix. 24); there reigns in it a purity, holiness and harmony of life, compared with which our life in the flesh is darkness and death. There is, therefore, a fulness, power, glory and blessedness of life, compared with which our present life on earth is poverty and weakness, and such a life is in its nature eternal; such a kingdom is one that stands firm, immovable, indestructible, glorious in undecaying bloom and beauty." Auberlen surely speaks well, for the men who live in this conviction and confidence are the men who overcome the world. It is in the plan of God to bring this kingdom down to earth—indeed, for such a sublime reality we continually pray, when we say "Our Father who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done on earth as in the heavens."

The patriarch in the olden time had a hard pillow, but he had a splendid dream. Many of us would be willing to lay our heads upon a stone if we could be compensated by a vision so magnificent. That which he beheld in his dream was one of the greatest of realities—a ladder reaching from earth to heaven, and angels of God ascending and descending. The chief thing set forth was, doubtless, the established connection between the visible and the invisible. It is well for us that no storms of earth or hell have been able to destroy the junction—there is still inviolable union betwixt heaven and earth, angels of God still ascend and descend in the ministry of love, doing the missionary work of the Father. Jacob might

well say "Surely the Lord is in this place, and I knew it not—how dreadful is this place—this is none other but the house of God, and this is the gate of heaven." But in truth, if a film were not over our eyes, that ladder would be always visible, the connection between things temporal and things eternal would never be forgotten, and the presence of God would be realized at all times and in all places.

The servant of the prophet was greatly alarmed in Dothan when the Syrian army compassed the city by night—"Alas! master, how shall we do?" The prophet consoled him by the assurance that there was a stronger army on their side than the one against them, and he prayed that his eyes might be opened. Before this he perhaps believed, but soon there was transition from faith to knowledge, the eyes of the spirit were opened, and lo! the mountain was crowded with horses and chariots of fire, the chivalry of God were there, the cohorts and legions of the immortals, so inconceivable in power and splendour.

Paul the holy was caught away into the third heaven, himself not knowing whether he left the mortal vesture behind or carried it with him; and heard things not lawful to be uttered. John the beloved beheld doors opened in heaven, and saw the worship of the Almighty proceeding amid thunderings and lightnings and voices, the golden altar, the divine Priest, the Seven Spirits before the throne—all within the range of his spiritual vision.

All the miraculous circumstances recorded in the Pentateuch or in the Gospels may be considered as *signs*, signifying the reality of the unseen yet eternal and imperishable kingdom of power and glory. Whatever additional purposes might be served by them, such is the cardinal lesson, the main and commanding aspect. Man, who is a spirit clothed in flesh, could discover no high road into the invisible. In fighting his life-long battle with hostile elements, he was in danger of concluding that this was the only life, and that death finished all. Hence, all the signs and wonders were tokens from God, proclaiming the reality of a higher life, and another dominion eternal in the heavens. In the midst of animal revel or soulical despair, the colours and insignia of God appear, the powers of the "world to come" break into *this* world, the glories of the auspicious golden age glimmer on the peaks of this age and crimson the horizon.

The famous Strauss, who emptied the Gospel of all miracles, says, "There is no right conception of what history is, apart from the conviction that the chain of endless causation can never be broken, and that a miracle is an impossibility." This is, doubtless, an atheistic dogma; for if we believe in a personal God, we cannot conceive of Him as the slave of His own laws. The order which we observe among His works, the action and counteraction among great forces, may be varied from time to time according to the wisdom and pleasure of the Almighty Creator and disposer. Unless this be admitted, it would be difficult to tell what "history" is, for ancient histories are full of wonders and the old rocks are crowded with marvels; no history, ecclesiastic or scientific, could meet with credence if we made our *present* experience and observation the test of reality, or the measure of the universe. Experience does nothing more than disclose to us the present order of things. This is no assurance that things have been the same in the past, or that they will be the same in the future. Hence, to argue from the present, to immutable order, backward and forward, is an offence against the majesty of reason.

One of two things is certain: either there has always been a huge blind force in existence, or there has always been a living God with intel-

ligence and will. In the midst of a stupendous system of worlds replete with smooth-working mechanism and visible harmonies, which shall we choose? Is that universe God, which has no knowledge or will, no heart or life, or spirit, or love? Or is there one in His pavilion of unapproachable light, from eternity to eternity, where power, wisdom and love are in equal measure and in continual interpenetration? We choose the living God who created the sun and the moon and the stars, and man in His own image, laying the foundation of the world in miracle and mystery.

Keeping before us the existence of the Almighty—the King Eternal, with thrones, dominions, principalities and powers gathered around Him—we conclude that there is a moral as well as a physical order, and that the physical must always be subservient to the moral. He who called the things which were not, as though they were, can and will give orbs to the blind, or life to the dead, whenever such signs may serve great purpose among moral agents, who are of far more consequence and of more intrinsic grandeur than stars of the blue vault or rocks by the wild sea-shore.

Rénan, who followed Strauss in unbelieving criticism, declares that discussion is fatal to miracles, and that it has become an *absolute* rule in criticism to deny the possibility of such a thing. He, however, has the grace to reveal the method by which even he might be convinced. The great deed is to be performed in Paris, before learned *savans*. Time and place duly specified, and a commission of physicians, chemists, critics and physiologists occupying the hall as judges, the miracle, once performed, on request to be repeated." This is no joke, but has been seriously propounded by the learned Frenchman as the reasonable method of ending the controversy. The proposition would doubtless be received as a very common-sense one in cafés and restaurants, but if there be any merriment in regions above the earth or under the earth, it would in such places awaken considerable laughter. We cannot call for a thunder storm in the Alps, or a tempest on the Atlantic; it is vain for us to order a discharge of fiery lava from Etna, or an earthquake at Lisbon or Mexico. The extraordinary things of mere nature are not to be summonsed when physicians and physiologists are sitting, though it is perhaps a pity that such a commission should not be gathered waiting for a miracle, and have an earthquake to drop in among them in a friendly way! There is no wisdom in the project; the common people can tell, as well as the physiologist or physician, the difference between a dead man and a living man, between a blind man and a man with sight, between a storm and a calm, between a withered, shrivelled arm and one firm in muscular tension. When men foaming at the mouth with preternatural madness, were instantaneously restored to the plenary use of reason, a fisherman could note the fact as well as a chemist or a doctor of the academy.

Miracles come according to the necessities of man, and according to the wisdom of God, and are not to be exhibited like fireworks, when King Herod or Monsieur Renan want a spectacle. Nor are they the greatest things. The spiritual beauty of the character of Jesus is far above all columns of descending fire or troops of dead men rising; and His words have power over the heart and the conscience, which could never come from the eclipse of the heavens, or the rending of the earth. But though this be true, miracles have been before, and miracles will be again, and who can say that we have no miraculous circumstances now. There are two seas meeting—both seas of death; two winds blowing against each other—both evil. On one side, millions of materialists who resolutely deny

Spirit or God, and swear only by the force of necessity or the Chain of Endless Causation. On the other side, millions of Spiritualists who gather in darkened rooms, steaming under strange excitement, receiving messages from the spirit land. The "brutalities," among them may be undeniable, and their religion may be what Carlyle has called it, that of "Dead Sea Apes;" but the truth is, there are facts deploying among them not to be expounded either by legerdemain or mesmerism, and as there are no beams of divine glory shining among any of them, either the men or their works, we are driven into DIABOLISM for the solution of the mysteries.

By the time that the two evil winds have spent themselves, and the two opposing seas have quelled the force of each other, something better may be expected to come into the field. In the meantime we have marvellous things said to be transpiring, whether they be miraculous or no. On one side, Mrs. Guppy is carried for miles through the air by some spirit-blast, notwithstanding the weight of her flesh and her sins: on the other side, the President of the Edinburgh *savans* discovers a big stone falling from some other planet, with germs of life for our own corner of the world. If that really be the method, the stones must have been falling from one orb to another for a tremendous long period. But how did life originate in that orb from which a stone *first* fell? But let us conclude this paper with something better. "I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and death."

G. G.

WORDS FROM THE WORK TABLE.—No. XXXV.

WHAT CAN WOMEN DO IN THE CHURCH?—NO. II.

"I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for *she hath been a succourer of many, and of myself also*. Greet Priscilla and Aquila my *helpers* in Christ Jesus: Who have for my life laid down their own necks: *unto whom not only I give thanks, but also all the churches of the Gentiles*. . . . Greet Mary, who bestowed much labour on us. . . Salute Tryphena and Tryphosa, who *laboured* in the Lord. Salute the beloved Persis, *which laboured much* in the Lord." Rom. xvi.

". . . . Help those *woman* which laboured with me in the gospel, . . whose names are in the book of life." Phil. iv. 3.

It is generally admitted that woman is more devotional than man—more disposed for a religious life; as evidenced in the various congregations, where about two-thirds of the communicants are found to be females. This being the case, it cannot be supposed that there is no sphere of usefulness for them in the Church. If we look into the works of nature we find no waste there. Everything indicates division of labour; so, also, should it be in church-work. It is true we do not find

Christ sending forth women as His apostles, for the work they had to do, the evils they had to grapple with, required stern, hardy characters; but the services of women were received and appreciated by Him and have been chronicled by the Holy Spirit for our benefit. In Luke viii. we read—"And the twelve were with him. And certain *women*, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." What a glorious privilege to minister unto Jesus! Yes, my sisters, those women were highly privileged, certainly, but we may share the privilege, for hath not Jesus declared that, "whosoever shall do the will of God, the same is my brother and sister and mother." And does not He also say, in clothing the naked, feeding the hungry, visiting the imprisoned, the sick and infirm, helping even the least of those who are His brethren, that we render service unto Him, and that the smallest service rendered in His name shall have its reward. Has not the fragrance of that alabaster box of precious ointment, which was poured upon the head of Jesus by the hands of a loving woman, descended along the stream of time even unto us? It will continue till time shall be no more. Was not the widow's mite more lustrous in His eyes than all the treasure which the rich and noble had previously cast in? And one of the finest sermons ever preached, was listened to but by *one woman*, who, being impressed with the truths uttered, went forth from the presence of the preacher exclaiming, "Is not this the Christ?" "She left her waterpot, went into the city and called upon the men to come and see Jesus." They obeyed her call; they saw, they heard, they believed that it was indeed the Christ, the Saviour of the world, she had summoned them to see. Knowing that we are Christ's and that Christ is ours; should we not, like the woman of Samaria, call upon others to share our joy?

"In the upper room in Jerusalem, where abode Peter and James and the other apostles," we find them associated "with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren." When Peter was imprisoned, prayer was made without ceasing by the Church, unto God for him; and upon his deliverance he at once went to the house of Mary, the mother of John whose surname was Mark; where many were gathered together praying. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto *the women which resorted thither*." These texts appear to us to furnish sufficient evidence that females took part in the prayer meetings, and Paul, in the Corinthians, recognizes their right so to do, by giving instruction concerning the manner thereof. (1 Cor. xi.)

Women may acceptably instruct in Christian verities, even the otherwise learned and accomplished, as Priscilla did the eloquent Apollos. (Acts xviii. 26.) Peter was at Lydda when messengers from Joppa, entreated his presence there; upon his arrival he found weeping and sorrow, for Dorcas was dead; she had found a sphere of usefulness and had enshrined her memory in the hearts of the poor and the widowed; her hands had relieved and clothed them, and lovingly they displayed to Peter the garments she had fashioned for them, and sadly lamented her departure. No doubt their hearts were very heavy as they took, as they supposed, a last look at their departed friend and, at Peter's bidding, left him alone with the corpse. But what joy must have been theirs when Peter presented

her alive to the anxious company! Turning to Romans xvi. we find honourable mention of many female names; commencing with Phœbe, whom Paul speaks of as *also* a servant of the Church and a succourer of many. Tryphema and Tryphosa, women who laboured in the Lord; and how much we gather of the life of Persis by Paul's brief sentence—"Salute *the beloved Persis, who laboured much in the Lord.*" Few words, but full of meaning. "*The beloved.*" Depend upon it she was a loving woman, love begets love, and if we manifest love and kindness to others, in time "the beloved" may be applied to us, if, in conjunction therewith there is activity in the Lord's work—Persis laboured *much*.

Thus, in answer to the question, What can women do in the Church? we think that a wide sphere has been marked out, wherein they can acceptably move without taking from man any of his proper work. An able writer thus gives the relative working position of the sexes:—"Men and women both have their spheres of action. It is not my purpose to decide which of these is most important. The circle of human destiny is only complete by the union of the two. We cannot talk of superiority among spheres and duties, where both are alike spiritual. You must not, therefore, begin to say that I am demanding too much of you; that it is man's particular business to push on the great work of which I have spoken. It is man's business just so far as you are unable to do it, and no further. Whenever the work comes within the line of utility for you to act, then it is no longer man's, but yours. Nature is a great economist. Everything within her wide domain is conducted upon the principle of division of labour. Here ten thousand moving energies are all operating in their appointed spheres. No one thing is doing the work of another. The result of this management is harmony everywhere in the physical universe. What is true of all organic, material life, is equally true of all mental or spiritual life. God himself has never done for us what we could do for ourselves, but only that which we could not do. Precisely so should men act toward you; and, whenever you demand anything further, in the same ratio do you weaken your interest and show yourselves unworthy the great trust reposed in you. He is bound to protect you and to provide for you all those things which you are unable to provide for yourself. But, then, you are equally bound to give him those things which you possess and which he is unable to obtain without you. It is an overwhelming fact that, as woman led man away from God through Adam the first, she has been divinely appointed, by Adam the second, to aid in bringing him back again. The religious circle, therefore, is emphatically her home—the *sanctum sanctorum* of her earthly tabernacle."

On the day of Pentecost, the prophecy of Joel is declared to be fulfilled—"Your sons and your *daughters* shall prophesy, . . . and on my servants and on my *handmaidens* I will pour out in those days of my Spirit; and they shall prophesy. . . . Then they that gladly received his word were baptised: and, the same day, there were added unto them about three thousand souls."

From then until now we can trace no distinction between the privileges of male and female disciples; they are called upon to take the same steps—faith, repentance, immersion—introduced into the kingdom it becomes the duty of each to use all legitimate means to bring others into the same position.

Men and women are perishing for lack of the knowledge which will eternally save them; error is rampant and active, while the labourers in

God's vineyard are few; it is not wise to let the working capabilities of above half our membership lie hidden and unproductive. An earnest, active, intelligent, discreet and loving sisterhood would contribute largely to the prosperity of the cause. Looking upon Church work as devolving upon them equally with the brotherhood, not ignoring their responsibility by pleading their want of weight and influence on account of their sex, but being ready for every good work, they would strengthen the hands ready to fall down, and give fresh vigour to the feeble knees of those who have been labouring long and hard and who are almost overborne by the heat of the fight. Conjointly should they labour to spread the knowledge of the Word of God. He, with firm step, strong hand and sonorous voice, may mount the platform and the rostrum, stand in the market-place or on the mountain-top, and proclaim the story of the cross to all whom he can reach—she, with gentle step and pleading voice, can tell to the young the sweet story of old, cheer the sick by loving ministrations, converse upon divine things, lead the infirm to feel strong by realizing their dependence upon Christ, and, by persuasive, sympathizing words, induce the wayward ones to leave the thorny paths of sin's highway to enter into the kingdom of God's dear Son. Should she possess the power for public speaking and the requisite leisure for so doing, there is no line in God's word prohibiting her from using so rare a talent, but every inducement for her to do so, seeing that the servant who wrapped his talent in a napkin received a severe reprimand from the master. Always keeping in mind the Scriptural command—"Let all things be done decently and in order." Together, then, unfurl the blood-stained banner of the cross, and bear it onward! Onward, until that number, which no man can number, shall be made up; and the Lord shall come! Here we must lay down our pen, only reserving space to call upon *all* who are Christ's to—

"Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun, that lights its shining folds,
The cross, on which the Saviour died.

"Fling out the banner! sin-sick souls
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

"Fling out the banner! let it float
Skyward and seaward, high and wide;
Our glory, only in the cross;
Our only hope, the Crucified.

"Fling out the banner! wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours,
We conquer only in that sign."

Birmingham.

LOUISE.

THE UNION OF CHRISTIANS & PRESENT DAY MOVEMENTS.

(Continued from p. 364.)

In a former number we set forth the main features of our plea for union, in contrast with the more prominent notions and movements in behalf of union now advocated by the religious press. We propose now to notice the more forcible and prevalent objections to this plea.

It is objected that union is impossible on this plea, *since we present no*

creed as a basis of union; and to call people together simply through the force of enthusiasm for union, by a proclamation of "glittering generalities," will leave us, when the enthusiasm subsides, with a heterogeneous mass, of every shade of theological peculiarity, without the power to hold them to any common centre of unity.

This is worthy of serious attention. We ask serious attention to our reply.

I. Our proposal is, *to return to the faith and practice of apostolic times*, as before the faith was corrupted or the practice perverted. If, in doing this, we are compelled to abandon all creeds, it will simply prove that the Holy Spirit did not deem a creed necessary, and that the Head of the Church designed to produce union without a creed. We say *if*—for it remains to be seen whether it is true that the apostolic churches had no creed, and whether the union that we advocate is a creedless one. We have just that faith in the Divine wisdom that gave us the Gospel and the Church, that we are willing to risk the cause of union *on the apostolic basis*, whatever that is found to be. To say that union is impossible on that basis, and that human expedients are necessary to supplement or complement the wisdom of God, is an assumption of astounding scepticism and impiety.

But right here, we are told, is the difficulty; and we are guilty, in our treatment of it, of begging the question in dispute: "*Christians cannot agree*," says an objector, "*as to what is the Christianity of the New Testament*, and they cannot all accept *your* interpretation of it as final. You have no right to assume that *you* are infallibly correct in your interpretation of apostolical Christianity. And you *have* an interpretation of it; for if the Unitarian were to come to you, on your broad basis of New Testament Christianity, you would not accept him; nor yet the Quaker, nor the Mormon, nor the Roman Catholic. So you have a creed, after all—a human interpretation of New Testament Christianity; and it is absurd to suppose that you can bring all Christians to your creed."

We think this is stated as forcibly as the objector would state it. We intend, at least, to make it just as strong and definite as the keenest of objectors could desire. Our object is lost if we have failed in this. We wish to deal with it fairly. Let us say, then—

II. That we do not at all propose the union of all religionists, nor even the union of all who profess to be Christians. It is clear as day that there must be some common basis of union other than the mere desire for union, and some universally recognized standard of truth and right other than each individual's whims, caprices or prejudices. Now our proposition is, in its broadest scope—

1. *To unite those with whom the New Testament is an end of controversy.* Mormons, therefore, with their Mormon Bible, are ruled out; so are those who substitute "inner light;" and Unitarians with whom Revelation bows to Reason as final arbiter; and Roman Catholics with whom the Church and Tradition are above the Scriptures. Even Episcopalians, who contend for the Fathers of the early centuries as necessary to complete the authoritative exhibition of church-government, will not accept this basis. They, with all others who prefer human creed-authority or church traditions to the pure word of God, will fail to accept this basis. We propose to unite only those with whom the New Testament is a final appeal in matters of faith and practice. This includes those generally who are known as evangelical, and some that are not recognized as such; but it does not include Unitarians at large. While many of them reverently accept the authority of Christ as final, yet as a people they do not accept

the New Testament as final authority. Anti-creed, with them, means *all* creeds, whether called human or divine. Anti-creed, with us, is only *Anti-human* creeds. Now, that the apostolic churches were without a human creed, is admitted by all. Moreover, that for a century or two, the first attempts at human creeds were mere summaries of Gospel facts and Gospel assurances—such as the so-called apostles' creed—free from all the speculative theology of later times, is also admitted; and that the church was one and catholic without such an expedient as the creeds of the present time. *But the church never was one without the recognition of the apostles' teachings, and the supreme authority of the Lord Jesus Christ.* This disposes of the strongest feature of the objection we are dealing with.

But to be still more particular in answering this objection, we observe—

2. *That we propose only the union of those who accept the Divine Lordship and Christhood of Jesus, the Son of God.* The objector may call this a creed, if he will. We cannot now stop to discuss that. Such is the fact: we look no further, at present, than the union of such as admit, in good faith, the divinity of Jesus, as the Son of God—God manifest in the flesh—and His Christhood as Prophet, Priest and King, to instruct, redeem, and reign over them. Call this a dogma, if you will. We cannot help it. If we admit dogmatism at all, we admit it right here. We have but ~~one~~ article in our creed, namely, that "Jesus is the Christ, the Son of the living God." We can and must preserve it in its integrity. No "right of private judgment" can be allowed to be set up in opposition to the legitimate import of this as expressive of the divinity of our Lord, His sacrificial work for the redemption of sinners; and His supreme authority as Lord of all. Every man has the right of private judgment, and should be protected in it; but no man has a right to seek membership in a Christian brotherhood, or to profess the faith on which that brotherhood is based, if his private judgment denies the very foundation-truth of the Christian religion. But mark you: while we insist on faith in Jesus as the Christ, the Son of God, as essential and fundamental, we repudiate all philosophical and theological speculations and formulas regarding the Father, Son and Holy Spirit; whether Unitarian, Arian, or Trinitarian. Not the Nicene, Athanasian, or any other creed of man's devising, is allowed to come in between the sinner and his Saviour, to entertain or embarrass him with subtle distinctions and speculative dogmas on these ineffably awful and glorious subjects. We insist on the full import of the revelations of the Bible concerning Father, Son and Holy Spirit—and there we stop. Beyond the authoritative utterances of the word of God we are bound to be silent. So also respecting the atonement: we insist on the fact that Christ died for our sins—the just for the unjust—that He might bring us to God, and that as our high priest He made reconciliation for the sins of the people "in His own body, on the cross." But as the New Testament propounds no theory of atonement, we dare insist on none. Not that there is wrong in inquiring and in reasoning on these high themes; but that such inquiries belong to the schools and not to the church, and should be confined to their proper place without becoming a source of strife and of parties among the disciples of Jesus. To a certain extent, instruction on these points must enter into the teachings of the pulpit; but it should adhere closely to the inspired word, and whenever it becomes inferential should cease to be authoritative.

To place all this in another form; let us say—

III. *We have a creed.* If you take *credo* in its etymological sense, as indicating belief, or what is believed, then our creed has just one article,

in it, namely, that Jesus is the Christ, the Son of God. Our creed placed in human words, is the Divinity and Christhood of Jesus. Underneath this, as its revelation and proof, are the four gospels. If you take the word in its ecclesiastical sense, as meaning a rule of faith and practice—a standard of truth and right—then the teaching of the apostles of Jesus Christ is our creed, as found in Acts, the Epistles, and the Apocalypse.

Now, rule out the parties above named, and bring together all who profess faith in and obedience to a divine Lord and Saviour, the question is, Is it impossible to reach a common agreement as to what the New Testament teaches in all that is essential to Christian union? That the prejudices of the past may make it difficult, is admitted; but that it is possible, we surely believe. They are already one in regard to the foundation-truths and facts of the Gospel; in regard also to the infallible standard. In the necessity of faith, repentance and baptism, they are one; also of the Lord's day, the Lord's supper, the church; and in the main, in regard to Christian piety and morality. Their main trouble will be in ridding themselves of the non-essentials—the things which do not properly belong to Christianity, but have become incorporated with the faith and practice of sects. In that which is essential, they are more nearly one than has ever yet been admitted.

It is still objected, however, that there are many things not provided for in the New Testament which it is necessary to provide for in some way, and that a creed is necessary for this purpose. We answer, that where there is any thing unprovided for in the New Testament, we have no right to make one view or another, one practice or another, in any sense a term of fellowship. Where Christ has left us free, let us be free; let every man be fully persuaded in his own mind, but let no one judge another. Let us, in expedients, seek after harmony of view and practice, and defer to the judgment of the wise; but let none be compelled into uniformity. The largest freedom will lead to the greatest unanimity in all such matters.

It will still be objected, after all we have said, that there is something else taught in the New Testament besides faith in Christ and obedience to Him; that there is such a thing as perverting the Gospel of Christ; and that there must be some definite means of detecting false doctrine and false teachers; that a human creed, therefore, is a necessity.

The premises we admit, but the conclusion is not legitimate. There were perversions of the Gospel in apostolic times; false teachers did even then arise; and the apostles warned the churches of greater corruptions in doctrine and practice soon to come; but, in placing safeguards around the truth and the church, they never made a creed, nor authorized one to be made, other than that which is furnished in the inspired writings. They continually referred to these as "able to make wise unto salvation," as "able to build up" Christians, and "give them an inheritance among the sanctified;" as "profitable for teaching, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The best way to secure unity in faith and uniformity in practice, so far as unity and uniformity are desirable, is to bring all who profess faith in Christ to the diligent and unprejudiced study of the word of God. Let them "continue steadfastly in the apostles' doctrine," and adhere faithfully to "the form of sound words," and they will "all speak the same things, and be perfectly joined together in one mind and in one judgment." We say, "so far as unity and uniformity are desirable," because they are only

desirable within certain limits. It was not intended that all should receive the same measure of wisdom, or see with the same eyes; nor was it meant to compel all minds to run in the same grooves, or all lips to speak in the same stereotyped language—repeating, parrot-like, the set phrases which it has pleased others to stamp with orthodoxy. In grace, as in nature, every one has individual wants and capacities that are peculiarly his own. The best food for one is not the best food always for another. The stores of revelation have that abundant and various supply that every one may find what his soul most needs; and he should be at liberty to receive it without being forced to live according to the prescription of some system of spiritual dietetics which it may have pleased some doctors of divinity to establish for everybody, simply because it happened to suit *them*. All the essential truths of salvation can readily be learned from the Scriptures themselves. Where there are no pre-possession established by previous theological training, there is little difficulty in reaching harmonious conclusions as to all that involves the salvation of the sinner and the character and destiny of the Christian. But, as the truths of Christianity relate to the unseen, the infinite and the eternal, there is much implied or but partially expressed in the Scriptures that is not completely revealed; and we must either cease to think on these portions of revelation, or, thinking, must indulge in thought that is more or less speculative, metaphysical and uncertain. Here is just where diversity may and must be allowed, as there is no method of arriving at satisfactory results but by perfectly free and unembarrassed discussion; otherwise an embargo must be laid on all thought and speech on such questions. There is no danger here, *unless such reasonings are employed to subvert faith in Christ, or are insisted on as a bond of fellowship*. That there is always danger here, we admit. It is not claimed that the New Testament will infallibly preserve us from apostacy, or that no corruptions will arise where the New Testament is taught. But it is claimed that where these dangers arise, human creeds furnish no remedy, and do more harm than good. For, in the first place, what right has any man or body of men to set up certain dogmatic utterances as an end of controversy? and, secondly, what capacity have uninspired men to express themselves on high and difficult themes more clearly and satisfactorily than inspired men have been able to do? Take, for instance, the question of the Trinity. There is much in it that is and must be to us incomprehensible and inexpressible, yet much to invite thought and investigation. We have a right to investigate fully the teachings and suggestions of the Scriptures of truth, and give to others the benefits of all we gather in our investigations; but we have no right to attempt to impose anything on others beyond the plain affirmations and revelations of the Scriptures. What presumption—what madness, on the part of men, to attempt to speak dogmatically on this high and awful theme, beyond what God has spoken! Not the language of the Athanasian Creed as the utterance of free souls, or as a contribution to theological science, but as a dogmatic utterance by which all souls must be bound, is what we object to; because it not only does not keep out heresy and silence false teachers, but actually creates heresy and increases sects by the very effort to compel uniformity, on a human basis, where God has not compelled it. So of the atonement. We have no difficulty in agreeing in the Scriptural statements as to the death of Christ for our sins, or in resting our faith on His sin-offering as the basis of our acceptance with God. But beyond this there is an immensely wide realm of inquiry as to the *philosophy* of the atonement. There are some hints in the Scriptures. There may be interest and profit in seeking

to know the *why*, and the *how*. Let every one be free to inquire, but let no one presume to impose his speculations or reasonings on others as a test of Christian brotherhood. For what mind is competent to grasp the philosophy of the atonement—reaching, as it does, into the bosom of the infinite, and involving the principles that underlie the government of the whole moral universe? Or if any one is vain enough to think that he has unriddled the mystery of ages, in what language shall he convey his discovery to us, when the language of inspiration itself falters and trembles under the weight of the thought, and fails to give it utterance! The attempt to force the souls of men into set phrases and compel them to mouth a creed made by men—a creed perhaps absurd, or, at least, imperfect and unsatisfactory—has caused, over and over, dissent and revolt, and the formation of new sects. Or take the questions of foreknowledge, predestination, election. Unquestionably the Scriptures deal with these subjects. Doubtless there is profit in them. It does no good to ignore them. But who has ever mastered them? Who has yet untied the Gordian knot and reconciled the freedom of man with the sovereignty and foreknowledge of God? Let us be free to inquire into all that God has spoken on these themes, and let every one bring in his contribution to the general fund of knowledge. But let us be careful how we attempt to dogmatize when there is so much reason for modesty and humility, and let no one presume to insist that *his* best thoughts and reasonings shall be forced on others.

There are two troubles when we attempt to formulate our thoughts on such questions in a creed: 1. We discourage growth in knowledge. We are compelled to think *according to prescription*, and the soul is not free to go where truth leads the way, unless it happen to be the way of the creed. 2. When men do, in spite of this, outgrow the creed, they are constantly embarrassed by a sense of inconsistency, and they appear, in the creed which they have outgrown, in the ridiculous aspect of a strapping youth who has outgrown his child's clothes, yet is compelled to wear them.

Let us insist, then, on the faith and the obedience to which the Gospel calls us. Beyond this, let there be free range of inquiry on all subjects of which the Bible treats, seeing to it, however, that none is allowed to arise into undue importance, or to usurp the place of faith and obedience. If any man denies either the humanity or divinity of the Lord Jesus, put him to silence. If he denies any of the facts of the Gospel, reject him. If he will not keep the commandments and ordinances, cast him out. Or if he attempts to institute false terms of fellowship, or to force his interpretations upon the consciences of others, expel him as a schismatic. The word of God will authorize us to deal with all such, without the help of a human creed.

Christian Standard.

THE LOADSTONE OF TRUTH.

"That it is desirable that some effort be made to attract to New Testament ground, more than has hitherto been done, men of education and culture."

If the above resolution, which was adopted at the last Annual Meeting of Christians held in Huddersfield, comprises the desirability of making further efforts to attract men of education and culture, whether professors of Christianity or not, to the whole "Faith once delivered to the saints;" if, in other words, it implies that the efforts hitherto made in contending earnestly for that faith have remarkably failed to reach men of this class,

then, surely, the sooner the question is seriously and practically considered the better.

At the time of its discussion *this* appeared to be the meaning attached to the resolution, certainly not that which some have inferred, viz., that the New Testament ground be made to appear more attractive than it really is, in order unwarily to draw to it educated and cultivated men.

The fact will scarcely be denied that, as a body of Christians standing on the principles of the New Testament *alone*, and pleading for a return to primitive Christianity, the churches of the restoration are comparatively unknown beyond the one stratum of society to which their members almost entirely belong—a class which does not, as a rule, include men of education and culture in the ordinary acceptation of the term. Educated and cultured men there are, undoubtedly, in the body; but they are almost entirely the veterans of the cause, not the fruits of efforts such as are now generally made by the Churches to spread the truth.

It is, to say the least, remarkable, that men of this class seem to be almost wholly outside the pale of any efforts hitherto generally put forth by the Churches, either in proclaiming the Gospel, or practically illustrating, by the meetings for worship, the primitive Church order. The presence of such men on such occasions is exceedingly rare.

What is the cause of this? is a question that will arise in the thoughtful mind, and ought to be answered.

Are the unadulterated truths of the New Testament unadapted for educated minds? Or, are the efforts made to present and prove them not adapted to reach and convince such? The former it cannot be. If the latter, then it is manifestly not *desirable* only, but a *duty* to God and the world, to make special efforts to bring these truths to bear on men of education and culture.

They are equally fellow sinners, with souls to be saved or lost—equally comprised in the “all men” to whom the faithful are commanded to do good. And so long as either the one class or the other is overlooked, through the neglect of any proper means of bringing the truth fairly and forcibly before it, the duty of making known the glad tidings of redeeming love and contending for the faith is only *partially* fulfilled.

Then the *peculiar* reason that an additional power for good in the great work of the Church would be gained by the addition of men of—if not greater zeal—greater intellectual ability to present the truth and meet the attacks of its many and subtle enemies, ought to have some force, considering the thousands of perishing souls around, and the vastness of the work to be accomplished.

The examples of the Saviour and His apostles urge also to these efforts. “The poor have the gospel preached unto them,” said our Lord on one occasion. Glorious truth! and especially at the time when it was uttered—when the poor were despised and neglected by all, but, still more glorious truth, not to the poor *only*, but to all. “Preach the Gospel to *every* creature.” See that great Friend of publicans and sinners spending the silent hours of the night in patiently instructing the *Pharisee* Nicodemus in the things concerning the kingdom. He never turned away from Pharisee or publican, as *such*, for in His sight they occupied the common ground of *sinners*, needing salvation. Look at the apostles, those “babes” to whom, rather than to the wise and prudent, the hidden things of the kingdom of God were revealed. No longer babes, when equipt for their great work, but endowed with an extraordinary power of intellect direct from heaven, they go forth to *all* classes, preaching *one* gospel, but in language

and with reasoning suitable to the class of hearers. Follow Peter, from the multitude, on Pentecost to the house of the centurion Cornelius; Philip, from preaching to the Samaritans, into the desert with the eunuch high in authority; and Paul in his journeyings preaching Christ everywhere, in every city, in the synagogues of the Jews, reasoning from the Scriptures, and on Mars Hill, among the most highly cultivated men of his day, quoting their own poets, meeting them on their own ground, and it must be admitted that they aimed to become all things to all men in order that they might save some.

With these reasons in view, surely this question will not be suffered to pass away without careful examination. The Saviour's love, the plan of salvation, the order of the Lord's house, as set forth in the New Testament, *do* possess attractions to the unfettered mind—in their *safety*, in their *simplicity*, and in their *adaptedness* to the needs of man; and it is the duty, and should be the pleasure, of the saints to hold up those attractions before the world in all their beauty, in order to draw men thereto.

How, then, can they most efficiently be brought to bear on men of education and culture, *as well as*, not *instead of*, the comparatively uneducated, with the view of drawing *them also* to Christ and to the more perfect way of the Lord. How can they be reached and convinced *in addition to*, not in *preference to*, those who already can be, and are, reached.

These are questions that need practically dealing with by all whose joy and desire is to see the Saviour's kingdom extended and the cause of primitive Christianity promoted.

Although not by any means covering the *whole* ground, yet is the work of public proclamation of the Gospel and teaching in the Church closely connected with this question, as means to the end, and it is hoped a little plain speaking on the subject will not be amiss.

Very clear *theories* on these matters are held generally, but will not the general *practice* warrant the assertion, that there has been, to a great extent, a rebound from the unscriptural, *one* man preacher and teacher, to the equally unscriptural, *all* men preachers and teachers. Is it not the rule, that practically the platform is open to any brother with sufficient self confidence to take it, if he can "occupy the time;" that "competency" is virtually lost sight of, and each brother encouraged to believe it his "duty" to "exercise his talents" in this direction, the result being, that, more often than not, the speaking and preaching, however well intended, have been such as to drive away in disgust any man of education and culture who may have come to listen—disgust, not at the too simple truth, but at the false position of the preacher or speaker; and then, when the right man is in the right place, his efforts are cramped in consequence of the prejudice raised by the former.

Is it not desirable, nay, necessary, that pastors of churches should exercise more strict oversight in this respect; that young brethren, desirous of being useful in these duties, should be urged, encouraged, and, if needful, aided to fit themselves for the work by education and training, adding sound knowledge to their zeal, so that, whether in the church meetings, or proclaiming the Gospel, they might be able to speak without offending* the ear or the head of either the educated or the uneducated, and with some hope of convincing by sound reasoning.

The importance of having the best possible teaching in the Church is too much neglected. It is a mere begging the question, to say that "we do not come to hear sermons or fine discourses." Granted, we do not come for that *alone*, or *chiefly*, but is it not a part of the divine *whole* for

which the Church does come together? And is it not as necessary that *this* part should be attended to in the best manner possible, as it is of any other? If not, then why attend to it at all? "Let *all* things be done decently and in order."

It is possible to hide the attractiveness of the "New Testament ground" by substituting ignorance and vulgarity for simplicity—license for liberty. Too much care cannot be taken to prevent this. If this ground be occupied by the Church in its purity, avoiding extremes, order will reign, fitness be regarded, and the world see that it is adapted, as the Lord intended it to be, for the edification of the most refined and cultured.

With regard to preaching the Gospel, the sooner the too prevalent notion that it must all come from a public platform is dispelled, the better. It is possible to do a positive injury to the cause by such attempts at public preaching as are sometimes made and encouraged. Those who may at present be engaged in such attempts need not be idle if they give them up, but may, most likely, be more useful in some other way; for there is work for each and for all on every hand, without attempting to occupy a position which, as they would probably see in any other sphere of action than the Church they are quite unfitted for.

It cannot be expected that educated and cultured men will come to hear the Gospel, much less be convinced of its truth, unless the platform is occupied by men able to present the same in a manner fit for an educated ear, and with reasoning calculated to carry conviction. This much is also as needful for the comparatively uneducated, for results prove that these latter even are seldom brought to the truth by means of the kind of preaching before mentioned.

It is true that in the present position of the Churches generally, to accomplish all this would be a great work. It cannot be done at once; still, *much* might be done *now* and abundantly more in the future by a prayerful determination, from a felt need, to make greater efforts than hitherto to "attract to New Testament ground men of education and culture."

"Prove all things, hold fast that which is good."

W: H. EVANS.

NOTES FROM MANCHESTER.

DURING the last two months Cottonopolis has been favoured with the presence of preaching Lords and Earls; and Professor Huxley has been lecturing on yeast and its suggestive lesson on the origin of life. Aristocrats and philosophers alike are coming before the working and higher classes to advance the claims of Christ, and those of nature in her varied phenomena, to the consideration of all men. It is rather a new thing to hear men of noble blood stand forth before their fellows to make known the unsearchable riches of Christ, and whatever one might say as to the correctness of their theology or the clearness of their answer to the question—What must I do to be saved? still, the earnestness of spirit and brotherly love which Lord Radford and Earl Cavan manifest are worthy of all praise and imitation. Notwithstanding all that men say of the atheistical tendencies of Huxley and Tyndal,—who stood together in Manchester,—still, in a sense, they are doing the Lord's work in opening our eyes to the mysteries of nature, and the infinite wisdom of the great

Creator. If we are studying the book of God's revelation in grace *they* are doing so in nature. As Huxley says for his co-labourers in this sphere of thought: "We are questioning God." The thought is sublime; and if they fail to regulate their reasonings by our religious standard, still let us be charitable and, for our own part, as Christian philosophers in all our musings, whether on nature's stony record of the past, or her bright though silent utterances from the starry heavens, learn to look from nature up to nature's God.

The Alliance Monster Annual Meeting has also been held, and from the spirit shown and the noble words uttered by men of all ranks in society and shades of religious thought, from that of Archbishop Manning to the most radical Baptist on the same platform, there can be no doubt that this question of the drink traffic and the duty of our legislature to grant a permissive bill for its stoppage on the veto of the ratepayers, promises to be one of the leading problems of the day, and as such demands the calm and prayerful consideration, not only of every citizen of the United Kingdom of Great Britain, but especially of those who are seeking for the true well-being of themselves and fellows, and an abundant entrance into the eternal and heavenly Kingdom of our Lord and Saviour Jesus Christ. And, finally, I may say that our religious circles are being greatly moved by the doings of the Liberation Society, led on by Mr. Miall, M.P. The outspoken and liberal Bishop of Manchester has been breaking a lance with the Liberationists, and wondering why they will not let the Church of England alone with all her endowments, state affinity, and worn-out creeds. Usually clear, liberal, and logical as he is, the Bishop apparently feels that they have got him in a corner; hence his defence is weak, his arguments narrow and inconclusive, although drawn from antiquity and presented with great skill. He wonders why the Nonconformists are so jealous and restive over the apparent wealth of the State Church, and tells them that her ministers are not so rich after all. He does not get £5,000 a year as people say, but only a hundred or two more than the £4,000. And if all the church endowments were divided equally, then her ministers would each receive only about two hundred and fifty pounds a year. Well, why should he complain when Dissenters only wish to help him to help himself, and that the poor curates should no longer be starved upon a miserable pittance of thirty or forty pounds a year and a suit of old clothes, and all or nearly all the work to do, while rich bishops and canons have their thousands for curing souls, many of whom they never see.

Besides, his antiquarian argument from the times of King Etha and Ethelwold, and the private gifts to the church by noblemen—many of whom were simply repentant scoundrels, who by fear of death bought themselves out of purgatory and into the favour of the church by illgotten gain,—will not stand, because, then, there was no other church than the Roman Catholic, and if the English Church is entitled to her death-bed gifts, then, in all good conscience she has no right to rub out purgatory, penance, and Mariolatry from her creeds, and should go on to say mass for her poor dead souls.

Parliament, however, and public opinion have already declared the right of the state to interfere with his bride, the Church of Ireland, and the policy then inaugurated, despite all cries of clerical Demetriuses, will soon, in God's own time, be applied in divorcing church and state on this side of the channel, making each pay its own way and mind its own business.

THE COMING NONCONFORMIST CONFERENCE.

THE following circulars indicate the business and desirability of the Nonconformist Conference to be held in Manchester on the 13th and 14th of the present month.

"NONCONFORMIST ASSOCIATION.—*Manchester: 63, Brown Street, corner of Booth Street, October 2nd, 1871.*—Dear Sir,—In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester and Birmingham Nonconformist Committees, a general Conference of Nonconformists will be held in Manchester, on the 13th and 14th of December next, to consider 'The Educational policy of the Government, the general relations of Nonconformists to the Liberal Party, and the necessity of organizing the political power of Nonconformists throughout the kingdom, for the promotion and defence of the principles of Religious Equality.' The Conference will be composed of Delegates from Nonconformist Congregations, Delegates from Local Nonconformist Committees, Delegates from any Nonconformist Organization, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), Delegates from Nonconformist Meetings called for the purpose of supporting the aims of the Conference, and individuals whose presence the Committee may deem desirable:—and you will render valuable service by co-operating with those in your neighbourhood who sympathize with the object we have in view, and securing the early appointment of such Delegates. It will greatly facilitate the necessary arrangements for the members of the Conference if the Names and Addresses of the Delegates be forwarded as soon as possible to Mr. Jameson, at this Office.—We are, dear Sir, yours,

ALEX. THOMSON, M.A. } *Hon. Secs. of*
JOS. CORBETT } *Manchester Com.*

R. W. DALE, M.A. } *Hon. Secs. of*
H. W. CROSSKEY, F.G.S. } *Birmingham Com.*

J. J. STITT, J.P. } *Hon. Secs. of*
WM. CROSFIELD, J.P. } *Liverpool Com."*

"CENTRAL NONCONFORMIST COMMITTEE.—*Town Hall Chambers, 86, New Street, Birmingham, October 31st, 1871.*—Dear Sir,—We beg leave to invite your attention to the enclosed circular. The gravity of the conflict in which Nonconformists are engaged has been increased by the speech of Mr. Gladstone at Greenwich. He committed himself, though in hesitating language, to the policy of assisting Denominational Schools out of the local rates. What is, perhaps, of still greater importance, he passed over with silence the manifesto of the Irish Catholic Bishops, in which they claim absolute control over popular education. This silence gives us just reason to fear that in the Government Scheme for Irish Education these claims will be substantially conceded. The defence of the principles of religious freedom against the encroachments both of the Episcopalian and Romish Church rests mainly with the Nonconformists of England and Scotland. We earnestly trust that by appointing Delegates to the Manchester Conference at your Church Meeting, or at a Congregational Meeting called for the purpose, you will assist to make the Conference a success. Will you be good enough to send the form containing the names of your Delegates to the Office of the Central Nonconformist Committee, 86, New Street.—We are, yours truly,

R. W. DALE } *Hon. Secretaries."*
H. W. CROSSKEY }

We print the circulars for the purpose of urging those Churches in Lancashire and Yorkshire in which the *E. O.* circulates to send delegates to Manchester, where (D.V.) we shall be happy to meet them. All we ask for the Bible and Christianity is a fair field. Let the Government find common school education for all children, and let the sects pay for the dissemination of their respective creeds. Let all churches be supported by the voluntary bestowments of those who believe in them; and let the Government know that Liberalism, with Nonconformists, means perfect religious equality, and that they know no man and no Government as Liberal which falls short of that standard. The present Government virtually re-imposes Church rates through the medium of the School rates, and thus subsidizes the State Church and the Roman Catholics. The next step is likely to be that of handing over the education of Ireland to the Priests.

Family Room.

ALL FOR CHRIST.

LIZZY ASHBROOK was engaged in marriage to a thorough man of the world. George Philips loved his wine, his parties, the racecourse, the theatre, the convivial and free and easy club. The Sabbath was his day of pleasure, and many a time had Lizzy graced his elegant equipage, radiant in beauty, on the holiday, as they swept along. He bore a dashing exterior, was intellectual, a wit,—courted, caressed, admired everywhere.

His brow darkened as he heard the news. What! the girl of his choice, the woman he would place at the head of his brilliant household, become a canting Christian? Nonsense! he didn't believe it; he would see for himself. He didn't furnish his parlours for prayer meetings; he wanted no long-faced ministers, elders, or "sisters" to visit his wife, not he. It was a ridiculous hoax: it must have originated in the club-room. What! the daughter of Henry Ashbrook, the freest of free-thinkers? "Ha! a capital joke—a very clever joke—nothing more!"

He called upon her, and his cold eye scanned her from head to foot; but how sweetly, how gently she met him! Surely the voice that was melting music before was heavenly in its tones now. What could it be?

At length, lightly, laughingly, he referred to the report he had heard. For one moment the frame trembled, the lips refused to speak; but this passed, and something like a flush crossed her beautiful face; it lighted the eyes anew, it touched the cheek with a richer crimson, as she replied, "George please don't treat it as a jest, for truly, thank God! I have become a Christian. Oh, George,"—her clasped hands were laid upon one of his,—“I have only just begun to live. If you knew —”

The proud man sprung to his feet, almost throwing her hand from him in his impatient movement; and not daring to trust his voice, for an oath was uppermost, he walked swiftly back and forward for a moment. Then he came and stood before her. His forehead was purpled with the veins that passion swelled, his face white, and his voice unsteady, as he exclaimed—

"Do you mean to say that you will really cast your lot among these people,—that for them you will give up all—all?"

"I will give up all for Christ." The words were very soft and low, and not spoken without reflection.

"Lizzy—Miss Ashbrook—if these are your sentiments, these your intentions, we *must* go different ways."

This was very cruel: it was a terrible test, for that young girl had, as it were, placed her soul in his keeping. Before a higher, a purer love was born in her heart, she had made up her human love—an absolute idolatry; and the thought of losing him even now caused her cheek to grow ashen, and her eyes dim.

As he saw this, his manner changed to entreaty. He placed before her the position he would give her; lured her by every argument that might appeal to the womanly heart. And he knew how to win by entreaty, by the subtlest casuistry. His was a masterly eloquence. He could adapt his voice his language, his very looks, with the most adroit cunning, to the subject and object of his discussion. More than once the gentle spirit of the young Christian felt as if she must give way—that only help direct from the Fountain of life could sustain her with firmness to resist to the end of the interview.

At last it was a final "All this will I give you, if you will fall down and worship me!" It came to this,—*"Christ or me."* There could be no compromise; it was *"Christ or me."* And standing there, clothed with the mantle of a new and heavenly faith, with its light shining in her heart and playing over her pale features, she said, with a firmness worthy of the martyrs of old,—

"Christ!"

Though his soul was filled with rage, so that he could have gnashed his teeth, the slight figure standing there in its pure white robes,—the eye that cast an earnest upward glance,—the brow that seemed to have grown white with spirit-light,—the attitude, so self-possessed yet so modest, so quiet, yet so eloquent, filled him with a strange, admiring awe. But the hostility towards religion was so strong in his heart, that it bore down all his tenderness, almost crushed his love, and he parted from her for the first time coldly and like a stranger.

The engagement was broken off; but who can tell the struggle it cost?

This was but the first trial; there came another while yet the blow lay heavy on her heart.

Her father had never been very loving towards her. Yet he was proud of her; she was the brightest gem of his splendid home. She was beautiful, and gratified his vanity; she was intellectual, and he heard praise lavished upon her mind with a miser's greedy ear, for she was his—a part of himself—she belonged to him.

He called her into his study, and required a minute account of the whole matter. He had heard rumours, he said; had seen a surprising and not agreeable change in her; she had grown mopish, quiet; what was the cause? It was a great trial, with that stern, unbelieving face, full of hard lines, opposite, to stand and testify for Christ. But He who has

promised was with her, and she told the story calmly, resolutely, kindly.

"And do you intend to be baptised?"

"Yes, sir." A gleam of hope entered her heart; she did not expect his approval, but she could not think he might refuse to sanction this important step.

"You know your Aunt Eunice has long wanted you to become an inmate of her home?"

"Yes, sir," the gentle voice faltered.

"Well, you can go now. Unless you give up this absurd idea, and trample it under your feet, I do not wish you to remain with me. Be as you were before, and you shall want for no luxury, no affection; follow this miserable notion, and henceforth I am only you father in name."

And still, though her heart was broken, she said, as she had said before,—

"Christ!"

She did forsake all for Him; but her step became slow, her form wasted, her eye hollow, her cheek sunken. The struggle had been too much for a frame unable to cope with any overwhelming sorrow. Swiftly she went down into the valley; but it was not dark to her. Too late the man who had so sorely tempted her knelt by the side of her bed, and implored her forgiveness. Too late? No, not too late for his own salvation, for in that hour his eyes were opened to the sinfulness of his life, and by her dying pillow he promised solemnly to give his heart to God. Her father, too, proud infidel though he was, looked on his wasted child, triumphing over death, with wonder and with awe. Such a dying scene it is the privilege of but few to witness. She had given up *all* absolutely, *all*, for Christ, and in the last hour she, like Stephen, saw heaven open. Her face was angelic, her language rapture, her chamber the gate of

heaven. And like one who, but the other day, untied the sandals of life, and moved calmly and trustingly down the one step between earth and heaven, so she said, with a smile inexpressibly sweet,—“sing.”

And they sang, “Rock of ages, cleft for me!”

At its close they heard one word—the last. It was—“Christ!”

Olive Branch.

LIFE AND ITS AIMS.

How many there are that are laborious, and live, as the great mass of the human family must live, by the mere exercise of mechanical power! And that is not a misfortune necessarily. But how many men are satisfied with that! How many are contented to work, and to think just enough to get that which they shall eat and drink, and a place wherein to sleep, and have a little low social merriment! Their whole ambition in life is filled by these few things. They care for nothing further. It is that which is a misfortune. It is a misfortune that a man should have no strong ambition to make him feel that he must have something more than the animal has—mere mechanism. It is not for a man to be simply a machine. It is not for him to be content with that. It is for him to desire knowledge. It

is for him by knowledge to have a larger function. It is for him to have moral sentiment. It is for him to strike through life higher and nobler conceptions and impulses. It is for him to seek out above his work, or by his work, or beyond his work, something that the soul can enjoy—something for the imagination; something for the moral and spiritual sentiments. That is the business of every man, no matter how poor he is. That is one reason, I think, why God has given us so much to know in nature—for nature is a man's library who knows how to seek for knowledge. Nature is every man's picture gallery who knows how to hunger after and appreciate beauty. Nature is every man's portfolio, and herbarium, and garden. Nature is full of instruction to those who have a heart for knowledge.—*Beecher.*

THE REGULAR MEETING.

In the regular evening meeting
That the Church holds every week,
One night a listening angel sat
To hear them pray and speak.

It puzzled the soul of the angel
Why some to that gathering came,
But sick and sinful hearts he saw,
With grief and guilt aflame.

They were silent, but said to the angel,
“Our lives have need of Him!”

While doubt with dull, vague, throbbing pain,
Stirred through their spirit dim.

You could see 'twas the regular meeting,
 And the regular seats were filled,
 And all knew who would pray and talk,
 Though any one might that willed.
 From his place in front, near the pulpit,
 In his long-accustomed way,
 When the book was read, and the hymn was sung,
 The Deacon rose to pray.
 First came the long preamble—
 If Peter had opened so,
 He had been, ere the Lord his prayer had heard,
 Full fifty fathoms below.
 Then a volume of information
 Poured forth, as if to the Lord,
 Concerning His ways and attributes,
 And the things by Him abhorred.
 Then he prayed for the Church and the Pastor,
 And that "souls might be his hire,"—
 Whatever his stipend otherwise—
 And the Sunday-School, and the Choir,
 And the swarming hordes of India,
 And the perishing, vile, Chinese,
 And the millions who bow to the Pope of Rome,
 And the pagan churches of Greece ;
 And the outcast remnants of Judah,
 Of whose guilt he had to tell—
 He prayed, or he told the Lord he prayed,
 For everything out of hell.
 Now if all of that burden had really
 Been weighing upon his soul,
 'Twould have sunk him through to the China side,
 And raised a hill over the hole.

* * * * *

'Twas the regular evening meeting,
 And the regular prayers were made,
 But the listening angel told the Lord
 That only the silent prayed.

W. G. Stoddard.

Intelligence of Churches, &c.

WHITBY.—In the providence of God a gentleman from Whitby, Yorkshire, found his way into the Wednesday night meeting held in Newcastle, in connection with the Annual Meeting of Disciples of Christ,

which took place there last year. On that occasion he heard several addresses, including one by D. King upon "The Bible: itself a Miracle." He was strongly impressed with the idea that Whitby should

hear a similar statement of truth. The result was that a course of lectures by David King was advertised for October last, the best chapels of the town being granted for the occasion, and the evangelical parties generally uniting to secure a large hearing. The first lecture (on Friday evening) was in the Friends' Meeting House, the proceedings being introduced by the "Rev." R. A. White, B.A., of St. Michael's Church, and the meeting presided over by Martin Simpson, Esq. The house, which is of some considerable size, was crowded with most attentive hearers. Questions were permitted and presented. On the Lord's day morning Mr. King preached in Brunswick Chapel, which is a fine old building, seating some twelve hundred people, belonging to the Conference Wesleyans. The large congregation listened with marked interest to a discourse upon "The Hope of the Church of God." In the evening Mr. King preached in the West Cliff Congregational Church, which is a fine new and commodious building. A large audience indicated wrapt attention as the preacher discoursed upon the words—"I will give unto thee (Peter) the keys of the kingdom of heaven." On Monday the lecture was delivered in the Presbyterian Church, Cliff Street. This "church" (as it is there called) is an ancient chapel, of most awkward construction, yet holding a large number of people. The building proved too small, inasmuch as some, who found the doorway crowded, turned back. The "Rev." G. Robertson, M.A., introduced the proceedings, and R. E. Fannet, Esq., took the chair. The occasion was one of considerable interest. The lecture for Tuesday was announced for the Brunswick Wesleyan Chapel, and that for Wednesday for the Fishbourne Park Primitive Methodist Chapel; but the audiences had so increased that it was resolved to abandon the last-named, and to meet on both evenings in the Brunswick Chapel. Two good congregations attended, questions were presented, and the congregations of the town were considerably represented by a goodly number of ministers and leading members, for whose accommodation a large platform had been erected. On the Tuesday evening the proceedings were introduced by the "Rev." J. Abbot; the chair was taken by Mr. Clegg. On the Wednesday evening the introduction was by the "Rev." J. Warnes, the president being John Corner, Esq. The next and last lecture was in the Congregational Church. The meeting was, perhaps, the largest and most interesting. The introduction was by the Rev. W. Jackson, and Dr. Braekenbusch presided. The *Whitby Gazette* says:—"The last lecture was entitled 'Scripture Difficulties, Real and invented.' The congregation was large and

influential, and the difficulties, with which the lecturer coped, were cleared away like the mist before the sun." On the whole course, the *Gazette* says:—"The interest of each evening's subject was greatly enhanced by the homely and pointed illustrations used to advance the matter then in question. A vote of thanks was unanimously accorded to the lecturer on each occasion, also to the gentlemen who presided. The most sanguine expectations of the promoters were exceeded, so great was the success of these lectures, and we hope good and lasting effects may be produced upon all. Mr. King also preached two excellent sermons on Sunday last: in the morning in the Brunswick Chapel, and in the evening in the Congregational Church, each place of worship being attended by a large congregation, who could not but receive instruction under the clear exposition of the Scriptures by the preacher. As many of our readers will know, Mr. King is the gentleman who has combatted with several of the leading secularists of the present time, and whose strong argumentative mind has won for him a name, the very mention of which is sufficient to ensure an audience, but more especially after hearing him. The clear definitions of the different subjects he treats upon show forth an expansion of mind rarely to be met with, and should Mr. King visit Whitby on any future occasion, he will no doubt be welcomed by still larger congregations than have attended the course just delivered." The notices in the *Whitby Times* and in the *Observer* were of the same kind. It thus appears that the promoters of the lectures and the public generally were well pleased with Mr. King's visit. On the other hand, he was not less pleased with the ministers and leaders of the Whitby congregations. He considers that, in an important particular, either Whitby is in advance of most other towns, or that the denominations are making progress beyond what is expected, in willingness to sink the denomination in favour of some better, wider and more truly Christian platform. His experience is not very limited, but he has nowhere found so little of the sectarian spirit, and so much seeming conviction that the present boundaries must give way for a wider and more Christian platform. This opinion is not at all founded upon the fact that gentlemen of various denominations were upon the platform, (that being a common event,) but upon privately expressed yearnings for a better state of things and a seeming willingness to let

"Names and sects and parties fall."

It will give us pleasure to find many more Whitbys.

WIGAN.—When our brethren returned from Huddersfield, refreshed and invigorated by the services and full of good resolutions for future life and usefulness, and communicated the same to the Church, it was ready at once to accept and act upon a most reasonable suggestion from the Evangelist Committee, "to hold special services for the proclamation of the Gospel." Bro. Foote (one of the elders of the Church in New York), with his sister wife, having come among us for a short season, we divided into bands of six or eight each, under the guidance of Bro. Marsden, and in various parts of the town briefly announced the Gospel, and invited the crowds who gathered round to further hearing in the chapel. This method told well—many hearers came who could not have been obtained by ordinary means. Crowded meetings heard the Gospel of the cross of Christ. We are happy in bearing testimony to the kindness of bro. Foote, in rendering Lord's day and week evening services to the Church, prior to his return to America. His discourses and proclamations of the Gospel were powerful to build up and edify the Church, and I am sure that the memory of this visit will long live in the hearts of the Wigan brethren. We have also had visits from Bren. Scott, Adam Strang, Evans, Hindle and Greenwell, which have been warmly appreciated, and our Bro. McDougall, since his return from Matlock, has rendered considerable help in visiting members and also strangers attending the meeting. His health not permitting him to stay longer than a few weeks, he has left for Banbury. The Lord has indeed blessed our labours—twenty have been added by baptism, and four restored to the Church since the annual meeting. Nine of those baptized are from the Sunday school, several of whom give promise of much usefulness. Winter having set in and put a stop to out-door efforts, we hope, by an increase of cottage meetings already initiated, to sustain the attendance, and, by persevering dependence upon God, we also hope to realize an increase of converting power. May the Lord bless the labours of all the brethren and give all needed grace and power for service, and for the attainment and maintenance of holy living that we may prove ourselves and receive the reward of faithful stewards to the manifold grace of God. E. RANTCAR.

BRIGHTON.—A brief outline of the history of the Church here may encourage small churches to pray and wait in hope. When I came to Brighton, in 1854, I found five members meeting in the house of one of them to commemorate the Lord's death. After a little, we removed to a Temperance Hall, hoping to make known the truth to

the saving of some. Part of our number having to remove to London, we were not able to continue thus before the public, and the meetings for worship and edification were held in my house. Other removals left myself and wife alone, when we were well nigh ready to hang our harps upon the willows. After a while, sister Bates and family came from Piltown to reside in Brighton, and, soon after, a brother and his family from the same place. We then resumed our church meetings, in the house of Bro. Bates. In 1865 the church was refreshed by visits from D. King, B. Ellis and other preaching brethren, and after a lecture by D. King, in the Town Hall Mr. P. Foskett (lay preacher in the Established Church) became impressed with the need of a return to primitive Christianity, gave us permission to use his chapel on Lord's day mornings for three months. But, not being able to have it in the evenings, we left, and engaged the Temperance Hall, Winsor Street. There we remained, with little or no help, till 1867, making no permanent increase. Then, in answer to long waiting and praying for help, came our esteemed Bro. Ellis, who, having completed his engagement as evangelist in Chelsea, for the good of the church in Brighton, was willing to take part in secular employment here. His labours brought many to the Lord; so that it was needful that he devote his whole time to the work in Brighton. Bro. Ellis continued his powerful preaching, and many more gave up to the government of King Jesus, so that in 1868, we were able to report seventy-nine members. The Baptists and Revivalists also immersed many whom we had won so far to the truth—even as many as twenty at a time. Our number, as reported to the last annual meeting, was eighty-five, and would have been much larger but for death and removals. But, though Bro. Ellis is now removed to a wider field of labour, we have great cause to thank God and take courage. We take this opportunity of thanking the Evangelist Committee for liberal help rendered during the last two years. Bro. Ellis has made full proof of his ministry by organizing the church and bringing into exercise its best materials, which are not extensive, but love and unity prevail. Some half-dozen occasionally give exhortations, and teach, and three are appointed as preachers. Since his leaving, the church has been cheered by four becoming obedient to the faith. We shall welcome his return from Chelsea, when, by further efforts, we hope increase shall be made to the church to the glory of God. We shall be most happy to receive visits from distant brethren, who will find us in Ship Street Chapel, Union Street, near the General Post Office. R. STILL.

SCOTLAND.—I have just returned from a very refreshing and profitable visit amongst the churches in Scotland, where the Lord has helped me to speak plainly and lovingly on Scriptural holiness, Christian work and Christian liberality. In every church visited my heart was cheered by the way in which the plainest teaching was received, not only in the churches, but also in social meetings and from house to house. I think there is good reason to expect that hearts have been drawn nearer to the Saviour and to fuller consecration to His blessed service. I have also had good opportunities of telling the grand old story of redeeming love to the unconverted. Some fruit has been gathered into the family of Jesus—blessed be His holy name! I think I am right in saying that the churches in Scotland need evangelistic help more than any churches that I know; and, with the consent of my brethren of the committee I shall be glad to visit Scotland again in the spring and do what I can to help on the good work—in connection with Bren. Aitken, Hurt and Strang. I earnestly pray that the Lord may fill our hearts with His love and with a holy enthusiasm in His work. When I think of the numbers round us, in every direction, who are living without God and without hope, and that many of these precious souls will soon pass beyond the reach of the gospel, I feel how awfully earnest every Christian should be to win as many to Jesus as possible. If the Lord condescend to use me in this work and to stir up my brethren to increased devotedness (in this heavenly service), I shall be glad to put off my return to Australia, at least for a time, as I have a strong desire to see the Lord's work prosper in my native land. If I could have an interview with every brother and sister in Great Britain, I would say to each one, let us each and all strive to be more prayerful; let us often study the holy Scriptures, sitting at the feet of Jesus till our hearts burn with love to Him and to precious souls bought with His love; let us unite with evangelists and elders in the churches in bringing the unconverted under the sound of the gospel and examine ourselves to ascertain whether we cannot give more time and money in the Lord's service, and, in doing this we shall increase our own happiness and usefulness, and the blessing of God will come upon us! Some who may read this appeal may be getting into the afternoon or evening of life. May be the Lord has blessed you in business, you have gold and silver and property more than you really need for the comforts of life. Very soon you will have to leave it all behind, and as a steward give up your account to the Lord. Oh let me persuade you to lay up more

treasure in heaven, make use of every opportunity for doing good to the bodies and souls of men, and then "your light will so shine before men that they, seeing your good works, will glorify our Heavenly Father."
W. HINDLE.

MANCHESTER AND DISTRICT.—Since last notice in the *E. O.* we are glad to report progress in Manchester. We have received three from sister churches, one has been baptized upon a profession of faith, and our church nursery, the Sunday school, has begun to yield fruit this evangelistic year, in the baptism of two scholars and their addition to our communion. The church is in a fair and prosperous way, and the Lord's work is steadily going on in our midst. On behalf of the sisters and in grateful response to the last "words from the work table," I beg to say that for nearly two months we have been trying patiently in the Lord's strength to solve the problem—what can women do in and for the church? by means of our Dorcas and Prayer Meeting on Thursdays, held alternately, between three and five o'clock in the afternoons and seven and nine in the evenings, for the convenience of all, young, old, married, unmarried. Short addresses and readings on social topics and home piety, &c., are given by suitable brethren during the first half of the meeting, and then the brother leaving, the devotion and work are carried on and concluded by themselves. The "Mutual Improvement Class" has also been re-organized and is doing well in its weekly gatherings.

For OLDHAM we report two baptisms and one restored to fellowship. The brethren there are anxious to work for Christ and do all in their power by speaking and otherwise to forward it. Further additions are in prospect.

For STOCKPORT we report one young woman, daughter of Bro. Tidswell, baptized and added to the church. The brethren here are also doing well.

Ashton, Bolton and Rochdale will report by and bye. Considering all, we of the Manchester district have reason to thank God and take courage. We pray that all the churches of the brotherhood may grow in grace, knowledge and numbers, and to our Lord be all the praise. J. ADAM.

SOUTHPORT.—Since the annual meeting two persons have been immersed into the Lord Jesus and added to the church here.
E. C.

WREXHAM.—The church here, in the midst of sorrow on account of the death of Bro. Bayley, an esteemed elder, is made to rejoice by the immersion of nine young persons, seven of them from Sunday schools.

LEEDS.—Since the annual meeting we have had the pleasure of adding seven to

our number. Two of those, husband and wife, are from a Baptist church in the neighbourhood. Dissatisfied with the name and some of the practices of the Baptists, with whom they had met, they were glad to connect themselves with a church based upon the Scriptures alone. Another one, nearly two years ago, and prior to coming to Leeds, was also in connection with Baptists. So deep was his conviction of the unsatisfactory and unscriptural nature of the one-man ministry that he had determined never again to join a church where one man is the sole teacher. Being attracted to our meetings he gradually became interested, and has now associated himself with us, with the determination to give his help to the propagation of New Testament teaching. Another, who was immersed some time since, but had failed to continue in breaking the commemorative loaf, likewise intimated her determination henceforth to walk in all the appointments of the Lord. One young man, who made a brief and intelligent confession of his faith in the Lord Jesus Christ, we had the pleasure of seeing immersed and added to the church. Two we have received from a distant church, one has been transferred to another church, so that our net increase since the annual meeting is six, making our present number thirty-five.

A. BROWN.

Obituary.

WILLIAM BAYLEY, one of the elders of the church in Wrexham, fell asleep in Jesus, September 16th, 1871, aged sixty-four years. For forty years he had been connected with the church of which he has been many years an elder. His kindness and large-hearted sympathy has endeared him not only to the church, but to a large circle beyond.

E. E. W.

JOHN DEARDEN, of Earlstown, departed this life, October 26th, aged forty-two. Words cannot express the loss experienced by the small church at Earlstown, by the removal of this most active brother. He seemed always impressed with the idea that he could not do enough for the Lord and the church. It is over fifteen years since he gave himself to the Saviour. At the time of his conversion he did not know all the letters of the alphabet; but determining to read God's word for himself, he pressed on till he could not only read, but preach the word, and but few men, in my experience, have exhibited more clear critical acumen in rightly dividing the word of truth. Numbers have been turned to the Lord by his instrumentality. His end was calm and peaceful. A large, and for the most part young family, mourn his removal. But the Lord will be a husband to the widow, and a father to the orphans.

B. H.

EDITORIAL.

ANOTHER eventful year has well-nigh closed. This writing is the last we shall find a place for in the *Ecclesiastical Observer* for 1871. Our work and that of our contributors, so far as this volume is concerned, is now finished. We trust and believe it has not been done in vain. Some in the Churches have been instructed, and, as we have reason to know, not only instructed but stimulated to labours of love by our monthly visits. If the Lord will, we shall meet our readers, as heretofore, for yet another year. Such, at least, is our intention, but we know not what a day or an hour may bring forth. But, anyhow, let it be ours to "work while it is day, for the night cometh when no man can work."

We have no special promises to make. We certainly do not expect that our next volume will be inferior to the best which has appeared since our first issue. We shall leave the future to speak for itself. That as a people we are not doing what we ought to do by means of the press is perfectly clear, while it is not less so, that thousands of people can only be reached through that medium. We hope to submit to the Brotherhood some plan by which much more shall be thus accomplished than we have yet attempted.

The only new feature proposed for the coming volume is that of giving, in each number, a recently delivered sermon. We shall ask our preaching brethren to supply one each; that, thus, those who do not see our evangelists may, at least, have a specimen of the kind of talk those listen to who are favoured by their presence.

We are not aware of any promise, made in regard to the present volume, which remains unfulfilled. If reminded that an intimation was given that a series of articles would be devoted to questions relating to the Eternal Future of the Wicked, we answer that such was, and is, intended. That topic was named with others, as to come under notice; but it was not intimated that the whole could be accomplished during 1871. The other topics then indicated have been put before our readers, so that the way is open for dealing, ere long, with that which remains.

May the good Lord help both writers and readers to use our pages to His glory, to the spiritual profit of the churches and to the conversion of sinners.

